Vol. XXI JANUARY 1945 No. 1

# THE GLAD TIDINGS

Akashawani Church, British Guiana

**The Women's Missionary Society**
**of the**
**Presbyterian Church in Canada**
**Toronto 1**

# Women's Missionary Society, W.D.

## Council Executive

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Junction 6851

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### Children's Secretary

Mrs. W. N. FERGUSON, 92 George St., Mimico, Toronto 14. Zone 6-817.

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**China**—Mrs. D. STRACHAN, Room 800, 100 Adelaide St. W., Toronto 1. Elgin 4493.
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### Christian Literature

Mrs. ARTHUR J. CHERRY, 198 Dunn Avenue, Toronto 3. Lakeside 4187.

### Library

Address: Corresponding Secretary, Room 800, 100 Adelaide St. W., Toronto 1.

### Life Membership

Treasurer, Room 800, 100 Adelaide St. W., Toronto 1. Elgin 4493.

### Members Without Office

Miss E. MATHIESON, Malvern, Ont. Agincourt 207-J-3.
Mrs. S. W. CRABBE, 87 Whitehall Road, Toronto 5. Randolph 6716.
Mrs. W. M. HALL, 52 Standish Ave., Toronto 5. Midway 4833.

**Ex-officio**—Chairman of the Board of Missions, Secretary of the Board of Missions, Convener of the Budget and Stewardship Committee.

### Officials

**Editor**—Miss Helen Mackintosh, Room 800, 100 Adelaide St. W., Toronto 1, Ont. Elgin 4493.
**Literature Secretary**—Miss Louise Reith, Room 800, 100 Adelaide St. W., Toronto 1, Ont. Elgin 4493.
**General Secretary**—Miss L. K. Pelton, Room 800, 100 Adelaide St. W., Toronto 1, Ont. Elgin 4493.
**Field Secretary**—Miss Frieda Matthews, Room 800, 100 Adelaide St. W., Toronto 1, Ont. Elgin 4493.
**Young Women's Travelling Secretary**—

**Girls' Work Secretary**—Miss Margaret Webster, Room 809, 100 Adelaide St. W., Toronto 1, Ont. Elgin 6813.
**Children's Work Secretary**—Miss Lily Macarthur, Room 800, 100 Adelaide St. W., Toronto 1, Ont. Elgin 4493.

### W.M.S. Representatives on the Assembly's General Board of Missions

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# The Glad Tidings

Vol. XXI TORONTO, JANUARY 1945 No. 1

## Editorial

For a year the Council Executive tried the experiment of holding only one regular meeting a month, morning and afternoon, with special meetings called when necessary. During this year, however, it has been decided that regular Board meetings should be held the second and fourth Tuesdays of the month. Mention is made of this change so that officers having to correspond with members of the Council Executive may keep it in mind and have their letters arrive in time for the meeting.

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Miss Ellen Douglas, on furlough from the Bhil field in India, has agreed to help in the work of the Young Women's Department for a time. She came to Toronto towards the end of November, but expects to return to do some field work in British Columbia early in the year. She will not be available for any further deputation work.

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The Council Executive has accepted with regret the resignation of Miss Susan Yeung, who has for over four years been connected with the

Chinese work in Vancouver. A well qualified and experienced kindergarten teacher, Miss Yeung, who is a sister of the Rev. K. H. Yeung of Toronto, formerly of Vancouver, was brought from China to assist in our Chinese work early in 1940. She is leaving to accept a position in New York where another brother the Rev. K. C. Yeung is minister of a

thanked Mrs. Robertson, and told her of a girl at one of our Indian Schools who was looking forward to taking the mothercraft course.

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From Miss Ramsay, Georgetown, British Guiana, after nearly two months there. "In some ways," she says, "it seems like many years—I have been doing so many things in the short time." The third week she was there she and Miss Anderson visited the Essequibo Field. As Mr. Bragg, the field missionary for Essequibo, was in Georgetown, they took their car and he did the driving. That Sunday was a busy day for both of them, as they spoke and sang at six different services. An important part of their regular work is done in connection with the schools. "The visits to the primary schools are very interesting," Miss Ramsay says. "I usually take the middle grades, 8 to 10 years, while Miss Anderson takes the upper ones (for religious instruction). Sometimes there are about 50 children in my group, and one has to be able to hold their attention and make the lessons interesting when there are so many. The only drawback is that we are all in the same room and Miss Anderson and I can hear each other speaking. Fortunately, the children seem to have great powers of concentration."

## World Day of Prayer, February 16th

THE Inter-Board Committee of the Women's Missionary Societies of Canada advises us that the order of service for the World Day of Prayer is now ready and urges that to avoid disappointment those wishing copies should order them early. These may be obtained from our Literature Department, Room 800, 100 Adelaide St. W., Toronto 1. A new leaflet on the History of the Day of Prayer, prepared by Mrs. C. R. Carscallen, may be obtained free of charge.

Provincial Inter-Board Committees are urged ''to contact women in industry and the women of the armed forces in an endeavour to have them hold a Day of Prayer service where possible''.

The broadcast for the Day of Prayer will be given from Vancouver on February 15th, 1.18 to 1.30 p.m., Trans-Canada network (Alberta and Saskatchewan 2.18; Manitoba, 3.18; Ontario, 4.18; the Maritimes, 5.18). The speaker will be Mrs. W. C. Woodward, Government House, Victoria. Committees are urged to ask their local stations to carry this broadcast.

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## Peace Thanksgiving Fund

OUR members will be interested in knowing something of the poster which is being sent out as names are received.

The general design is the work of Miss Nellie W. Smith of the Treasurer's department. The church is reproduced from two pictures of bombed Irish churches, which may have received some of the aid given by our Women's Missionary Society. The rest of the design is the thought and work of Miss Smith, to whom we give our thanks for the conception of such a beautiful idea.

The leaflet which goes with the poster was written by Miss Mathieson, to whom we already owe so much in our Publications Department. It expresses very beautifully and fittingly just what was in mind in the poster.

Thanks also to the office staff who have so willingly worked at night to send out the material.

Some of the books of coupons have been returned to our office and evidently have broken out of the envelopes in which they were mailed. If any one is short of these books, please write to Mrs. D. Strachan for more.

## Rev. D. E. McDonald

THE Rev. Duncan E. McDonald, for many years a missionary of our Church to the Bhils of Central India, passed away at his home in Toronto on November 9th, 1944, in his 63rd year.

After completing courses at the Toronto Bible College and at Knox College, Mr. McDonald was appointed in 1911 to missionary service on the Bhil Field, India, to assist Dr. Buchanan at Amkhut. In July 1919, when at home on his first furlough, he was licensed and ordained by the Presbytery of Toronto.

Stationed first at Amkhut, he served later at Alirajpur and Jobat, and for a time at Barwani while Mr. and Mrs. Toombs were on furlough. When Dr. Buchanan retired in 1938, Mr. McDonald went back to Amkhut to carry on the work there. In 1941, after thirty years' service in India, he was forced to return to Canada because of ill-health. Since then he has made his home in Toronto, during the last two years serving as supply minister to the congregation at Islington.

The funeral service in Toronto was conducted by Rev. Wm. Thomas, Moderator of Presbytery, assisted by Rev. Edgar Foreman, Dr. John McNicol, Principal of the Toronto Bible College, Dr. W. A. Cameron and Rev. A. A. Lowther. At Gamebridge, near Mr. McDonald's early home, Rev. M. C. Young of Beaverton assisted by Rev. J. A. MacInnes of Orillia, Rev. R. J. Koffend of Toronto, and Rev. Donald McQueen of Lindsay, conducted a service in Knox Church, and burial took place in the adjoining cemetery.

Mr. McDonald is survived by five sons, Donald in Oshawa, Richard, Drummond and Edgar overseas, and Robert at home, three daughters, Martha, Jean and Joy, all at home, and a sister, Miss Martha McDonald, Toronto. He was twice married, his first wife dying in India in 1932, and his second wife in 1942.

The sympathy of the Women's Missionary Society is extended to the bereaved family and friends.

The Service Men's League in New Caledonia has been sending the International Missionary Council between $30 and $40 a week to support orphaned missions. Recently the men wrote that they expected soon to be moved to another location; they did not wish to set back any established work by ceasing their regular contributions, but they would like to leave something permanent behind them—what if they built a stone church in a place where no church exists? The IMC gave the idea its blessing, suggesting that the men use indigenous architecture and secure native participation in constructing the church, plans which, it appears, the service men already had in mind.

—*Foreign Missions Conference.*

# Estimates for 1945

Mrs. Daniel Strachan

EVER since the estimates were passed by the Council, adjustments have had to be made which will be noted.

But, first, will you look at the total estimate, $150,000, which the Council passed on recommendation of the Finance Committee. This is $5,000 more than the 1944 estimate but remember the Provincials gave $146,900 in 1943. This increase is just by way of encouragement to them to repeat their good work, and it is necessitated by expansion of work.

The adjustments made are as follows. Mrs. Welles having retired from our staff in Jhansi, her salary and vacation allowance come out, as does Miss Magee's vacation allowance as she comes on furlough. In the Bhil field Miss MacMurchy's increased living allowance and vacation allowance come out, as she also comes on furlough. This makes $1,525, which is distributed as follows: Restoration of the salary of Miss Ellen Douglas (on loan to the Young Women's Department) in the Bhil field; addition of $50, expenses, to the Student Department; $75 to Christian Literature for India, $100 to the unallocated amount in Christian Literature; and $100 to Bursaries (Grants).

The estimates are just a record of our work and its expansion.

An estimate for Weirdale has been left for part of a year in the great hope that a doctor may be found and the Nursing Home re-opened. The salary of the Superintendent at Rocky Mountain House Hospital has been increased; this is due her for her work.

The estimate for the Chinese in Canada is the same, except that all kindergarten supplies are now to be taken from the Supply Department.

Saskatoon Residence is self-supporting, except for the salary of the Superintendent.

The Indian Residential Schools have been able to reduce the Women's Missionary Society estimate by taking the salaries of all teachers from the per capita grant; all salaries except the Principals' and Matrons' are already, as you know, paid from the grant.

Read the deaconess estimate carefully and you will see what the department expects to do. The estimate for summer workers is for student deaconesses, while you see an estimate of $2,360 for new deaconesses, and also provision for Val d'Or and Calgary. All we require is deaconesses.

Notice an estimate for extension in National Work, part of this to allow for resuming port work.

We are pleased with our estimate for work at the Children's Centre in Vancouver and Claremont Day Nursery (salary only), Toronto. A new estimate is for St. Margaret's Girls' Centre, Toronto. It was hoped that this Centre would be open in the fall, but the Committee has met with many difficulties. The need still remains, so does the committee, and we hope for better luck in 1945.

There is now no estimate for the Supply Department, as all expenses will be taken from the Provincial Supply account.

Turning to the overseas field, we note the return of Miss Simpson to Jhansi and the retirement of Mrs. Welles. The Bhil field remains the same, with really no expansion on either field. In China we still continue our grant of $3,700 to the Church of Christ in China. British Guiana does show an increase in work and missionaries. The names of two new missionaries appear with the loss of one (Miss Simpson). In both India and British Guiana more money is given than appears under the fields. (See Christian Literature estimate and Grants.) It was mentioned that, under Grants, $100 is added to Bursaries. This grant is principally to care for training girls for church work in British Guiana. Our Peace Thanksgiving Fund, when it is completed, we hope will care for this.

The estimate for Publications takes account of a most important part of our work—the magazine, study books, annual report, and all literature, and is most reasonable for all the work that is done and the high quality of our *Glad Tidings* and study books.

And who would do without our Organization Secretaries? Most gladly provision is made for them and their work. One name is missing that we valued but we trust some one will step up to fill our ranks.

We hope that we may make further contributions to Christian Literature when we make our final distribution after January 31st.

The grants need no explanation of mine, but please notice the grant to Student Work in Brazil and our continued grants to Orphaned Missions and relief of European ministers in Britain.

Administration makes provision for our Council meeting in 1945.

All this totals $150,000.

Then, besides, the 1944 Council ordered $4,000 set aside from the General Fund for our War Services account. This takes care of our grants to the Chaplaincy Committee, war-damaged churches in England, Scotland and Ireland, and the salaries of deaconesses in war services. From the unallocated amount will also come the salary of a worker under war services for part of the year.

Will each member study these estimates carefully and intelligently. Their preparation meant work and the fulfilling of them will mean work and time and prayer for all of us and for our missionaries at home and abroad.

# » W.M.S. ESTIMATES *for* 1944 «

## NATIONAL MISSIONS

### HOSPITALS

| | | |
|---|---|---|
| **Weirdale Nursing Home, Weirdale, Sask.** | | |
| Expenses for part of year | | $1,500.00 |
| **Rocky Mountain House, Rocky Mountain House, Alta.** | | |
| Superintendent's Salary | $1,500.00 | |
| Nurses' Salaries | 1,500.00 | |
| | | $3,000.00 |
| | | $4,500.00 |

### CHINESE IN CANADA

| | | |
|---|---|---|
| **Montreal, Que.** | | |
| Miss Alma Burdick, Salary | $1,200.00 | |
| Expenses | 110.00 | |
| Mrs. G. P. Louie, Salary | 960.00 | |
| Expenses | 110.00 | |
| Daily Vacation Bible School | 25.00 | |
| W.M.S. Share of conduct of Mission and Contingency | 300.00 | |
| | | $2,705.00 |
| **Toronto, Ont.** | | |
| Miss Fay McTavish, Salary | $1,200.00 | |
| Expenses | 250.00 | |
| Assistant, Salary | 600.00 | |
| Expenses | 27.50 | |
| Rent of Y.M.C.I. | 300.00 | |
| Daily Vacation Bible School | 20.00 | |
| | | $2,397.50 |
| **Vancouver, B.C.** | | |
| Miss Ruth Yeandle, Salary | $1,200.00 | |
| Expenses | 110.00 | |
| Miss Susan Yeung, Salary | 840.00 | |
| Expenses | 55.00 | |
| Miss Isabel Bennett, Salary | 720.00 | |
| Expenses | 110.00 | |
| Rent paid to Chinese Presbyterian Church | 200.00 | |
| | | $3,235.00 |
| **Victoria, B.C.** | | |
| Miss Gertrude Scott, Salary | $1,200.00 | |
| Miss Grace Lee, Salary | 900.00 | |
| | | $2,100.00 |
| Department Contingency | | 175.00 |
| | | $10,612.50 |

### PRESBYTERIAN RESIDENCE

| | | |
|---|---|---|
| **Saskatoon, Sask.** | | |
| Superintendent's Salary | $900.00 | |
| | | $900.00 |

## INDIAN RESIDENTIAL SCHOOLS

| | | |
|---|---|---|
| **Birtle, Man.** | | |
| Principal's Salary | $1,400.00 | |
| Matron's Salary | 500.00 | |
| Taxes | 80.00 | |
| | | $1,980.00 |
| **Mistawasis, Sask.** | | |
| Maintenance and fuel | $300.00 | |
| Board of children | 150.00 | |
| | | $450.00 |
| **Cecilia Jeffrey, Kenora, Ont.** | | |
| Principal's Salary | $1,450.00 | |
| Matron's Salary | 500.00 | |
| | | $1,950.00 |
| | | $4,380.00 |

## DEACONESS DEPARTMENT

| | | |
|---|---|---|
| **Toronto, Ont.** | | |
| Mrs. S. M. Gillespie, Salary | $1,200.00 | |
| Expenses | 150.00 | |
| Mrs. C. Steinmetz, Salary | 600.00 | |
| Expenses | 57.50 | |
| Mrs. M. Fesenko, Salary | 1,200.00 | |
| Expenses | 110.00 | |
| Miss Marjorie MacKay, Salary | 1,200.00 | |
| Expenses | 88.00 | |
| | | $4,605.50 |
| **Hamilton, Ont.** | | |
| Miss Margaret Allan, Salary | $1,200.00 | |
| Expenses | 110.00 | |
| | | $1,310.00 |
| **Kirkland Lake, Ont.** | | |
| Miss Iris Munro, Salary | $1,200.00 | |
| Expenses | 110.00 | |
| | | $1,310.00 |
| **Quebec Presbytery** | | |
| Miss Helen Ross, Salary | $1,200.00 | |
| Expenses | 110.00 | |
| | | $1,310.00 |
| **Val d'Or, Que.** | | |
| Deaconess Salary, new deaconess (part year) | $700.00 | |
| Expenses | 110.00 | |
| | | $810.00 |
| **Regina, Sask.** | | |
| Miss Ruby Walker, Salary | $1,200.00 | |
| Expenses | 55.00 | |
| | | $1,255.00 |
| **Prince Albert, Sask.** | | |
| Miss Orra Hunt, Salary | $1,125.00 | |
| Expenses | 250.00 | |
| | | $1,375.00 |

| | | |
|---|---|---|
| **Edmonton, Alta.** | | |
| Miss Mabel Booth, Salary | $1,200.00 | |
| Paid by First Church, Edmonton | 600.00 | |
| | 600.00 | |
| Expenses | 55.00 | |
| | | $655.00 |
| **Calgary Presbytery, Alta.** | | |
| Deaconess, Salary | $1,200.00 | |
| Expenses | 250.00 | |
| | | $1,450.00 |
| **Vancouver, B.C.** | | |
| Miss Chrissie Diffin, Salary | $1,200.00 | |
| Expenses | 110.00 | |
| | | $1,310.00 |
| **Victoria, B.C.** | | |
| Miss Isabel Scott, Salary | $1,200.00 | |
| Paid by St. Andrew's Church | 400.00 | |
| | 800.00 | |
| Expenses | 110.00 | |
| | | $910.00 |
| Summer Workers, Salaries and Expenses | | $1,215.00 |
| New Deaconesses, Salaries and Expenses | | 2,360.00 |
| Car Depreciation | | 450.00 |
| Department Contingency (including part of the expenses of Hospital Deaconess) | | 1,000.00 |
| **French Work** | | |
| Salary, Mission Worker, St. Luc's Church, Montreal | $850.00 | |
| Expenses | 110.00 | |
| | | $960.00 |
| | | $22,285.50 |

## WAR SERVICES UNDER THE DEACONESS DEPARTMENT

| | | |
|---|---|---|
| **Hamilton, Ont.** | | |
| Miss Athalie Read, Salary | $1,200.00 | |
| Expenses | 110.00 | |
| | | $1,310.00 |
| **Ajax, Ont.** | | |
| Miss Marjorie Cunningham, Salary (part year) | $550.00 | |
| Expenses | 55.00 | |
| | | $605.00 |
| | | $1,915.00 |
| Extension in National Work—Part of this increase is to allow for the resumption of port work when this becomes possible | | $3,000.00 |
| Insurance | | 749.00 |

## CHILDREN'S WORK

| | | |
|---|---|---|
| Miss E. Vincent and Assistant, Salaries | $2,300.00 | |
| Miss I. Taylor, Salary | 1,600.00 | |
| | | $3,900.00 |

Expenses of Children's Centre, Vancouver, are met from Revenue.

### ST. MARGARET'S GIRLS' CENTRE

| | |
|---|---|
| Superintendent's Salary and Maintenance | $6,000.00 |
| | $58,242.00 |

### SUPPLIES

All supplies are provided through Provincial Supply Account.

| | |
|---|---|
| Amount taken from War Services Deaconess Department | $1,915.00 |
| | $56,327.00 |

## OVERSEAS MISSIONS

### INDIA

### Jhansi Field

| | | |
|---|---|---|
| Salaries: | | |
| Miss Irene Stringer | $1,200.00 | |
| Miss Lily Simpson | 1,200.00 | |
| Dr. Elizabeth Thurrott | 1,000.00 | |
| Miss E. M. Magee | 940.00 | |
| | | $4,340.00 |
| Increased Living Allowances | $ 50.00 | |
| Vacation Allowances | 225.00 | |
| Evangelistic | 2,384.00 | |
| Educational | 6,264.00 | |
| Medical | 1,528.00 | |
| Orphanage | 612.00 | |
| Miscellaneous | 800.00 | |
| | | $11,863.00 |
| Honorarium (Treasurer) | | 100.00 |
| | | $16,303.00 |

### Bhil Field

| | | |
|---|---|---|
| Salaries: | | |
| Miss Isabel McConnell | $1,200.00 | |
| Miss Marion Williamson | 1,200.00 | |
| Miss Bessie MacMurchy | 1,000.00 | |
| Miss Mary Sherrick | 1,000.00 | |
| Miss M. Kennedy | 900.00 | |
| Miss Beatrice Scott | 800.00 | |
| *Miss Ellen Douglas | 1,200.00 | |
| | | $7,300.00 |
| Increased Living Allowances | $ 150.00 | |
| Vacation Allowances | 450.00 | |
| Evangelistic | 1,497.00 | |
| Educational | 6,645.00 | |
| Medical | 5,411.00 | |
| Miscellaneous | 1,155.00 | |
| | | $15,308.00 |
| Language Study | | 150.00 |
| | | $22,758.00 |

* On loan to Young Women's Department.

## CHINA

| | | |
|---|---|---|
| Church of Christ in China— | | |
| Consolidated Budget | $1,200.00 | |
| Block Commitment | 2,500.00 | |
| | | $3,700.00 |

## BRITISH GUIANA

| | | |
|---|---|---|
| Salaries: | | |
| Miss Dorothy Douglas | $1,200.00 | |
| Miss Ellen Anderson | 1,200.00 | |
| Miss Margaret Ramsay | 1,200.00 | |
| | | $3,600.00 |
| Vacation Allowances | $ 225.00 | |
| Maintenance and Evangelistic Work | 4,000.00 | |
| Allowance for Mrs. Dickson and Mrs. Mackay | 400.00 | |
| | | $4,625.00 |
| | | $8,225.00 |

| | | |
|---|---|---|
| Total of Overseas | | $50,986.00 |

## PUBLICATIONS

### Literature and Glad Tidings

| | | |
|---|---|---|
| Salaries (five) | $6,200.00 | |
| Office Rent (part) | 1,020.00 | |
| Mission Band | 50.00 | |
| Mimeographing | 110.00 | |
| Free Leaflets | 325.00 | |
| Free Literature | 400.00 | |
| Annual Report | 1,500.00 | |
| Tabulated Report Forms | 215.00 | |
| | | $9,820.00 |

## ORGANIZATION

| | | |
|---|---|---|
| Miss L. K. Pelton, General Secretary, Salary | $1,800.00 | |
| Miss Frieda Matthews, Field Secretary, Salary | 1,500.00 | |
| Miss Lily Macarthur, Children's Work Secretary, Salary | 1,500.00 | |
| Young Women's Travelling Secretary, Salary | 1,400.00 | |
| Miss Margaret Webster, Girls' Work Secretary, Salary (part) | 900.00 | |
| Expenses | 225.00 | |
| Railway Fares of Field Secretaries | 700.00 | |
| Increased cost of living bonuses | 600.00 | |
| Camp Work and Conferences | 900.00 | |
| Grants to Provincials | 700.00 | |
| | | $10,225.00 |

## CANDIDATES

| | |
|---|---|
| Department Expenditure | $ 50.00 |

## VISUAL EDUCATION

| | |
|---|---|
| Department Expenditure | $850.00 |

## LIFE MEMBERSHIP

| | |
|---|---|
| Department Expenditure | $200.00 |

## STUDENT

| | | |
|---|---|---|
| Contribution to Budget of the Missionary Committee of the Student Christian Movement | $100.00 | |
| Expenses | 50.00 | |
| | | $150.00 |

## CHRISTIAN LITERATURE

| | | |
|---|---|---|
| Chinese Literature for Saskatchewan | $ 50.00 | |
| Committee on Christian Literature for Women and Children in Mission Fields, Inc. | 300.00 | |
| Ukrainian Literature | 400.00 | |
| Christian Literature for British Guiana | 120.00 | |
| Christian Literature for India (through National Christian Council, Dr. Manikam) | 175.00 | |
| British and Foreign Bible Society | 300.00 | |
| *Christian Farmer,* China | 400.00 | |
| Latin America | 225.00 | |
| Unallocated amount | 600.00 | |
| | | $2,570.00 |

## GRANTS

| | | |
|---|---|---|
| Orphaned Missions | $4,000.00 | |
| Relief of European Ministers in Britain | 250.00 | |
| Federated Fees— | | |
| Foreign Missions Conference | 300.00 | |
| Foreign Missions Conference Committees— | | |
| India | 50.00 | |
| East Asia Committee | 50.00 | |
| Christian Medical Council for Overseas Work | 50.00 | |
| Special Programme and Funds Committee | 50.00 | |
| League of Nations | 10.00 | |
| Missionary Education Movement | 50.00 | |
| Canadian School of Missions | 425.00 | |
| Grant to Missionary and Deaconess Training School | 100.00 | |
| Lecturers, Missionary and Deaconess Training School | 300.00 | |
| Bursaries | 500.00 | |
| National Christian Council, India | 75.00 | |
| Ludhiana Medical College, India | 50.00 | |
| St. Christopher's Training College, India | 200.00 | |
| Rev. Wilfred Smith, Moslem Work, India | 100.00 | |
| Student Work, Brazil | 400.00 | |
| | | $6,960.00 |

## ADMINISTRATION

| | | |
|---|---|---|
| Salaries | $2,900.00 | |
| Rent (part) | 1,320.00 | |
| Auditing | 300.00 | |
| General Expenses | 1,842.00 | |
| Council Meeting | 3,000.00 | |
| Deputation | 600.00 | |
| Exchange | 400.00 | |
| | | $10,362.00 |
| General Contingency | | $1,500.00 |

## SUMMARY

| | | |
|---|---|---|
| National Missions | $56,327.00 | |
| Overseas Missions | 50,986.00 | |
| Publications | 9,820.00 | |
| Organization | 10,225.00 | |
| Candidates | 50.00 | |
| Visual Education | 850.00 | |
| Life Membership | 200.00 | |
| Student | 150.00 | |
| Christian Literature | 2,570.00 | |
| Grants | 6,960.00 | |
| Administration | 10,362.00 | |
| General Contingency | 1,500.00 | |
| | | $150,000.00 |

## WAR SERVICES

| | | |
|---|---|---|
| Amount set aside from General Fund | | $4,000.00 |
| Chaplaincy Committee | $500.00 | |
| Bombed Churches | 850.00 | |
| Deaconesses | 1,915.00 | |
| Unallocated | 735.00 | |
| | $4,000.00 | |

Lord, go before—
Give us Thine hand;
We're passing through an unknown land,
Strange shapes besiege on every hand,
Fresh problems rise to understand,
New joys to prove, new griefs to stand—
Lead Thou the way Thy love has planned—
Lord, go before.

Lord, follow us—
Past sins appear
To draw us back; and creeping near
Old griefs come murmuring in our ear;
Past errors haunt us with a sneer—
Lord, close us in; guard van and rear;
Safe in Thy might, we dare not fear—
Lord, follow us.

So, gazing upwards to Thy face,
Our steps adjusted to Thy pace,
And led by Thee from place to place,
O Lord, prevent us with Thy grace
And follow us.

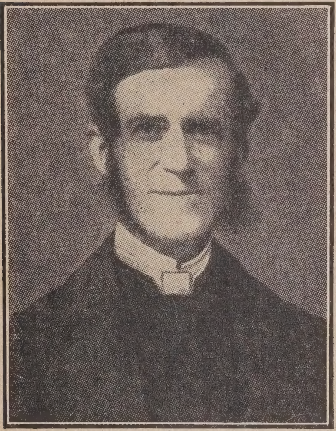
—Mary L. Loomis in *The Living Church,*
and *The Living Message.*

There is no doubt Christian medical aid will be welcome in China after the war. The National Health Administration has already invited it, and has asked missions and churches maintaining hospitals in China what part they will be prepared to take in the rehabilitation period, particularly directly at the close of the war, and looks to mission aid especially in ''the maintenance of therapeutic centres and the training of personnel.'' The National Christian Council hopes that in response to this request a nucleus of doctors and nurses can be assembled in Free China to move into the liberated areas when needed. —*Foreign Missions Conference.*

# Dr. John Geddie of the New Hebrides

BY MISS ELSIE MATHIESON

ON September 24, 1845, the Foreign Mission Committee of the Presbyterian Church of Nova Scotia appointed their first missionary, Rev. John Geddie. Most of us remember the sentence of his epitaph which sums up his labours: "When he landed on Aneityum* in 1848 there were no Christians; when he left in 1872 there were no heathen." But we may have forgotten against what evil forces and amid what revolting scenes his battle for the Christian faith was fought. It is fitting that in 1945 we should pay tribute to the man through whom the first Church was formed among the Papuan race, a people so degraded as to be considered hopeless savages.



Dr. John Geddie

In the early pages of John Geddie's diary we may see something of what it cost him and Mrs. Geddie in loneliness, sorrow, toil, and suffering. Yet there is no complaint, no thought of turning back, only the prayer that strength and grace may be equal to the burden. There is an earnest plea for helpers, not that his labours may be lightened but that the ground won may not be lost—and that the home Church may go forward, too; for "there must be a constant increase of missionary exertion in order to preserve the missionary spirit in a healthful state".

The missionary spirit of the Nova Scotia Church already owed much to John Geddie. Ordained in 1838 at the age of twenty-three, he had not only ministered to his congregations in Prince Edward Island, visiting every scattered family on the whole island, but in articles and addresses had urged the claims of the heathen with such effect that before long there was a Bible and Mission Study Class in every congregation in the Presbytery. His zeal had inspired the Church to undertake a foreign mission; his knowledge of the fields had enabled the Foreign Mission Committee to make a wise choice; and when no other candidate appeared he offered himself as missionary.

Not all were in favour of his appointment. He was of low stature and slender frame, and some had misgivings about his physical fitness.

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* Aneityum—pronounced ah-nité-yum.

Time was to show that ''that tough little knot of a body of his'' could withstand attacks of jungle fever to which the stalwart succumbed. It was objected, too, that he lacked a degree from a Scottish university. What good thing could come out of Pictou Academy? Its intrepid founder, with his gift of anticipating the future, might have answered, ''College Presidents!'' But Dr. Thomas McCulloch was gone, and it was left to his old pupil to strike a blow for colonial self-respect. Modestly pointing out that cannibal islands did not make great intellectual demands on a missionary, he pressed his claims with the quiet confidence of the student who knows he had learned from a great teacher. His persistence won the day. The Presbyterian Church of Nova Scotia, a church of 5,000 members in 30 congregations, none of them wealthy and some in arrears, was the first in a British colony to have a foreign mission of its own.

''At that time,'' says a contemporary, ''a mission to the heathen seemed to our minds surrounded by a halo of glory.'' Their missionary did not see it like that. To him it was encompassed by a multitude of practical needs and homely duties; and in the following twelve months he prepared himself to meet them. An exceptional gift for all kinds of handicraft enabled him to add to his hobbies of clock-making and bookbinding a working knowledge of house-building, boat-building, and printing; and he made time for a short course in tropical medicine.

On November 30, 1846, Mr. and Mrs. Geddie and their two children sailed from Halifax. Sailing was slow, and there was a wait of seven weeks in Boston. After 170 days at sea they landed at Honolulu in July 1847. Three months later they reached Tutuila of the Samoan group, where they were guests of missionaries of the London Missionary Society for over eight months while waiting for the *John Williams*. Mr. Geddie made use of the time to study the native character, observe methods of work, bind the books of the Samoan New Testament, each of which had been merely stitched together and put out separately, to make frames for his house, and learn Samoan. His knowledge of this language later proved important, for his first convert on Aneityum had lived some years in Samoa and was able to give him valuable assistance in the work of translation. On May 27, 1848, the *John Williams* arrived, bringing our missionaries their first mail in eighteen months. On July 3 they sailed for the New Hebrides, taking with them Rev. Mr. Powell and Mrs. Powell of the London Missionary Society, but leaving behind their seven-year-old daughter to be returned the 20,000 miles to Nova Scotia; scenes in the New Hebrides, it was learned, were so revolting that a child of her age must not be exposed to them. Similar decisions had to be made in later years for their other children.

In ten days they reached the New Hebrides. Calls were made at Aneityum, Tanna, and Efate, islands where the London Missionary Society had placed Samoan and Raratongan teachers. Reports were not encouraging. All had been very ill and some had died; little progress had been made against determined opposition. But now some of the chiefs asked for missionaries to be sent to them and promised to protect the new teachers who were being left with them. The mission party then returned to Aneityum, the most southerly of the group as "the place which His providence seems to have marked out as the scene of our labours". It is a pear-shaped, volcanic island, forty miles in circumference, its shores, like its commodious harbour, protected by coral reefs forming a natural breakwater. They landed July 29, 1848. Eight days later the *John Williams* sailed away. "I shall not soon forget," John Geddie writes, "our emotions as she weighed anchor and spread her canvas to the breeze; anxiously did our eyes follow her till she faded from view on the distant horizon." Their nearest missionary neighbours were in New Zealand, 1,500 miles to the south.

There was little time for indulging in emotion. The missionary families were occupying the teachers' house, a small wattled and plastered building of three rooms; permanent homes as well as a building to serve as church and school had to be erected. The language had to be learned. On the fourth Sunday Mr. Powell addressed the people in their own tongue, and two weeks later Mr. Geddie was able to speak to the painted savages who came armed with spears and clubs to hear the Gospel of the Prince of Peace. Mission stations had to be established. Ten days after landing Mr. Geddie had visited all the shore for five miles on each side of them; two weeks later he went round the island in a boat in two days, spending the night with the Raratongan teachers on the north side. By the first of September four of the five island divisions were occupied by teachers and a house was ready for the fifth. A perfectly phonetic alphabet of 21 letters was chosen, and Mr. Geddie printed sheets of alphabets, syllables, and words as well as some copies of hymns written by Mr. Powell. In November a school was opened—a strange school at first, a school of pupils of all ages over ten years, with little desire to learn, able to concentrate for only a few minutes at a time if at all, who attended irregularly and, having no clocks, came at all hours. Mr. Geddie asked for a bell. It might arrive by return mail in eighteen months.

"What kind of foreigners are these?" the people asked. White men took their land, stole their wives and daughters, and robbed their plantations; but these carried no weapons, did kind deeds, and avenged no injuries. Presently the mission homes had many visitors, and there was a growing interest in the message. Then came a change. They no longer listened to the teaching; they did not come to visit; they stole and damaged mission property. It was discovered that there were three causes. Mr. Geddie had cut down cocoanut trees on his land, had used coral for the floor of his house, and not only had he built the chapel on the path of the gods to the sea from their residence in the crater of a volcano but he was now putting a fence round it. Their gods were angry and would send sickness and famine. Mr. Geddie respectfully explained that he had done these things in ignorance and expressed his regret. Peace was restored; and when during a hurricane his roof blew off for lack of cocoanut branches to secure the thatch, they stretched a point and allowed him to use the branches for that purpose though it was not the season for cutting them.

Superstition was to be a frequent cause of hostility. The people believed that disasters came upon them because they harboured teachers of a strange faith, an idea encouraged by the traders, who were the implacable foes of the mission. Chiefs sometimes threatened to put native Christians to death to appease the gods, and more than once Mr. Geddie's life was in danger. Every chief was a disease-maker, a rain-maker, a fish-maker, or a fruit-maker. Those who saw that the triumph of Christianity would mean the end of their power were not slow to threaten their domain with drought, famine, and pestilence if the people followed the new teaching.

The climate took a heavy toll of the strength of all not native to it. During the rainy season from December to April Samoan and Rarotongan teachers yielded as readily to jungle fever as did the missionaries. Mr. Powell was ill eleven weeks and in November 1849 left the island in discouragement. For nearly three years, until the arrival of Rev. J. Inglis and Mrs. Inglis, Mr. and Mrs. Geddie were alone and dependent on transient vessels for supplies. Food was often scarce, for, though the island is productive, the people were lazy. Once during illness in March 1852 they were reduced to toasting musty bread and a few pieces of hard biscuit which a poor shipwrecked Scottish sailor gave them out of his meagre allowance. The sandalwood establishment on the harbour refused them food, though when the traders were ill Mr. Geddie had supplied them with food and medicine. They had not forgiven his interference when they were dragging women and girls to ruin, and lost no opportunity of stirring up the heathen groups against him. At times the opposition reached alarming proportions.

The struggle and suffering of the lonely years were not in vain. When the *John Williams* visited the island in May 1852 after an absence of two and a half years, the deputation from the London Missionary Society reported: "An amazing change has taken place. Had there been two or three missionaries on the island, it would have been remarkable. As it is, it is pre-eminently so, and appears conspicuously the working of the Lord." Heathenism on Aneityum had received its death wound.

*(To be concluded in February issue)*

## Three English Presbyterian Congregations Share Gift

IN a letter to Mrs. Strachan, the Rev. W. T. Elmslie, General Secretary, Presbyterian Church of England, expresses their thanks for the Society's gift to help bombed churches and tells of the three congregations that each received a share of the money sent in 1944—Holderness Road, Hull (£20), Forest Hill, London (£20), and Millwall in the East End of London (£15. 18. 7).

"Holderness Road has always been notable as a young people's church, and the minister . . . has done a grand piece of work for a long period of years. Most of the members are in comparatively humble circumstances, and when the church and halls were so badly damaged that only one small room could be used for worship and for all other purposes and when many of the members of the congregation were scattered, the minister (who long years before, prior to his undertaking ministerial work, had been an engineer) joined a local engineering firm and combined long hours of war work with his always very conscientious labours as a minister of the gospel.

"Forest Hill is in what was once a well-to-do neighbourhood in South London, but for many years . . . the congregation has had to carry on its gallant work in spite of growing financial difficulties. Many of its members have been evacuated during the various bombardments of London, for the district is one which has suffered rather severely, and the church itself has been badly damaged on more than one occasion. Nevertheless, the minister and congregation continue to do excellent work both at the church and at the local mission where they have the assistance of an excellent church sister.

"Millwall, in the Isle of Dogs, has also been seriously damaged on several occasions. It is situated in a district inhabited by exceedingly poor people and has always needed a good deal of financial and other assistance from our more happily placed congregations. After each successive raid in which the church was damaged, the minister and members have themselves carried out sufficient repair work to enable the activities of the congregation to be maintained in spite of the great disappointment of having to repeat such repairs on 2, or 3 or 4 separate occasions. The whole district has been badly damaged and the population largely scattered. I think I am correct in stating that our congregation is now the only Christian body at work in the whole area. The minister is very warmly beloved and the place is the centre of a splendid piece of work amongst the young people of the district.''

From the letter Mr. Elmslie received from Miss Gladys Moore, Clerk to the Board of Managers, St. Paul's Presbyterian Church, Millwall, E. 14 (October 16):

On behalf of our Minister, Rev. J. Little, and the congregation of St. Paul's, Millwall, I have been asked to say a very sincere thank you.

Yes, we have suffered from Air Raid Damage on more than one occasion but I am pleased to be able to say we are able to carry on in spite of this and have been fortunate enough to have the labour of builders and decorators who are so terribly busy on house repairs. Our church is looking very grand at the moment, although we have lost almost every window again, after being proud of the fact that we had been able to get plain glass in. The adjoining rooms, vestry and church parlour and halls, etc., have suffered worse, and we shall look forward to being able to offer some money towards the necessary re-decorating.

I cannot say just now how the money will be used, which our Canadian friends have so nobly subscribed, but it will be very much appreciated whether it is spent on the buildings, or in helping bombed-out families of our Church.

A letter signed by the minister, the session clerk and the treasurer, of St. John's Presbyterian Church, Forest Hill, London, S. E. 23, is addressed to The Treasurer of our Women's Missionary Society:

We are very grateful to you good folk of the Women's Missionary Society of the Presbyterian Church in Canada for your great generosity in sending us a gift of £20.

Our church has been badly damaged by flying bombs, as has also the surrounding neighbourhood; and it seems that it will be many months before we can worship again in our beautiful church, but we are happy to be able now to carry on our services in the church hall where the congregation worshipped during its infancy some seventy years ago. For a time only a part of the hall was habitable but now, thanks to first-aid repairs, it is wind- and weather-proof. Even so by the grace of God we worshipped every Sunday without a break.

The church building has a steeple that was shaken and considered likely to be a danger to the passer-by, and a roof from which most of the slates are loose or fallen. Almost all the windows and the stone mullions are blown away.

Stained glass put in as a memorial of the 1914-1918 War has been ruined and the organ is just protected by tarpaulins.

Whereas we hope ultimately to receive a measure of compensation from the Government the sum of ready money you have sent is specially welcome at a time of need and when the congregation has become partially scattered by the evacuation of families and the general disruption of normal life during the war.

We greatly appreciate the spirit that prompted your gift and send you our very cordial greetings.

We trust that when the present anxieties are finally removed we may have the pleasure of seeing some of your office-bearers and members in England. There will always be a welcome for you at St. John's, Forest Hill.

In his letter to Mr. Elmslie thanking him for the £20 sent "to help us to overcome the difficulties caused by enemy action", Mr. R. L. Trollope, Treasurer of the Holderness Road Church, Hull, says:

Our Office Bearers desire me to express their deep gratitude to the Presbyterian Women's Missionary Society of Canada for their kind thoughts and practical help for us in our hour of adversity. We are working under great difficulties, having only a small portion of our building that we have been able to make usable for our services. However, we are now making an effort to have our hall repaired and reconstructed to use as a church.

## Out of a Rich Experience

ON 21st November Dr. John R. Mott, who was in this city to receive the honorary degree of LL.D. from the University of Toronto, spoke to a gathering at the School of Missions of some lessons he had learned from his experiences in helping to build up and extend world-wide Christian movements during the past 56 years.

While still an undergraduate, he became connected with the Student Volunteer Movement, and when it was organized two years later he was made chairman, continuing in that office until the end of the first World War. Then called into the student department of the Y.M.C.A. of the United States and Canada, he became their chief executive. (Later a world committee bound together the different national Y.M.C.A.'s, with their 10,850 branches.) Conceiving the idea of linking together the student movements of the different countries, he was instrumental in bringing into being the World's Student Christian Federation. For 25 years its General Secretary, he visited 3,000 universities, colleges and schools, took part in evangelistic campaigns, and founded Student Christian Movements in Australasia and in many mission lands, such as India, China, Korea, and the Philippines. From the time the International Missionary Council was founded, following the Edinburgh Conference of 1910, until 1942 Dr. Mott was its Chairman. He had been one of the founders of the Foreign Missions Conference of North America, formed in 1893 to bind together the Mission Boards of the United States and Canada. In recent years he has taken a prominent part in the movement to form a World Council of Churches—because of the war, still in process of formation. Dr. Temple, the late Archbishop of Canterbury, was made Chairman of the Provisional Committee, and Dr. Mott, Vice-president for North and South America.

Among the lessons learned during more than half a century's work and visits to 83 countries, Dr. Mott mentioned the following:

— The ''centrality'' of Jesus Christ. Jesus Christ, he said, is the centre of all, and His commands are still unfulfilled, and still operative.

— That some processes are more vital than others: ''confronting men with Christ'' (Christ makes His own impression, transforming and enduring); promoting intensive study of our faith, giving a central place to Bible study; intercession, forming the Christ-like habit of prayer, and studying Christ's prayers and His teaching about prayer; multiplying our own numbers. (To candidates, he would say: From the beginning take others with you. Therein he saw the secret of the success of the Student Volunteer Movement: they went out in bands.)

— That it is easier to do a great and difficult thing than a small, easy one. It takes an ''impossible'' task to call out our latent powers, to make us call on others, and to drive us to God.

— The power of sacrifice. Make the Gospel difficult and it will be accepted.

— The value of strategy. There are strategic points, such as schools and colleges which, if captured for Christ, will facilitate the winning of all others; strategic places—centres in every mission field from which areas can best be conquered; strategic classes—he still considers students ''the greatest one strategic class (for right or wrong); the sub-depths of human society, at home and abroad—Christ didn't count them out, He came to seek and to save that which was lost; strategic times, such as Holy Week, war-time. (He cannot understand how people are not aflame at a time like this.)—''Let us not miss the day of visitation, with God's beckoning hand;'' strategic methods—multiplying numbers, prayer. We have to have superhuman wisdom, love and power, and ''these releases have always been in the pathway of intercessory prayer.''

— Study of priorities. One cannot do everything. No one can do all he would like to do in the world. Some things, therefore, should be in the first line. ''He will bring forth fruit in his old age.'' Why not? Dr. Mott asked. Why shouldn't our old age be our best? But what is done must be done quickly. (If he had his life to live over again, he would spend far more time on adolescents, from childhood up to the age of 18, ''the vision-forming, habit-forming period''.)

— The habit of attentiveness unto God. He felt that he owed much to the Orthodox Church, with its emphasis on the Resurrection—He is Risen!—and the article in the creed, ''I believe in the communion of saints'', and to the Society of Friends. The latter, he said, take seriously two verses: ''Be silent before the Lord,''—''Speak, Lord, for thy servant heareth.''

We are, Dr. Mott said, living under the spell of immediacy. What we do we must at best do quickly. We must ''crowd the hours before the setting sun''. Christ said, ''I must work the works of him that sent me, while it is day: the night cometh, when no man can work.''

## The Church and the Jew

''THE Responsibility of the Church to the Jew To-day'' was the subject of an address delivered at the Canadian School of Missions on 27th November by Dr. Conrad Hoffman, director of the International Missionary Council's department on The Christian Approach to the Jew. The Church, he said, can no more evade the question: What are you going to do with the Jew? than the Jew can the question: What are you going to do with Jesus? ''It is an anomaly that Christians can worship the God of Israel, yet be so largely guilty of the sin that is to-day called anti-Semitism. Christianity and Judaism are akin, . . . yet we have persecution of the Jews, a persecution unprecedented in its brutality.'' In these last years more than 2,000,000 men, women and children have been ruthlessly exterminated, because they had Jewish blood. When in the early years of this century Czarist Russia was persecuting the Jew, Dr. Hoffman reminded his hearers, Germany was one of the countries that protested most strongly, but in 1933-5 people in Germany were complacent in the face of anti-Semitism in their own country. We must see to it, he said, that history does not repeat itself in America. North America is the largest Jewry in the world. The United States has 5,000,000 Jews, a third of the world's Jews. In spite of all the protests made by the Churches, almost nothing has been done to rescue the victims of anti-Semitism; therefore, all protests are ineffective and ineffectual.

At a recent conference in Indianapolis on ''The Church and World Order'' much was said about the world being a neighbourhood. Yet, Dr. Hoffman said, we have not yet learnt the art of neighbourliness. Much is heard, too, of the "four freedoms", but if these are to be, they must be for every one everywhere; otherwise they can be for no one anywhere. (While they were at the conference Paul Robeson was coming to the city, and people rushed to get tickets to hear him sing—but no hotel would give him a room.) "Racial discrimination undercuts the capacity of the Church to do anything to combat the sin of anti-Semitism." A tremendous responsibility rests on the Church, the speaker said. Anti-Semitism and Christianity cannot long exist side by side; one cannot long be a Christian and also an Anti-Semite. Yet there is a rising tide of prejudice against the Jews in these countries. On the other hand, anti-Semitism is forbidden by law in Russia.

The Jew is the most universal "neighbour" of the Christian Church, and to it he offers a three-fold challenge. He challenges the reality of Christian living. He challenges the content of our faith—he rejects Jesus Christ, and much of Christian theology he does not accept. And he challenges the mission of the Christian Church. Does the Jew need Jesus Christ or is Judaism good enough for him? If Jesus Christ is not essential to the Jew, is He essential to any other people? If we believe that Christ is essential for all men, we must include the Jew in our programme of evangelism. If we do not, we are failing in it. And "if we are not careful, we may become increasingly religious and decreasingly Christian."

In conclusion, Dr. Hoffman reminded his audience that more and more are outstanding Jewish leaders, thinkers like Sholem Asch and Bruno Franck, giving attention to Christ, and Christianity.

Chinese School, Victoria Chinese Presbyterian Church,
Rev. M. F. Leung and Miss Lee in back row

# Prayer

OUR God and Father, with gratitude in our hearts for past blessings, we humbly bow before Thee, imploring Thy help to re-dedicate our lives to Thy service. We realize our weakness and our need of Thy guidance.

We confess that we have allowed our minds to turn to the affairs of this world, with its turmoil, war, and social evils, instead of looking up to Thee, and our Saviour's promise—''My peace I give unto you''. We pray Thy forgiveness of our sins.

We plead for our country, and for Thy guidance for our leaders, so that we may be governed in the Christian pattern, whereby this Dominion may become worthy of Thy boundless mercy and loving-kindness. We hope for the day when all the nations of the earth are brought to bow the knee to Thee, the Almighty Father of us all.

We pray for Thy blessing on the Allied Forces who are fighting for our freedom and the right to live and worship Thee according to Thy revealed Word. May Thy love shield them and make them strong.

We commend to Thy gracious keeping those who give their lives. May the wounded and sick be conscious of Thy presence. Speak to them through their pain and suffering, so that they may become better men and women from their experiences.

Hear and answer the prayers of the mothers of the world and comfort the sorrowing. Lead them along the paths of service until they find peace.

Make our doctors and nurses realize their privileges as channels through which Thou canst work in giving courage and renewal of faith in an Almighty God.

We pray for the Church of Christ, our sanctuary of peace. Bless her ministers, and give them a realization of their responsibilities as shepherds of their flocks. Give them courage to fight for Thy laws, and keep before the world the crucified Christ.

Bless our Women's Missionary Society and inspire our workers at home and abroad to greater efforts for the furtherance of our watch-word, ''The world for Christ''. Grant that they accept the duties of leadership with cheerful courage, and realize the honour and glory of being co-workers with Christ in rebuilding this war-torn world, and so hasten the day when Thy Kingdom will be established in all the earth.

All this we ask for Jesus' sake. Amen.

Life can have little meaning for us without the faith that the things which we know in our hearts to be highest will one day be triumphant.

—*Devotional Diary.*

## Christian Leadership

DR. MABEL CARTWRIGHT conducted the devotional services on the last two mornings of the Council meeting. Her subject was ''Christian Leadership''. To-day people are thinking a great deal about leadership in the nation, state, and church, she said, and about the training of new leaders who will be needed in the coming days. All leaders need certain qualities—conviction and faith, courage, patience, ability to adapt oneself to new conditions, knowing what to do in unusual circumstances, and able to rise to a crisis.

How do we get leaders? Few start out thinking they are going to be leaders. One's own character and aptitudes may make one a natural leader. Sometimes one remarks some one in a group with the qualities of a leader; an unpromising girl or lad may begin to show such qualities. Circumstances may call some to the front and they are forced to lead. The call may come through a knowledge of the need—the need of the missionary world may be presented so forcibly that it calls forth leaders—or it may come through suggestion. Often the call is unexpected, and heeded with reluctance. When called of God, men like Moses, Jeremiah, and Gideon, shrank from taking places of leadership.

It is very important for leaders to be prepared, to be trained before going into action. Different types of training are necessary for different kinds of work, with children, youth, or men and women. Willingness and good intentions are not enough. The leader must know the subject in which he is to lead. There must be understanding and sympathy, and ability to make the right approach, to get on with others, especially fellow workers. For the Christian leader it is essential to know the doctrine of the Church. Moreover, leaders must go on fitting themselves for their work. How often in Scripture, Miss Cartwright said, those who might be leaders went to the desert, to places of solitude, and our Lord, after he had been giving out, would retire into the mountain. A great problem for leaders to-day is to find the ''desert'', to be able to have quiet times.

On Friday Miss Cartwright spoke more particularly of the leader at work. Much can be learned from Christ's dealings with the Apostles, she said. He chose twelve, ''that they should be with him, and that he might send them forth to preach''. ''That is the way of leadership—leaders are followers of the One who came to reveal God to us.'' Any who have tried to lead realize that they are always learning, from the experience of life and contact with others. Among temptations to be guarded against are pride and time-serving. One must not compromise beyond what is right. The shepherd is often taken as an example of the leader—he ''goeth before them'', not dictatorial, but in loving leadership. To the disciples who wished to be first Jesus said: Whosoever will be chief among you, let him be your servant. It is necessary to study those one would lead, to ''sit where they sit''. There is a temptation to try to be the centre, to keep others centred in oneself instead of in Christ. There is danger, too, of trying to dictate to others—young people respect conviction in others, but they do not want others to make up their minds for them—and of being too absorbed in one's own task and thinking that work is the most important. One must concentrate on what one has to do, but not to the exclusion of everything else. A leader must have a sense of proportion and be able to see beyond and around his own centre, to get a vision of the larger world, a vision of God's purpose and man's need, and of himself as an instrument in God's hand or a channel for His grace. One of the great temptations is to put an undue emphasis on work, to attach an undue value to the practical side and neglect prayer. ''We have to strive, Miss Cartwright said, to keep within the presence of God,'' and think of the pattern of life as revealed in the Scriptures, keep always in mind the thought of the Sovereignty of God—God over all, in all, and through all—and help those who are being trained to see that pattern.

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## The League of the Lamp

The war has caused ''the lamps to go out all over Europe'' for the second time in one generation. We are all weary of the gloom of the five years' ''black-out'', and long for the day when lights will be lit again without fear and without concealment. Thousands of our young children have grown up without ever having seen the lighted streets and shining windows of a peace-time world. Now the young people in the Church are being asked to band themselves together in a ''League of the Lamp'' to be light-bringers in a very practical sense. Immediately after the war, 500,000 new houses will be required in Scotland. To provide facilities for worship 105 new churches will have to be built, at a cost of about one million pounds. The aim of the League of the Lamp is to contribute lighting for these new churches. Wherever a church or hall has its lights provided in this way a plaque on the wall will commemorate the fact, and representatives of the League will be present when the lights are ceremoniously switched on for the first time. It is hoped that a branch of the League will be formed in every congregation.

—*Life and Work* (Church of Scotland).

# Planning for Return to Korea

*Dr. C. A. Clark, for many years a missionary in Korea, writes from "Presbyterian Headquarters" in Denver (October 1) of plans for future work in Korea and on other fields.*

— I have just come from a conference in New York of about twenty members of the Mission with the Board Secretaries, a conference called to discuss plans for our return to Korea, and to make estimates of personnel and funds needed to rehabilitate the work. It was the unanimous opinion of the conference that all former members of the Mission, even those a little beyond the normal retiring age, should return to help bridge over until the work becomes settled and the younger members can carry on, that is, all older ones who can pass the physical examination.

One new doctor family and a single lady who was before on the field in another type of work have been appointed and there will be other appointees before the first boats sail. The various Mission Boards are said to be uniting in petitioning the Government to give early priorities for travel to missionaries going back, just as soon as the shooting is over. Our household hopes to be on the first boat. With a little extension of our retiring date, we ought still to get four more good years in Korea.

Latest reports from Korea tell of the Church still going on. In Japan, all denominations were forced to unite into one Church. The last reports from Korea showed the churches still intact and separate. Whatever the situation now, we know that the Church will stand true to the Gospel. The Bible has been planted deep in the heart of our believers and, whatever the Japanese Gestapo may do to the visible organization, we know that it cannot touch the heart of this Church. The "dynamite of God" (Rom. 1:16) is in it. Once the iron hand of the Gestapo is off, we shall see miracles of grace in Korea and, perhaps through Korea, to nearby China and Japan.

Ten years ago, in our magazines and in some books, the question as to whether Foreign Missions had reached the end of their usefulness was seriously discussed. Few intelligent people would even think anything like that to-day. . . . .

Soldier boys from the South Seas are going to do a lot to change folks' minds about these things. Over near Omaha recently, a mother received a letter from her boy down there. He said, "Mom, you are the most wonderful mother in all the world, but, in one thing, you are 'all wet', that is, in that you have never been a member of the missionary society. Mom, get to work there. These missionaries are doing a great job."

In a certain hospital in New York, a repatriated missionary nurse is serving temporarily. The other nurses were very scornful of missionaries, especially one girl, who said that she would run a long way rather than come in contact with a missionary. One day that girl's soldier brother on furlough came to visit her. The missionary nurse happened to come in and was introduced. Instantly the soldier boy came to his feet and saluted, saying, ''I take off my hat to any missionary anywhere, for over there in Africa I was wounded, and I would be dead to-day if it were not for the missionaries.''

There is a recent book entitled *This Is a Time for Greatness.* In the past 100 years, Missions have always been a minority movement, supported by a small fraction of the Church membership. In this time of crisis for America, it has been proved that the tiny amounts that we have spent for Foreign Missions have brought bigger returns than any monies that America has ever spent. Now is our opportunity for redeeming ourselves. Now is a ''Time for Greatness.''

Every Mission Board is girding itself for the great opportunities just ahead. We have a right to expect, just ahead, the greatest thing in evangelism that the world has ever seen . . .

*West of the Date Line* tells of that southeast corner of Asia where our boys have been fighting and are fighting now. Do you know that down in that area we have 1,600,000 Christians; that on the island of Sumatra there is a self-supporting church of 450,000 believers? Do you know that in New Guinea there are 410,000 believers; that in the Philippines there are 394,000 communicant members? Best of all, do you know that, of the 97,000 people in the Fiji Islands who just a few years ago were cannibals, over 99 per cent. are Christians? What is the percentage in your town?

Pray for Korea even more than you ever have. It is going to be no picnic when we go back: nation impoverished; all sorts of political factions struggling for power; our properties possibly wrecked; some things in the hands of unworthy leaders who ''collaborated'' with the Japanese; chaos everywhere, at least for a time.

Korea and we shall need your prayers, but we are not downcast. In New York, we planned various new evangelistic approaches—radio, tent evangelism, preaching in hostels, literacy campaigns, contacts with Government schools, work as associates with our Korean leaders in many ways even though we may not head up things. It will be no picnic, we know, but we have a great Lord and an all-powerful Gospel and the prospects are ''Bright as the promises of God.''

## Susan Doe Joins the W.M.S.

I'M Susan Doe. I've recently moved to Jonesville, joined the Presbyterian Church, and become a member of the Women's Missionary Society Auxiliary. I am a busy housewife, mother of four children. That's a woman-sized job at any time, but especially so now, what with trying to reconcile rations with vitamins, and keeping myself and the family sane and more or less normal in the midst of the demoralizing influences rampant everywhere because of the war.

John and I have always tried to maintain a Christian home and we expect to keep on trying, though there's no blinking the fact that it's harder now than it once was. We've always tried, too, to stand up and be counted on the right side of things in our community—and we like to think we may have helped to make the world a bit better than it might have been if our little corner of the load had not been lifted. In spite of, or maybe because of, the present mess in the world, we expect to keep on keeping on, to the best of our ability and intelligence.

We do need the help of the church, though. We joined the first Sunday we were in town. All of us are in Sunday School. And as I say, I've gone into the W.M.S. first, because I want to take my share of the responsibility the women have for helping carry on the work of the church, and second, because I need what the W.M.S. has to give in helping me to be a better and more intelligent and effective Christian.

I haven't attended a meeting yet, but I know what I'm expecting—and I do hope the organization won't let me down.

Why do I say that? Well, moving around as we have, I've discovered that there are organizations and organizations. Just as there are churches—and churches! One place it was just a kind of glorified woman's club, conducted under the auspices of the church. It was sort of cold, too. Maybe it was the programmes—there really isn't much about the finer points of rose culture or a description of old china that turns on a glow inside you, and makes you feel close to Mrs. Smith and Mrs. Johnson—and to God! The next place, though, made up for that experience. I've never learned more, worked harder, or had so much soul satisfaction out of doing either. And it was the work of the church, and that group of women was learning how to put their religion into their everyday living.

What am I expecting—and hoping—from the Jonesville W.M.S.? Well, I'll tell you a few things.

I'm not sure it is first—but very important, anyway, is inspiration. After washing, ironing, cooking, meeting problems, stretching budgets, listening to war news, day in and day out, I need a lift. Not entertainment, mind you, but something that will help me see my problems in their right perspective against the really important things in life, the things that endure and are worth living and working for. Worship with other women does that for me—and thinking together about the things the church stands for, and having a part in some enterprises where my partnership with God is very clear, makes me go back to darning socks and rearing children with an assurance that that's part of the partnership, too.

Then I like to do some real studying. If I ever get to the place, however busy I may be, where I'm not doing something to stretch my mind and soul, I'll know I'm on the shelf for sure. There's so much in the world to-day about which women need to be intelligent if they are going to be Christian that a society just doesn't dare fritter away its members' time on unimportant things, or fail to provide study classes or interest groups or some means by which women may follow up interests and needs that can only be touched upon in the monthly programme meetings. Time? Of course they have time, if it is something vital and important to them. Remember how last year in a very few months the government made the women of the whole nation nutrition-conscious? That was because nutrition suddenly became something important and women gave their time to learning about it.

I want some genuine fellowship, too. Not just sitting in rows of chairs with a lot of women and listening to an ''outside speaker'', though there's a measure of fellowship possible in that, if the rows—and the women—aren't too stiff and the speech stirs their souls. But I'm thinking of warm Christian fellowship through neighbourly visiting in a social hour—even without a cup of tea these days; fellowship in doing things together for someone who needs our service; fellowship in discovering truth and God's will for Christians through a study and discussion experience. You never really know shy Mrs. Swanson until together you have packed Christmas gifts for the mission; or dignified Mrs. Parks until you and she have worked together on some topic in the mission study.

Another thing I hope to find in the Jonesville W.M.S. is a sort of boundlessness of spirit, of thought, of action. I rather think it will be there, for the church seems to be like that. When we joined the church, the minister welcomed us to the Jonesville congregation but spoke also of our membership in the world-wide church. And there seems to be a wonderful spirit of unity within the local church. Announcements from the various organizations make them sound as if they are all conscious of being a part, first of the local church, then of the Presbyterian Church in Canada, then of the Church universal. Or maybe I don't mean "first", but "at the same time". Yes, I think that's it.

Anyway, I hope this means that the Women's Missionary Society doesn't think of the organization as an end in itself, but as a definite part of this ever widening fellowship; that it makes its plans in the light of, and as a part of, the plans of the whole church; that it assumes its share of the local church programme of work, and that it does not assume as its sole responsibility anything which should be a responsibility of others in the church as well. No priorities, in other words! Most important of all, that it makes central in its programme and thinking that which is central in the Christian faith, responsibility for strengthening and expanding the world-wide Christian fellowship. As missions is the golden thread running through the entire Christian message, so the missionary motive and concern, the study and definite support of the church's missionary programme, must be fundamental in the work of any organization which calls itself Christian.

Well, I have run on, haven't I? But what the Missionary Society of my church is, is really pretty important to me. For it is the major avenue through which I relate myself to the work of my church. And it should be, I think, a fruitful school in Christian living for busy, searching, often heart-hungry women like me. I'm counting on the Jonesville W.M.S. not to let me down.

—Adapted from *Susan Doe Joins the Council,*
by permission of Miss Genevieve Brown,
United Christian Missionary Society.

## LITERATURE PAGE

**Miss Louise A. Reith**

"WHAT shall we put on our 1945 Auxiliary Book Shelf?" Another New Year should bring forth this question from the members of the Auxiliaries. For the first addition we would suggest a small booklet which contains the answers to many questions that people have been asking ever since our Church became one of the co-operating units in the Church of Christ in China. How much do we know about the Church of Christ in China? Could we answer such questions as these—How did the Church of Christ in China originate? What is its form of worship? What is its system of government? What is its doctrinal basis of union of so many churches? What is the effect of its registration with the Chinese Government? What work is the Church of Christ in China carrying and how is that work affected by the war? Answers to all these questions will be found in AN ADVENTURE IN CHURCH UNION, the story of the Church of Christ in China. In it we will find also the place that missionaries from other lands will have in the Church of Christ in China, and an account of the work being done during the war by that Church as it serves the wounded soldiers, produces Christian literature and carries on student work. We will be reminded of the mission projects begun by the Church of Christ in China in Kweiyang City, the Border Mission and in Yunnan, where the aim is to establish a strong church in the city of Kunming and in addition to carry on educational and medical work in South Yunnan. The plan for financing the Church is explained, as are its plans for the future. It is very evident that the leaders of the Church of Christ in China are conscious of the seriousness and the greatness of the task ahead and as they commit themselves to the three-fold task of deepening the spiritual life of the members of their Church, promoting evangelism and carrying on missionary work, they realize the smallness of human resources and thank God that their task is not a ''human task'', for ''The Church is more than a human institution,'' and therefore, they say, ''we do not work alone. We work in the power that God is willing to give us, and in the knowledge that we are part of a great world fellowship, every part of which prays for us, as we in turn pray for the whole Church of God.''

Be sure that AN ADVENTURE IN CHURCH UNION is on your Auxiliary Book Shelf, then add to that INTO ACTION by A. M. Chirgwin, in which you will find an account of the Church planning advance, ready to go ''into action'' in all the world, the Church which, rising above all frontiers and divisions, is able to ''hold past and present, east and west in one''. Both these books will give valuable additional information for the meetings at which you study the Church in the various countries of the world. Other books for the Auxiliary Book Shelf will be suggested later but these will make a good beginning.

If you have not an Auxiliary Library, why not begin one in 1945? If you are just starting a library, do not overlook books which have been previously recommended and are still available. You will find some of these as well as the studies listed on the Book List on the inside of the back cover.

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God grant us wisdom in these coming days,
And eyes unsealed, that we clear vision see
Of that new world that He would have us build,
To life's ennoblement and His high ministry.

—*John Oxenham.*

# AUXILIARY PAGE

**Miss L. K. Pelton**

### *Service of Worship*

*Suggested for use in connection with Peace Thanksgiving Fund*

*Opening Sentence*—''And I, if I be lifted up from the earth, will draw all men unto me.'' St. John 12: 32.

*Hymn 199*—''In the cross of Christ I glory.''

*Prayer*—Read softly in unison, as a prayer, Hymn 202, verses 1 and 4.

*Scripture*—Philippians chapter 2: verses 1-11.

Follow reading of Scripture with reading of the leaflet—''The Only Hope of a Broken World''.*

*Prayer of Dedication*—

O God, who alone art Judge of men, who art the Source of all forgiveness and art ever waiting to forgive them that truly repent, convict us of our sin that we may repent this day and receive Thy forgiveness. Give us grace and power to rightly dedicate ourselves and our possessions to the high purpose of Thy Holy Will.

In the Name of Thy Son our Redeemer. Amen.

*Hymn 552*—''Take my life and let it be.''

*Closing prayer.*

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*/These leaflets have been sent to all conveners of Campaign Committees, one to be given to each Women's Missionary Society group.

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Be with us, Lord, in the new year that's dawning:
We know not what its hours may have in store—
The unexpected joy—the shock of sorrow:
Only be with us, Lord; we ask no more. . . .

Steady our hand to hold the cup of trembling,
And guard us when joy's brimming bowl we boast;
Be with us, Lord, when we forget we need Thee,
For truly then our vain hearts need Thee most.

The old year dies! Forgive its blotted record:
We turn a fair white page with quivering fear,
O pitying Christ, Strong Son of God, sustain us:
With Thee, 'twill be a brave and glad New Year.

—Agnes G. Guthrie, in *Life and Work.*

## YOUNG WOMEN

**Mrs. C. N. Johnston,** *Secretary*

*Dear Young Women,*

WILL each of you in the Young Women's Department accept this as a personal letter to yourself?

You will have heard by now of the Peace Thanksgiving Fund which is beginning this month and continuing till the fall of 1946, for I am sure your group is represented on the Campaign Committee in your church. I hope so, for this campaign should have a very special interest for all girls and young women.

First of all, we ask that, in order to fit ourselves for the task that lies ahead and make us worthy of the sacrifices that have been made and still have to be made, each one would rededicate herself to the task of helping to make a new world. A new world? Who is sufficient for this great privilege unless there is an outpouring on the Altar of all you have or hope to be? Remember the world is made up of people like you and me and each of us is responsible first of all for her own life.

On the Auxiliary page of this issue of the *Glad Tidings* there is a worship service that is meant also for Young Women's groups. Make use of it, and in using it feel yourself part of that great company all over the world who earnestly desire their lives to count for more than ever before.

In the fall of 1946 we hope to present to the Council meeting of the Women's Missionary Society a fund which can be used to help some young men and women, in Canada and in fields overseas, get the training they need in order to fill the posts required. This help may be either a loan or a gift. This is the second part of the campaign, the details of which you will learn from your Campaign Committee.

That this assistance is necessary we are convinced and the need is now. This assistance will imply increased enlistment.

May I, as your friend, speak frankly to you and say that sometimes I am disappointed at the small number who enlist in the service of the Church? Why is it? Will you put this question to yourself?

Our service to the Church can be rendered in two ways—by those who make it their life work, and go, and by those who cannot go but send, and who form a strong support in the Church at home for those who go.

Do you realize that in 1945 the Young Women's Department will celebrate its Silver Jubilee? It was organized as a separate department in 1920.

Look back over what has been done in these 25 years. How many from your ranks have made the service of the Church their life calling? How many of the young women of the Church are interested in and give to mission work? Where does the fault lie?

It is from out the ranks of our girls and young women that candidates must come. Is there no one in your group or of your acquaintance who would make a deaconess, a missionary, a field secretary, a Girls', Mission Band or Young Women's Secretary? If so, you might help her to decide, and help send.

Will you take my letter to heart; it is written from my love for and belief in the young women of our Church. And will you personally strive to be a better Church member and give to your Church not just the tag ends of your service but the very best of all you are and have?

Yours very sincerely,

Helen M. Strachan

## GIRLS and LEADERS

**Mrs. Harold Keefer,** *Secretary*

*Dear Leaders,*

NEW Year's greetings to all of you! My wish for you this year is that you may know the happiness of true devotion to the worthwhile things of life and that you may experience the joy which comes to us when we put others first in our hearts and lives. Let us begin this year by putting self in the background and earnestly trying to help those with whom we come in contact.

As missionary workers, this theme "others" is not strange to us. Our whole missionary programme is based upon it.

At our Council meeting in September it was agreed that there was yet another step to be taken in this work for others. It was felt that when this war was over there would be great need for consecrated workers in the countries of Europe as well as in the East and in our own land. The need for Christian leadership will soon make itself known, and to whom shall these people look for help, if not to us who as a nation have escaped the horrors of war?

We in Canada have great cause for thankfulness. Our peaceful homes and well-stocked stores have made it difficult for us to realize what hardships and sufferings are being endured by those living in the war areas. Does it not seem right then that we prepare to help heal the wounds of those who have suffered when the opportunity presents itself?

The Council agreed that, in order to be ready, all the women of the Church should first re-dedicate themselves, their lives and possessions; and that a fund of $30,000 be raised as a Thanksgiving offering.

The object of this fund is to make it possible, when necessary, to assist young people to prepare themselves for service in the Church, in such capacities as ministers, doctors, nurses, and children's workers. So often young men and women desire to give their lives in the service of the Master, but are prevented from doing so because they cannot afford to take the necessary training. These are the ones this fund will assist.

In this, of course, girls' groups are included; they, too, will have an opportunity to contribute to this Peace Thanksgiving Fund. Their contribution may call for sacrifice on their part, and, if it does, greater joy will be theirs. Leaders should try to get the girls to take what they give from their own spending money or to earn money to give. In what better way can we express our gratitude for the great blessings we have enjoyed in Canada than by having a share in helping other young people to greater service?

I hope 1945 will prove to be a most successful year in our Girls' Department, and it cannot fail to be, if we all try just a little harder to make it so.

Yours sincerely,

*Edith M. Keefer.*

## MISSION BANDS

**Mrs. W. N. Ferguson,** *Secretary*

"MY, I wish he'd hurry up and come," said Margaret as she and her brother George sauntered slowly down the lane munching apples. They were eagerly watching for the postman, for they had heard the overseas mail had arrived, and mother hoped for a letter from Aunt Lily.

"Here he is now," said George.

The children didn't wait for postie to reach their mail-box but dashed down the road to meet him. Sure enough, there were letters from England! Into the house they skipped, calling, "Mother, here's some mail!" Hurrying from the kitchen, Mrs. Walker was soon deep in the news from home.

"I wonder what's wrong," whispered Margaret, as she saw tears slipping slowly down mother's cheeks as she read.

Finally mother looked up and said, "The church where daddy and I worshipped, and were married, has been bombed. Auntie says it can't even be repaired."

After supper the letters were read to daddy, and the children heard of many other churches, homes, and schools that had been destroyed.

During the week the children appeared to give little thought to the contents of the overseas letters, yet on Sunday when they saw a picture of a bombed church on a poster in the church vestibule they both exclaimed, "I wonder if that is the church mummy and daddy attended!" Margaret's Sunday School teacher heard them and, being a member of the Women's Missionary Society, she could tell them that it was a bombed church in Ireland.

After the evening service, as the Walker family were sitting as usual around the fire-place, the thoughts of daddy and mother were on the old land. They talked of friends and loved ones there. "It does not seem fair," said mother, "that we have safety, comfort, and even luxuries, while those near and dear to us have not even bare necessities."

"What do you mean by necessities?" asked George.

"Well," replied his father, "if you were in England to-day you wouldn't be sitting in front of a blazing fire, and maybe there wouldn't be glass in the windows to keep out the cold wind, nor could you dip into the apple barrel as often as you pleased."

The children thoughtfully watched the blazing logs for a time, and then after prayers Margaret suggested that they play their "Count your blessings" game before going off to bed.

" 'A' for 'Apples' ", said George. "I always thought everyone had all the apples they could eat."

" 'B' for 'Bed' ", said Margaret, "and I am certainly thankful for my cozy one."

As the game continued through the alphabet, the words chosen showed a new understanding of blessings. Never before had they been thankful for eggs, oranges, windows, lights, and a safe roof over their heads.

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Take this new year, with all its days,
And show us how to fill them each
With life and love which live and grow
In other souls: so help us reach
Maturity.

—*M. Louise Haskins.*

# PROVINCIAL NEWS

## ALBERTA

MRS. J. H. WILLIAMSON, 811 12TH AVE. W., CALGARY, PRESS SECRETARY

CALGARY Presbyterial — Knox Auxiliary are studying British Guiana, and at the November meeting Mrs. McGuire gave a very interesting paper on the founding of the Church there. Gifts for Rocky Mountain House Hospital, to the value of $20, were displayed.

**Edmonton Presbyterial**—First Church Auxiliary report a very interesting "Glad Tidings" meeting. The meditation and prayer were taken from the October number. Then nine ladies took part in a dialogue, designed to illustrate many interesting and helpful features of our magazine. Attention was directed to the cover, the name, emblem and picture, also the handy reference list on the inside that makes us better acquainted with some of our Council Executive and secretaries, and the advertisements on the back cover. Then the letters from our missionaries, Indian Christian workers and deaconesses were touched upon, the wide scope of editorial notes and articles, so often by outstanding Christian leaders. All felt we had in *The Glad Tidings* a magazine of which we were justly proud.

**Red Deer Presbyterial**—Two very inspiring and instructive missionary meetings were held in the Willowdale church in November. On November 1st was held the 20th Missionary Rally. The aim of this meeting is to bring together once a year the women from all points of the field. One of our young women gave a stirring message on "Why we need a Missionary Rally". By his address the Rev. D. J. Firth of Red Deer strengthened still further belief in the need for Missions. On the 22nd the Rev. E. H. Johnson, formerly of Manchuria, was at Willowdale. In his address, based on John 3: 16 and other passages, he emphasized the fact that God's purpose was the salvation of the world, and said that our interest should, therefore, take in all peoples, even the salvation of our enemies. He pointed out, too, that, in spite of death and destruction, the Church was moving on triumphant.

## BRITISH COLUMBIA

MRS. W. BARLOW, 149 W. 5TH ST., NORTH VANCOUVER, PRESS SECRETARY

VICTORIA Presbyterial — An open meeting of the Presbyterial, held in St. Andrew's Church, Victoria, was addressed by Mrs. Angus MacKay of Jhansi, who gave a vivid word picture of her work on that field. She spoke of the educational work for girls, in boarding and day schools, where there are between three and four hundred girls. These schools are recognized by the Government but receive no Government grant. Besides the regular curriculum, Bible teaching is carried on by the staff members, who are all Christians. Mrs. MacKay also told of the evangelistic work, part of it carried on from camps in the district. She asked all to pray that the people may be true to their Lord and Master. Mrs. Kennedy thanked Mrs. MacKay for her inspiring message.

The Chinese Young Women's Society,

Victoria, celebrated their fifth anniversary in the church, when they entertained the Senior group. There were 24 members and friends present and 15 children. Miss Grace Lee led in prayer. Interesting talks were given by Mrs. Warren and the Rev. M. F. Leung, who congratulated the members on their progress. Rrefreshments were served.

The Rev. E. H. Johnson, Secretary of Missionary Education, gave a very interesting illustrated address on China in St. Andrew's Church, Victoria, on the evening of November 6th.

At their Thank-offering meeting, to which all the women of the church were invited, St. Paul's Auxiliary had Mrs. Kennedy, Presbyterial President, as guest speaker.

**Westminster Presbyterial** — On November 4th a large group representing most of the Mission Bands and Explorer groups in Vancouver gathered in Mount Pleasant Church for a most enjoyable and profitable afternoon. The children supplied the programme, and all entered into it in a most admirable way. The sing song, which was much appreciated, was followed by a Quiz, led by Mrs. D. A. Smith; all gave close attention as each group supported their member on the team in an effort to obtain as many points as possible. Each group answered the roll call with a song learned at the meetings; this gave the others many suggestions. Miss R. Yeandle gave a very colourful flannelgraph, which is always a joy to the children. Following the programme, refreshments were served.

At the Mission Band Rally held in St. Aidan's church hall, New Westminster, 40 children from the Mission Bands of St. Aidan's, St. Stephen's, St. Andrew's, Gordon, and Knox churches were present, with many leaders and parents. Miss Douglas gave a talk on India and her work, illustrating it with lantern slides. Miss Barbara McKay, a Mission Band member for several years but now in the Young Women's group, was honoured by the members for her attendance and her faithfulness in Church work.

The regional meeting was held at Chilliwack on October 25th, with members from White Rock, Bradner, Mount Lehman, and Murrayville present. The Rev. Mr. Funston welcomed the members. The morning devotions were led by Chilliwack members, the afternoon by Bradner; White Rock led in prayer for the Empire. Mrs. W. J. Murdoch, Presbyterial President, gave an account of the Council meeting in Toronto, and Mrs. Beattie, Provincial Girls' Work Secretary, gave a report on Camp work.

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In the passing of Mrs. W. J. White at Ladner on November 28th the British Columbia Provincial Society lost one of its most beloved members and a highly esteemed Honorary President.

Coming to Vancouver in 1894, Mrs. White immediately became active in the work of our Church. A member of old St. Andrew's Church until 1925, then of Central Church, she was actively interested in all church organizations, especially the Auxiliary and Sunday School, and in the promotion of young people's work in her own church and community.

Mrs. White was a charter member of St. Andrew's Mission Band, Ottawa, and always the Women's Missionary Society took first place in her interest. From 1906 until 1914 she was Recording Secretary of Westminster Presbyterial of the Woman's Foreign Misionary Society, then until 1922 Provincial Recording Secretary; in the difficult days of reorganization in 1925 and 1926, she was Provincial Corresponding Secretary, retaining that office until she became first Vice-President in 1930. Elected president in 1933, she had to withdraw because of illness and removal to Ladner, but became Honorary President. She was not, however, prepared to be inactive; and as Historian she was most successful in gathering much important and interesting information regarding the early history and work of our Church in British Columbia.

Boundless energy and enthusiasm for every good and just cause, unexcelled capability, and the ability to make and retain friends were outstanding qualities of Mrs. White. We know how trying she found the last two years, when she was compelled to rest. But by letter and telephone she still maintained a keen interest in all the projects with which she had been connected. At this time, we are reminded of the closing words of her report of 1927, ''Will we not go forward thanking God for His mercy that has followed us all the way and remembering His promise, 'Lo I am with you alway, even unto the end'.'' We shall always remember Mrs. White as one who ever did go forward in just that way.

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## MANITOBA

MRS. W. S. NAIRN, 523 S. VICKERS ST.,
FORT WILLIAM, ONT., PRESS SECRETARY

BRANDON Presbyterial — A pleasant afternoon was spent in the club room of First Church, Brandon, when the Auxiliary members met to honour one of their highly esteemed members, Miss Jessie Gillespie, who was leaving to make her home in Seaforth, Ont. Mrs. J. N. Hepburn said she would be very much missed both in the Auxiliary and Presbyterial, but Brandon's loss, she said, would be Seaforth's gain. Miss Gillespie's missionary knowledge and spiritual advice were most helpful and uplifting and we wish her many years of active service in the town to which she has gone. On behalf of the Auxiliary, Mrs. A. H. McKay and Mrs. M. McKenzie made a presentation to Miss Gillespie, and on behalf of the Presbyterial, Mrs. J. McLeod and Mrs. G. W. Fergusson presented a life membership pin to her.

Mrs. G. J. Griffith and Mrs. C. A. McRae received the guests when the Auxiliary of First Church entertained the wives of men in the forces. An enjoyable musical programme was given, including a sing song; the children enjoyed games, and refreshments were served.

**Winnipeg Presbyterial**—In the past three weeks the various Auxiliaries have had splendid reports from the Provincial and Presbyterial Presidents. Mrs. H. H. Dunwoody visited First Presbyterian, Calvin, Norwood, Old Kildonan, and Selkirk; while Mrs. J. P. Duffin visited Elmwood, St. James and St. John's, as well as other Auxiliaries. Their reports showed careful and prayerful consideration, and many helpful messages were received from the different departments. It was felt that the theme throughout the Council meeting was based on the text, ''I, if I be lifted up.'' The membership throughout felt more than ever that the work of our Church and the missionary cause is of vital importance in these times. We must put first things first.

At a meeting of the Presbyterial Executive held in First Church on November 23rd, Miss Frieda Matthews was a welcome visitor. She spoke of the new study book and interpreted very clearly various chapters. Her address brought to the Executive encouragement and inspiration.

## ONTARIO

MRS. J. R. HILL, 250 COOPER STREET,
OTTAWA, PRESS SECRETARY

BARRIE—That Home Helpers should look upon themselves not as a small group but as part of a group of more than 6,000 members, contributing some $8,000.00 annually, was the advice Mrs. N. R. D. Sinclair gave at a Home Helpers meeting in Collingwood. Out of the ordinary was the address given by Mrs. A. T. Watt, M.B.E., President of the Associated Countrywomen of the World, as she told of going to Palestine on the invitation of the Women's International Zionist movement. She had tried to let the Jewish refugee women see that Canadian people were tolerant, not anti-Semitic.

At Thank-offering meetings in Barrie speakers included Mrs. C. W. Maitland, Mrs. J. R. Greig, Mrs. J. A. Ross and Dr. W. R. Quinn; and at Allandale Mrs. Anderson, recently from Peru, gave an informative talk on that country. This Auxiliary also entertained the Home Helpers and the Canadian Girls in Training group, when slides on British Guiana were shown.

**Brockville**—The Eliza Dowsley Auxiliary, Prescott, celebrated its Diamond Jubilee. For 44 of the 60 years, the office of president has been filled by mother and daughter — the late Mrs. Dowsley from 1900 till 1923, and now Mrs. P. K. Halpin the present president. Mrs. James Riddell spoke on ''Prayer and the Bible'' as the foundation of the Women's Missionary Society. Prescott Young Women's Auxiliary enjoyed hearing Mrs. Edward Lanster's intimate talk on India and China at their Thank-offering meeting.

The Rev. John Botting, recently inducted as their minister, addressed the joint Thank-offering meeting of Kemptville Senior and Goforth Young Women's Auxiliaries.

At the Kemptville district sectional meeting in East Oxford, Mrs. W. Fitzsimons stressed the need of right leadership for our girls and an understanding of their present-day problems. Mission Band Rallies for Chesterville and Kemptville districts were held. At the latter Mrs. Charles Robertson and Miss Lily Macarthur took part. Seals and certificates were presented and the banner was awarded to Kemptville Band.

**Glengarry**—The minutes of the organization meeting of Moose Creek Auxiliary in 1884, with the names of the 20 charter members, were read at the 60th Anniversary. Mrs. W. J. McKillican, who presided, referred to the time and talent contributed by Mrs. Euphemia Smirle, the one surviving member, who was lovingly remembered by a presentation made by Mrs. A. D. MacKay. Rev. M. N. McDonald, Avonmore, spoke on ''Missionary Tasks''. Greetings were received from Mrs. E. E. Preston, Rev. H. S. Philpott, Mrs. W. L. Montgomery and Mrs. D. McGillivray.

At the autumn meeting of the Presbyterial Executive a programme was drafted for the annual business meeting to be held in Cornwall on January 16th, 1945.

**Guelph** — Preston Auxiliary paid tribute to the outstanding work of the late Mrs. H. G. Freeman, a member of Guelph Presbyterial for fifteen years and a regular attendant at Provincial meetings. Her loss will be felt in the local Auxiliary, the Presbyterial, and the Society at large.

**Hamilton**—Records of Welland Auxiliary show that in 1889 a branch of the Woman's Foreign Missionary Society was organized by Mrs. McCuaig, with a membership of 24. A special meeting was held to mark the 55th anniversary of this Auxiliary. In her review of the years' activities, Mrs. E. J. Anderson said that in June 1919 the Port Colborne ladies were invited to visit them; then in September a return visit was made to Port Colborne — this practice has continued each year, making 25 years of kindly visits. Mrs. Link introduced the speaker, Mrs. W. R. Quinn, who spoke of her work in India. Mrs. D. Munro stressed the ''Oneness of the Society''. Devotions were led by Mrs. A. D. Sutherland. Mrs. N. C. Glasgow, over 90 years of age, was present.

**Lanark and Renfrew**—The Presbyterial Executive met morning and afternoon at Carleton Place, Mrs. W. Ashby presiding. Reports showed a slightly lower membership, difficulty in getting leaders, an increase in givings. Sectional meetings were held at Wolftown, Lochwinnoch and Elphin, when Mrs. J. K. M. Sharpe and Mrs. Culhane brought reports of Provincial meetings. Mrs. John Stewart spoke most feelingly of the late Miss Bertha McEwan, former President and Mission Band Secretary.

At Smith's Falls, Mrs. L. Lindsay, Presbyterial Mission Band Secretary, was in charge of an enthusiastic Mission Band Rally, at which Miss Ruth Quinn was the speaker.

**Lindsay**—That the work of a Recording Secretary, and the safe-keeping of records, is important was demonstrated at the 50th anniversary of Glenarm Auxiliary. Accounts of the first meeting, and of the first annual meeting, were read by Mrs. Steele. Two charter members, Miss A. McNabb and Mrs. J. H. Smith, took part in the programme, as did Mrs. Smith, wife of the late Rev. Dr. Smith of Glenarm. The Rev. P. McNabb of Victoria, B.C., a former member, brought greetings.

Miss Minnie Gould gave a fine message at the meeting in Sonya, when ladies from Wick were guests.

**London**—Mrs. Duncan Campbell was in charge of the Mission Band Rally in St. George's Church, London. The service of worship was built around the picture ''Christ blessing the children''. Miss Ruth Quinn used the flannelgraph to illustrate her talk, and slides on British Guiana were shown. Hamilton Road Band gave the dedicatory prayer. Mrs. MacDonald welcomed the guests and Mrs. Wheaton brought Presbyterial greetings.

**Maitland** held a meeting at Lucknow, Mrs. Guthrie Reid presiding. In conferences, Mrs. C. McCarrol outlined, as essential for a good Auxiliary—definite Christian leadership, untiring devotion, prayer; for those using the study books Mrs. K. MacLean suggested: Prepare questions; use posters; make a thorough study of the book. Mrs. A. B. Macdonald spoke on ''Ambassadors for Christ,'' and Mrs. Fowler drew attention to the valuable work of deaconesses.

**North Bay**—At Sudbury Mrs. Logan, reporting on the Council meeting, told how much she had been impressed by those who administer the affairs of the Society, and urged all to add to, rather than slacken, our work, as there is much to do. Mrs. Firth reported increased givings.

**Stratford**—It is a far cry from the day in 1884 when a few women seated on a log in the church grounds at Atwood formed themselves into an Auxiliary of the Woman's Foreign Missionary Society with a membership of ten. At the combined Diamond Jubilee and Thank-offering meeting, Mrs. Lloyd Vallance read "The Story of the Years", prepared by Mrs. John Coglen. Mrs. K. MacLean gave an address based on Psalm 105. Greetings were received from Anglican and United Church friends. Rev. M. E. R. Boudreau led in prayer.

## TREASURER'S STATEMENT

### *November 30th, 1944*

RECEIPTS:

| | |
|---|---|
| Grand Valley and South Luther Auxiliaries, "Miss Pelton's Expenses" | $ 3.50 |
| Income Tax received from workers | 607.98 |
| Life Membership Pins | 98.85 |
| **PROVINCIAL GIVINGS:** | |
| Alberta | 386.17 |
| Alberta, Supplies | 108.00 |
| British Columbia | 350.00 |
| Manitoba | 419.90 |
| Quebec | 1,150.00 |
| Ontario | 15,000.00 |
| Saskatchewan | 517.92 |
| Saskatchewan, Supplies | 6.60 |
| | $18,648.92 |

DISBURSEMENTS:

| | |
|---|---|
| Hospitals: | |
| Rocky Mountain House | $ 260.00 |
| Weirdale | 29.10 |
| Chinese in Canada | 832.75 |
| Indian Schools: | |
| Birtle, Government Grant | 2,057.33 |
| Birtle | 309.16 |
| Cecilia Jeffrey, Government Grant | 2,094.32 |
| Cecilia Jeffrey | 294.16 |
| Mistawasis | 45.00 |
| Saskatoon Residence | 75.00 |
| Supplies, Provincial | 296.69 |
| India: | |
| Bhil Field | 138.33 |
| Jhansi Field | 30.00 |
| British Guiana | 49.45 |
| Publications | 762.68 |
| Deaconesses | 1,639.39 |
| Organization | 411.64 |
| French Work | 12.83 |
| Children's Centre | 134.92 |
| Council Meeting | 2.35 |
| Exchange | 5.44 |
| Administration | 604.75 |
| Pension rates transferred to Pension Fund | 446.90 |
| Income Tax | 612.48 |
| Christian Literature | 387.00 |
| Travelling Expenses, Miss Ramsay | 8.13 |
| Student | 100.00 |
| | $11,639.80 |

## RESERVE FUNDS:

### RECEIPTS:

| | |
|---|---|
| Legacy Fund— | |
| Estate of the late Flora Ead | $500.00 |
| Interest | 119.77 |
| Sustaining Fund— | |
| Interest | 90.75 |
| Interest received from Ukrainian Church, Toronto | 134.56 |
| Payment on loan, from Ukrainian Church | 116.00 |
| Special Fund— | |
| Canora Hospital | 500.00 |
| Interest | 26.27 |
| Payment on Prince Albert Residence | 33.25 |
| Overseas Fund— | |
| Interest | 30.00 |
| Pension Fund— | |
| Interest | 618.32 |
| Annuity rates received from workers | 446.90 |
| | $2,615.82 |

### DISBURSEMENTS:

| | |
|---|---|
| Special Fund— | |
| Car for British Guiana | $1,500.00 |
| Prince Albert Camp | 2,200.00 |
| Buena Vista Camp | 59.00 |
| *Peace Thanksgiving Fund | 471.11 |
| | $4,230.11 |

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* Expenses taken from Special Fund pending decision of Council.

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

## New Organizations

### Alberta

**Calgary Presbyterial**—Explorer Group, Knox Church, Calgary (Counsellor, Mrs. A. J. Gowland, 240-13th Ave. W.)

### Ontario

**Barrie Presbyterial**—Mission Band, Bradford. Leader, Mrs. Max Morris.

**Hamilton Presbyterial**—Mission Band, Chalmers Church, Walpole. Leader, Mrs. Sanford Fleming, R. R. 1, Jarvis.

**Sarnia Presbyterial**—Explorers Group, St. Andrew's Church, Petrolia.

**Toronto Presbyterial**—Glenview Evening Auxiliary, Glenview Church, Toronto (formerly, Girls' Auxiliary).

### Saskatchewan

**Moose Jaw Presbyterial**—Senior Auxiliary, Estevan. (Pres., Mrs. Seamans; Treas., Mrs. Knight; Sec., Mrs. Carl J. Kellington.)

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### Ontario

**Guelph Presbyterial Secretaries**—Home Helpers, Mrs. George Dennison, R. R. 6, Galt; Welcome and Welfare, Mrs. G. Nichols, Elmira; Supply, Mrs. G. Nichols, 31 Tiffany St., Guelph.

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| Girls' Study—WIGWAM TRAILS—Our Church's work among the Indians of Canada | | .50 |
| Mission Band Study—BEYOND THE BLUE PACIFIC | | .65 |
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| INTO ACTION—By A. M. Chirgwin | | .50 |
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Vol. XXI FEBRUARY 1945 No. 2

# THE GLAD TIDINGS

View from verandah of Amkhut School

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 1

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# The Glad Tidings

Vol. XXI TORONTO, FEBRUARY 1945 No. 2

## Daily Prayer

*O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.*

*Send Thy light into our darkness and guide the nations as one family into the ways of peace.*

*Take away all prejudice, hatred and fear.*

*Give grace to all who serve and suffer because of war.*

*Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.*

*To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.*

*Through Jesus Christ our Lord. Amen.*

## Editorial

All members of our Women's Missionary Society, with others in our Church and many other friends, mourn the sudden death in December of one of the most widely known and highly esteemed missionaries of our Church, Dr. Jessie MacBean. For most of the time since ill-health forced her return from China in 1935 Dr. MacBean had made her home with a sister in Toronto. (More about Dr. MacBean and her work will appear in our next number.)

Mrs. K. B. Schroeder has been appointed to succeed Mrs. Mitchell as Secretary for Deaconess work in the West.

The sympathy of our members goes out to Miss Stringer of Jhansi, India, and Miss Hermanson of Rocky Mountain House, Alberta, in their recent bereavement. Miss Stringer's father died at Lansdowne, Ont., on December 10, 1944, and Miss Hermanson's at Buchanan, Sask., on the 9th.

Miss Athalie Read, whose work in Hamilton for over a year and a half under the Co-operating Committee for Christian Service in Camp and War Production communities has been greatly appreciated by the Committee and the Churches with which she worked, has been appointed for six months to deaconess service under the Presbytery of Sarnia. Her chief work will be among the people of the Oakwood district of Sarnia, but she will also assist in the congregations of St. Andrew's and Paterson Memorial Churches.

Miss Chrissie Diffin, after serving in the congregations of North Vancouver for two years, has been transferred to work in the congregation of Central Church, Vancouver, for three months beginning January 1st.

The Women's Missionary Society was glad to accept the offer of two young nurses, Miss Cameron of Owen Sound and Miss Williams of Georgetown, to go to the Rocky Mountain House Hospital for nine months—they would have to return to Toronto at the opening of University classes in the fall. Immediately after completing their course of training at the Toronto General Hospital at the end of the year, they left for Rocky Mountain House, where they were cordially welcomed by Miss Hermanson. Letters already received tell of their pleasure in work at the well-equipped hospital there, their gratitude for the kindness shown them in hospital and town, and their enjoyment of winter sports in such a beautiful country.

The Council Executive regretfully announces the resignation of Mrs. R. W. Welles as one of the Society's missionaries in India. It was in September 1926 that Miss Annie Lee Whatling of West Templeton, Quebec, having been designated in St. Andrew's Church, Ottawa, to missionary service, left Canada for India. She began her evangelistic work on the Jhansi field with Grace-bai, and in 1927 Dr. Wilkie reported that they had over fifty zenanas open to them in Jhansi and a Sunday School, carried on in a rented room. Then she went out to the villages, at first with two Biblewomen, then with eight. Most of her time during the past eighteen years has been spent in Baragoan, a large village about nine miles from Jhansi on the main road to Cawnpore, and in the surrounding villages. Since the summer of 1930 when the new bungalow near Baragoan was completed, she made that the centre of her work, gaining access to more distant villages when she was at camp with her Biblewomen. For a short time after Grace-bai had to give up her work in the orphanage, Miss Whatling took charge of the few children there, but lately when almost all had been placed in homes of Indian Christians, she was able to undertake more village work again, while still caring for three little ones. After her marriage about two years ago, Mrs. Welles went on with her missionary work, her husband being engaged on special work for the Government, but now she has found it necessary to withdraw, and her resignation took effect at the end of the year. While sorry to lose her from the missionary staff, members of our Women's Missionary Society will be thankful for her years of devoted service and will wish her well in the future.

CORRECTION. We very much regret the mistake in the heading on page 7 of the January *Glad Tidings.* It should be ''W.M.S. Estimates for *1945''*.

## Mrs. W. H. Mitchell

*Received by the Council Executive, to be recorded in the minutes and published in ''The Glad Tidings''; copy to be sent to Mrs. Mitchell.*

IT was with great regret that the Council Executive accepted the resignation of Mrs. W. H. Mitchell as Deaconess Secretary and also as a member of the Council Executive. A year or more ago Mrs. Mitchell intimated her desire to resign but she was persuaded to continue; but her resignation is now final.

When Mrs. Mitchell became a member of the Council Executive, she brought with her a wealth of experience gained in Presbyterial and Provincial, in both of which she held office. This experience, coupled with her own good judgment and enthusiasm, was of the greatest help on the Executive.

In her office of Deaconess Secretary her work brought her in close touch with many Presbyteries in the West, with our women in Presbyterials, and, of course, with the young women in her department, and it was conducted always with care and efficiency.

We would place on record our gratitude for all she did for our Society and our deep regret at her resignation. We assure Mrs. Mitchell we will not forget her and hope she will not forget us.

# Peace Thanksgiving

*(The broadcast address given by Mrs. Daniel Strachan on Sunday January 7th, from Toronto.)*

EVERYWHERE one hears of plans being made by Governments and various organizations for making the world a better and happier place when war ceases, and in every magazine and paper one reads of the needs of the post-war world, and how these can best be met.

The Church, too, should now be laying its plans for a post-war programme. In an interview with the Editor of the *Christian Herald,* Henry A. Wallace, Vice-President of the United States, said: ''If we are to have a decent world after the peace, two things must happen. Religion must expand and take in a lot more territory, and we must have a tremendous revival of the missionary crusade. It doesn't make much difference what else we do, unless we do this.''

It is therefore gratifying to learn that in such countries as New Zealand, China, Britain and the United States the post-war plans of the Church are far advanced.

The Society to which I belong is glad to be in line with these Churches as we lay plans for what we call ''A Peace Thanksgiving Campaign''. The theme of the Campaign is ''Dedication Comparable to the Need'' and calls first of all for a rededication of the members to the service of the Church. In this momentous time no one would presume to think of helping others without first rededicating themselves to the task which the Church alone can do.

The Campaign calls next for a plan to assist in helping the youth of the Church in our land prepare for future service in the Church and also to help nationals in fields overseas to train for leadership among their own people.

The latter will form a large part of the programme. Already we are co-operating with the Church of Christ in China and stand ready to co-operate with other national Churches in the future.

With the end of hostilities Europe, Asia, Africa will desperately need trained leadership to help in re-establishing or strengthening the Christian Church. Believing as we do that the Gospel of Christ touches all of life, this will mean the need for ministers, doctors, nurses, teachers, social workers, children's workers, pastors, Biblewomen and others.

And what of Canada? The work of all Churches will be greatly increased and, we hope, strengthened by the return of our young men and women from the services. Is it too much to claim some of them for the service of the Church and to help them in obtaining what training is necessary?

The time for enlisting these young people is *now*. With the end of war, a call will come to the Churches for trained people. These should be ready then and those who cannot go into the active service of the Church should help speed up the training of others. The ushering in of a new era will not wait.

Education for youth in the post-war period forms a large part in all Government policies; Christian education should form a large part in the policy of the Church for youth in the post-war period.

This Peace Thanksgiving Campaign, then, is being launched for youth, in gratitude to youth who have done so much for us in these war years to keep us free.

If this plan stirs us to the need of the Church for youth and the need of youth for the Church, it will have fulfilled its purpose.

''The future belongs to those who prepare for it.''

## Comments on Peace Thanksgiving Fund

MRS. DANIEL STRACHAN, CONVENER

IT is with gratification that we report a very splendid response to the request for the formation of Committees to further this work.

Every province has responded and from Blueberry Mountain, in the Peace River district, to Quebec all are at work.

The following are extracts from letters which we should like to share with our members:

— Our committee are very enthusiastic about your plan and we hope we can go well over the top.

— I do hope we have the greatest success in this effort, which I am sure everybody hopes will go over the top by a very large amount.

— We shall be most happy to participate in this worthy cause.

— It will be a splendid work, and we pray that many may benefit by it.

— We feel it is a privilege to have a part in the Thanksgiving Fund and have taken the necessary steps toward appointing a committee to assist in the worthy enterprise. May God's blessing follow your efforts.

— We think this is a very fine idea.

— Although our local Missionary Society has only been organized a year or two and our membership is very small, we should like to have a part in contributing to this great Fund, however small.

— Wishing you and your co-workers every success in this great undertaking—I know every member will be willing to do whatever she can to help.

— We are a small group in our church, only about one hundred and fifty members in the congregation, but we shall be very glad to assist in the small way we can.

— While our contribution may be small, we should like to have a share in this fund.

— If more young women can be trained to teach and uphold Christian principles it will make for a better Canada, where Japanese Canadians and others may expect fair treatment, citizenship rights, and Christianity in action. You are to be heartily commended for this forward step and I pray God's blessing on the whole Campaign.

— All our ladies thought it a wonderful offering and were all in favour.

— We will endeavour to support the new fund as well as possible, as we realize the need for students to enter the ministry of the Church.

— We think it is a wonderful idea and wish you all success.

## Grateful for Help

WRITING from Chengtu, China, to the Treasurer, under date of November 21st, 1944, Miss Margaret H. Brown of the Christian Literature Society acknowledged the receipt of the $325 sent for their work. It was, she said, ''incredible but true'' that for that sum they received $63,375.00 (Chinese currency). ''I cannot say how thankful I am for this gift of money,'' she continued. ''Prices are advancing so rapidly these last few weeks, largely due to the greater political uncertainty. . . . Naturally, we cannot at a moment's notice increase the prices of our magazines to keep pace with this increase and the result is we lose considerably. The more subscribers we have, therefore, the more we need help. Since I wrote in September our subscriptions have increased to 4,000, in spite of the fact that the Japanese advance has cut off many more places from our lists. The letters from the children grow more and more frequent and appreciative. . . . Recently I noticed that practically every Normal School is taking our magazine. About ten days ago the Governor's wife, Madame Chang Chun, came and ordered ten copies of each of our magazines—*Happy Childhood* and *Woman's Messenger*—for Christmas gifts. The Governor and his wife are both Christians and attend service regularly.'' (After referring to conditions in that country) ''This is a wonderful time to sound a strong Christian note. How happy I am to be here, and I was never more needed.'' In conclusion, Miss Brown said that the money given especially for children's books was being used to print one or two of the *Bible Books for Small People.* ''It will subsidize the blocks.''

# Dr. John Geddie of the New Hebrides

BY MISS ELSIE MATHIESON

(Continued from January *Glad Tidings*)

WHAT to visitors was an amazing change had come gradually to those who worked and waited for results. In May 1850 Mr. Geddie wrote: ''We have gathered a little society about us who have totally abandoned heathenism. Several observe family worship regularly. I have three whom I occasionally send out to converse with, address, and pray with the natives wherever they find them. Christian women are treated as equals and have laid aside the cord.'' Every married woman on Aneityum used to wear a cord around her neck by which she was strangled on the death of her husband.

October 1850: ''Over 80 attend the services. Locks and keys are unnecessary. I have seen the day when a man who wore a garment was the sport of others, but now every rag in the community is in requisition on the Sabbath Day.'' The women of the Church in Nova Scotia responded with generous shipments of clothing. The people gave work in exchange for garments.

September 1851: ''Two tribes have received instruction together who never before met except on the field of battle. One chief said, 'Let us no longer strive whose dominion shall be the greatest but let us unitedly strive for the Kingdom of God.' ''

A year later: ''Several groves have been cut down and the land cultivated. If we had a little mission schooner to sail among the islands we could now ballast her with the cast-off deities of the island.''

Mr. Geddie was indefatigable in the work of instruction. All who attended the nine o'clock Sunday morning service remained for Sunday School, which began with questions on the morning's sermon. Those asking for baptism attended a weekly Candidates' Class, some for twelve months. Of the thirty men and boys in Mr. Geddie's school and the forty women and girls in Mrs. Geddie's many could read well and a few could write. To the printed sheets of words and sentences now in great demand had been added 2,000 copies of a book of twelve pages, two books of Scripture portions, and a catechism; and the translation of Matthew was begun. Fourteen of the most promising boys and girls resided in the missionary's home, where they were being trained as workers among their own people; their food was provided by their parents, their clothing by the women of the Church in Nova Scotia. On regular and frequent visits to the out-stations Mr. Geddie gave the teachers help and encouragement, and by 1852 there were between two and three hundred attending services at each out-station.

As it was John Geddie's conviction that ''it is better to do a little in the right direction than to go too far and have to retrace your steps'', it was not till the visit of the *John Williams* in May 1852 that the ordinance of baptism was administered. On the Sunday the mission vessel was in harbour thirteen adults were baptized and partook of the Lord's Supper. And so when Mr. Inglis came two months later, he found a church on Aneityum, the first among the Papuan race, a church of few members, childish in some ways, not of high ethical standards as compared with the home church, but enduring persecution with forbearance, known as ''the people who do not avenge an injury'', willing to sacrifice, and eager to learn.

Mr. Inglis was a missionary of the Reformed Presbyterian Church of Scotland. Five years more were to pass before a missionary came from Nova Scotia, years of lost opportunity; for as reports of the beneficent work on Aneityum spread among the islands, requests came for missionaries and more teachers—even from Erromanga. It was not for lack of enthusiasm in Nova Scotia that open doors were not entered. So interested were the people in Mr. Geddie's letters in the monthly *Missionary Register* that no appeals for money were necessary.

On Aneityum the five years were a time of reaping. By April 1857 there were 100 communicants at Mr. Geddie's station, 75 at Mr. Inglis', and the church at the harbour had elected five deacons. It was estimated that 2,200 out of 4,000 were really Christians. In 24 snow-white buildings put up by the willing labour of all the people to serve as church and school, 48 teachers were giving instruction to the entire Christian community. Persons of all ages from little children to men and women of seventy might be seen going to school at sunrise. Some of the teachers were graduates of the ''boarding school''. An educational institution, later to develop into a Normal School under Mr. Inglis, was opened at his station. Mr. Geddie had completed the translation of two Gospels, Mark, printed in Sydney, and Matthew, printed by himself on a large press sent out by the Reformed Presbyterian Church of Scotland. In the last district to hold out against Christianity a native of Aneityum was welcomed as teacher. Three natives and their wives were set apart as missionary teachers to Futuna, 25 miles distant. Visitors were impressed by the improved condition of the people—the security of life and property, the spirit of industry, the neat grass houses replacing the former hovels, the abundant food, the decent clothing. *H. M. S. Herald* on a scientific expedition spent three weeks on Aneityum as the only one of the thirty islands of the New Hebrides that could be explored without danger.

In June 1857 the *John Williams* brought Rev. George N. Gordon and Mrs. Gordon, missionaries for Erromanga, and with them the Geddies' eldest daughter, whom they had not seen for eight years. From the teachers and their wives the Gordons received 25 large mats for their home, and from the people a large collection of mats and women's dresses, useful as gifts for Erromangans. They were to be alone on Erromanga, no native teachers having been placed there; but Mr. Geddie could visit them frequently in the *John Knox,* ''the best schooner of her size that sails these seas'', the recent gift of the children of the home churches with some help from New Zealand.

During the next three years more missionaries arrived. From Nova Scotia came Rev. J. W. Matheson and Mrs. Matheson and Rev. S. F. Johnston and Mrs. Johnston; from Scotland, Rev. Joseph Copeland and Rev. J. G. Paton and Mrs. Paton. All were stationed on Tanna. Seven elders in Mr. Geddie's church relieved him of some pastoral work and enabled him to devote more time to translation. In November 1859 Mr. Copeland took charge of Mr. Inglis' station, and Mr. and Mrs. Inglis sailed for Scotland, taking with them the manuscript of the Aneiteumese New Testament. The people met the cost of publication of the Scriptures from the sale of arrowroot, the cultivation of which had been introduced by Mr. Geddie.

The Nova Scotia Church was rejoicing in the progress of the work and preparing to send out another missionary when word came of one disaster after another. In December 1860 a sandalwood trader brought measles to Tanna, Erromanga, and Aneityum. There were many deaths. Mr. Johnston died in January 1861. On Erromanga and Tanna old superstitions revived and the calamity was laid to the presence of missionaries. In May 1861 Mr. and Mrs. Gordon were murdered. When in January 1862 Tanna had a destructive hurricane, enraged natives threatened Mr. Paton's life, broke up his station, and burned down Mr. Matheson's church. The missionaries escaped to Aneityum, but suffered much from exposure. Mrs. Matheson died in March, and her husband the following October. On Aneityum between eleven and twelve hundred died. A hurricane destroyed the Normal School building, nearly all the school houses, and many homes.

To the Church in Nova Scotia Mr. Geddie wrote: ''Let not our hearts faint, our faith waver, or our hope sink in these trying times. In Tanna the mission has many sincere friends, and we have a band of witnesses here from Erromanga who at no distant date will return to spread the truth throughout that dark island. Let us trust in God and gird on our armour for the work before us, in the assurance that He will bless us.''

The Church responded with like courage. In October 1863 the *Dayspring* sailed from Halifax. Like the *John Knox* it was the gift of the boys and girls; this time Australian and New Zealand boys and girls also contributed. On board were Rev. Donald Morrison and Mrs. Morrison, Rev. William McCullagh and Mrs. McCullagh, and Rev. J. D. Gordon, brother of Rev. G. N. Gordon. They reached Melbourne on March 3, 1864, and were met there by Mr. and Mrs. Geddie, now on their way home on their first furlough.

Mr. Inglis had returned in July 1863, leaving Mr. Copeland free to take charge of the station on the harbour; and on January 9, 1864, Mr. Geddie and his family sailed from Aneityum. Five days later little Alexander died and was buried at sea. Despite weariness and sorrow Mr. Geddie addressed many missionary meetings in Australia; and it was well that the four months' voyage afforded some rest, for the year and a half in Nova Scotia gave him little. The Church was eager to hear his story, and he was anxious to quicken interest in the mission. Not the Presbyterian Church alone but all branches of Christ's Church in Nova Scotia were stirred by the triumph of the Gospel on Aneityum. ''When I sought some old gods to bring home, I could find none.'' Who could doubt the power of Christ to win and save? In recognition of Mr. Geddie's outstanding missionary labours, the University of Queen's College, Kingston, conferred on him the degree of Doctor of Divinity.

In September 1866 the Geddies were back on Aneityum. Their welcome was almost tumultuous. They were not permitted to walk from the shore; strong men bore the boat on their shoulders and carried them to the house. With them came three missionaries from Scotland, Rev. Thomas Neilson, Rev. J. Cosh, and Rev. J. H. McNair. Mr. Neilson and Miss Lucy Geddie were married in Melbourne. Missionaries were now stationed on Erromanga, Tanna, Aniwa, and Efate, and the work in the New Hebrides was well established.

But the health of the founder of the mission had been undermined, and each remaining year brought a further decline in vigour. Appointed sailing missionary, he made several voyages among the islands; and the translation of the Old Testament having been completed, he went a number of times to Melbourne to see it printed. But the change gave only temporary help. He died December 14, 1872.

> ''And so he passed over, and all the trumpets sounded for him on the other side.''

## Healing the Sick at Jobat

At the beginning of November Dr. Buchanan wrote from Jobat, where he was staying for a time, that although he had been ''rather seedy'' he was much better. ''Yesterday Miss MacMurchy took me around the beds of the hospital. She is certainly a capable nurse. Every bed was occupied, and . . . I saw what I never saw before, some forty cases of Burma ulcer. There seems to be an epidemic of them this year. They are dirty things when they come first, angry infections, sometimes enormous patches, 12 to 14 inches long, and often a number on one person. Miss MacMurchy and the Bhil nurses have been doing a great job. (Miss McConnell is away on holiday just now.) The work is a picture of heathenism with its vileness, as they come into the hospital to cleanness and healthfulness. As I went the rounds yesterday, I saw all stages, from awful loathesomeness to the cleaned-up condition, after six or eight weeks' care. I was glad to see it, but it is a tiresome job, a two or three times a day job, getting rid of the dirty mass and encouraging the hopeless to continue. A witch-doctor sent word fourteen miles to a patient just in, ''Don't stay; your trouble can't be helped in hospital.'' . . . Let him come and see the patience of the saints day by day for forty days and note the progress from the vile, foul deep sloughs spreading out to eat up the whole leg or arm or body. First to get the rottenness removed is a task requiring a stomach as well as grit, grace and gumption on the part of the nurse, and to continue hopeful herself and encourage hope in the hopeless. See it in two days, in four days, in a week, and then the clean, healing wound after a few weeks. A number of those so patiently treated now have clean sores, no sloughing, no angry edges, but clean and healthy. What the nurses do so patiently for the Burma ulcers, the Gospel does for the diseased soul. But there has to be the cleansing, the patient, persistent application of the remedies in each case. ''Faith and works'' will give us a clean regenerated Bhil country. But, don't forget, we must hold on—like the farmer, ''In due season we shall reap, if we faint not.''

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*Miss Bessie M. MacMurchy writes of their busy days in the hospital (December 9):*

THESE are busy days for us, the kind we like. For the last two or three months there have been more patients coming to the hospital than for some months previously. At present we have about 50 in-patients. If you could be here at the moment you would see about twenty of these patients sitting out on the verandahs having their legs soaked and dressed. They have had ulcers, most of which take a month or more to clear up. There is a sort of epidemic of them this year. In the paper the other day there was an article about a Government official touring in the district south of us who in one place was told that 8,000 people had been treated for this type of ulcer. Some say it is the kind found in Burma, and one hears them called "Burma ulcers" in some places.

We have one patient who is very happy, as a crooked leg has been straightened. He has been with us about two months and has been very patient. Another patient, who had an ulcer, has gone home to bring his son to have his crooked leg straightened. Then a young man of about twenty who was in for treatment for ulcers has come back, hoping to have his leg straightened. Very often we find that these crooked legs result from keeping the legs bent when afflicted with guinea worm abscesses, a common condition in this district at certain times of the year. Several patients are recovering from malaria, pneumonia, anæmia, etc. A few haven't made much progress since being admitted, as they were quite ill when they came, and had been ill for weeks at home. There always seem to be lots of sick folks. When visiting in the village homes, one finds that there are many who will take only *barwa* treatment. Sometimes we find people in pitiable conditions, suffering for a long time because no one is interested in bringing them to the hospital, or because they have faith only in the *barwas* (witch doctors). One man says his sister came from a distant village and, finding he had been ill for several weeks, had him brought to the hospital, where he has recovered.

We have Dr. Buchanan with us, staying in the missionary quarters . . . . We do enjoy having him here. The weather has become warmer, after a cold spell of two or three weeks. Yesterday and to-day have been cloudy, so we may have a little shower. It isn't unusual to have a shower at this time of year.

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*From Miss E. Vincent of the Children's Centre, Vancouver:*

—"Our Christmas activities went over very well. . . . There were four outstanding events in December. The first was our second Mothers' Meeting, or rather Parents', for two fathers came, too; we outlined topics for the next six months and organized a work group. Second, we had our Christmas party on the 21st; all the parents enjoyed the bit of work we did for them. On Christmas Eve there was the pageant in the church; in this thirty children took part, with other members of the choir and congregation. Then the Sunday School party was on the 29th. Fifty children enjoyed a film on the Birth of Christ, sang songs, thrilled to Santa's arrival, and feasted on goodies. . . ."

# The World Day of Prayer

## February 16th, 1945

## THE CHURCH UNIVERSAL

**Theme:** *''That ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.*—(1 Peter 2: 9.)

### CALL TO PRAYER

*Leader:* The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined . . . (Offer unto God thanksgiving, and pay thy vows unto the Most High) . . . Gather my saints together unto me; those that have made a covenant with me by sacrifice. (Psalm 50)
*Let us turn to God with quietness and confidence.*

*The People:* However quietly we may speak, He is so near that He will hear us. We do not need wings to go to see Him, but only to consider Him within us, and not to estrange ourselves from so kind a Guest. He is the great King whose kindness has led Him to be our Father. (From St. Teresa, 16th century)

*Leader: So let us ask Him*
To forgive us all our sins . . .
To keep us in His peace, in all our dangers and distresses . . .
To help us to cast all our cares upon Him, who careth for us . . .
To remember that He is very near to each one of us.

*The People: Let us pray:*

That we may gradually learn to see things more as God sees them:

That we may be able to take the most fruitful and creative view of life so that our present preferences, self-willed desires, petty ambitions, frustrations and disappointments may all be swallowed up in the will and purpose of God the Father as revealed by Christ the Son:

*The Leader:*
Who died to save the whole world,
Who bears authority in heaven and on earth,
Who sends His followers to ''go and teach all nations'',
Who is ''with us all the days even unto the end of the world'',
Whose Kingdom shall have no end.

*The People:*
As Thou hast called us to Thy service,
Make us worthy of our calling.

### WORSHIP

**Hymn of Adoration, 91,** Book of Praise:
''Praise, my soul, the King of heaven'' (Tune: *Regent Square*)

**Reader:** *Reading* 1 Peter 1: 3-9

*Leader: Let us pray:*

Blessed be the Father of our Lord Jesus Christ:
For His Majesty and Holiness . . .
For His Justice and Greatness . . .
For His Power and Glory . . .
For His great mercy towards us . . .
For His loving choice of us in His Eternal Purpose . . .
For His faithful, protecting care . . .
For His eternal will to redeem all mankind through the Cross and Glorious Resurrection of our Lord Jesus Christ.

*The People:* Hallelujah, the Glory and the Dominion are His for ever and ever.

*Leader:* Blessed be our Lord Jesus Christ:
For the life of hope which He hath opened up for us . . .
For the communion we now have with Him: Whom having not seen, we love; in whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory.

*The People:* Hallelujah, the Glory and the Dominion are His for ever and ever.

*Leader:* Blessed be God the Holy Spirit:
Who has created the Church, to be the Body of Christ . . .
Who breathed into us the spirit of love, which binds us into the one universal Christian community, the Holy Church throughout all the world . . .
Who has consecrated the Church, setting it apart for God's own use . . .

*The People:* Hallelujah, the Glory and the Dominion are His for ever and ever.

*Leader:* Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. (Rev. 1: 5, 6).

## THANKSGIVING

**Hymn 295:** "The Church's one foundation" (Tune: *Aurelia*)

*Leader: Let us give thanks for the Church—*

*The People:*
Born not of the will of man, but of God . . .
For which Christ gave Himself unto death . . .
Placed in the world that all men may come to know the True God, and Jesus Christ, whom He hath sent . . .

*Solo* ("Gloria Patri"): "Glory be to the Father, and to the Son, and to the Holy Ghost."

*The People:* For the great inheritance into which the Christian Church has entered —a people united by Christ, who belong to Him, His very own—chosen and called out for God's purpose.

*Solo* ("Gloria Patri"): "Glory be to the Father, and to the Son, and to the Holy Ghost."

*The People:*

For the great expansion of the Church during the past hundred and fifty years . . .

That in the midst of increasing disunity and desperate conflict God has called into being a world-wide Church out of all nations . . .

For the growing consciousness of the One Church, and for all movement towards unity in prayer, thought and action.

*Solo* (''Gloria Patri''): ''Glory be to the Father, and to the Son, and to the Holy Ghost.''

*The People:*

For the courage and faith of many Churches under the cross; in the Far East and in many parts of Europe . . .

For the renewal of the life of the Church in the midst of suffering and distress . . .

For the faithfulness and loyalty of the members of the Church . . .

For the renewed love of the Bible, for a fresh realization that the Church is born of the Word of God which liveth and abideth for ever . . .

*Solo* (''Gloria Patri''): ''Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. Amen.''

*Leader:* Let us join in prayers of thanksgiving for The Household of Faith in every land.

Let us pray for the great part which Christians are playing in the life of the world-wide Church . . .

For all ''holy ones'' of old, whose lives and writings still speak to us with living power . . .

For all whose lives have been made new by Christ; who have found in Him a significance, and a satisfaction and a purpose which they did not know before . . .

**Silent Prayer**

*Leader:*

For women lifted out of ignorance and degradation by the power of Christ . . .

For all women who witness to Christ in pagan and hostile surroundings, who stand alone even in their homes . . . who proclaim Christ by their gentleness and patience as well as by their courage . . .

For those who serve the cause of Christ as teachers, nurses, doctors, social workers, evangelists, Bible women, writers and in many other ways . . .

**Silent Prayer**

*Leader:*

For all leaders in the Church in many countries . . .

For missionaries and all those in the public service of the universal Church . . .

For all Christian parents, and their witness through their homes . . .

**Silent Prayer**

*Leader:* For the devotion of unknown millions who are part of the living Body of Christ, who serve by their prayers and by their lives, by their unobtrusive and unselfish kindness . . .

**Silent Prayer**

*Leader:* Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen. (Ephesians 3: 20, 21).

## CONFESSION

*Leader:* Judgment must begin at the House of God. (1 Peter 4: 17).
*Let us confess that we stand under the Judgment of God:*

*The People:* Because we have failed in the matter of prayer and worship through ignorance, carelessness, indifference, both in our personal and corporate life, as members of the whole Church . . .

(*Quiet Music:* Four opening lines of ''The Church's one foundation'').

Because too often we have forgotten the very purpose for which the Church has been created: the proclamation of the Gospel by word and life, and thus have failed to make Christ known . . .

(*Quiet Music:* Four closing lines of ''The Church's one foundation'').

Because we have not sufficiently realized the profound significance of the call to the whole Church to be a royal priesthood, bearing on our hearts the need of the world, in the presence of God . . .

(*Quiet Music:* Four opening lines of ''The Church's one foundation'').

Because we have not lived in the reality of the One Church . . .

Because we have allowed indifference, prejudice, ignorance, and pride to blind us to the unity which is the Lord's will . . .

Because we have thought of the Church as ''ours'' instead of as a people belonging to God, a chosen generation . . .

(*Quiet Music:* Four closing lines of ''The Church's one foundation'').

Because we have tolerated social and international wrongs which have obscured the truth of God's will for human society . . .

(*Quiet Music:* Four opening lines of ''The Church's one foundation'').

Because we have failed deeply in the matter of brotherly love: allowing human distinction of class and colour and race to divide those whom God hath joined together in Him . . .

(*Quiet Music:* Four closing lines of ''The Church's one foundation'').

*Leader:* Cleanse and renew Thy Church, O Lord, that she may become a living instrument for the work of Thy glorious Kingdom.

*The People:* ''Create in me a clean heart, O God, and renew a right spirit within me.''

*Leader:* *Let us pray in unison:*

*The People:* Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace: that they may be cleansed from all their sins, and serve Thee with a quiet mind: through Jesus Christ our Lord. Amen.

*(Book of Common Prayer)*

## INTERCESSION FOR THE CHURCH

*Leader:* Ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ . . . Ye are a royal priesthood. (1 Peter 2: 5 and 9).

''The life-blood of the Church is prayer for one another, and the adoration of the Lord is its vital breath.'' *(Khomiakov)*

**Hymn 374:** ''Jesus shall reign where'er the sun'' (Tune: *Duke Street*)

*Leader: Let us pray that we may fulfil our true ''calling'' as members of the whole Church of Christ.*

*The People:*

*Called to reverent awe* in the presence of the Father, who without respect of persons judgeth according to every man's work, remembering that judgment must begin at the house of God;

*Called to holiness:* as He which hath called us is holy, so should we be holy in all conversation, for we are the people of God;

*Called to live* as those who have been redeemed at tremendous cost, even the precious blood of Christ.

**Brief Extemporaneous Prayers**

*Leader: Let us pray that the Church may bear the marks of the true Church of God, that we may learn to live as citizens of two worlds, carrying the temper of heaven into the affairs of earth . . .*

*The People:*

*In brotherly love:* we pray that we may be trained and disciplined to see in every Christian a brother beloved, learning to love one another heartily and steadily, because we have been born anew by the living, lasting Word of God.

*Leader:*

*In spiritual growth:* we pray that we may grow in grace, ever pressing forward in the Christian life, hungering and thirsting after closer communion with God, growing in knowledge of His will, and in power to witness for Christ.

*The People:*

*In endurance of suffering:* we pray that persecution may never surprise us, but that we may be willing to pay the same tax of suffering as the rest of our brotherhood throughout the world . . .

as a communion of suffering people, we pray for all our loved ones in danger—lost or missing or wounded—that we may endure persecution humbly, with confidence in God, rejoicing in the authority of our Lord Jesus Christ . . .

that we may never give way to panic; but may cast all our care on Him who careth for us, and for all whom we love, and for the Church . . .
that the remembrance of all that Christ has suffered may enable us to suffer for Him and in His strength.

*Leader:*
*In the spirit of prayer:* we pray that we may enter more fully into the meaning of the royal priesthood, of that life of prayer which is the life-blood of the Church . . .
that our prayer lives may be fed and sustained by the Word of God, both through public preaching and in corporate and private Bible study and meditation . . .
that we may gladly offer ourselves in worship and in intercession, and may learn to bear the world, its need, its sin and sorrow upon our hearts in the presence of God who is mighty to save.

**The Lord's Prayer** (in unison)

*Leader: Let us pray for the whole Church at the present time:*
For all Churches in lands which have been ravaged by war.
For the Churches which have endured, or are enduring, sharp persecution, that they may have power to suffer, humility towards God and those who maltreat them, the spirit of forgiveness, and deliverance from all fear and panic.

**Brief Extemporaneous Prayers**

*Leader:* For Churches which are struggling against great difficulties, through lack of pastors and leaders, lack of money, and the temptation to abandon their fidelity and to compromise their Christian principles.

**Brief Extemporaneous Prayers**

*Leader:* That in these difficulties women may rise to fresh heights of selfless devotion and may be used increasingly by God in the service of the Church, for the rebuilding of the waste places in social life, and for the healing of many hopeless lives.

**Brief Extemporaneous Prayers**

*Leader: Let us pray for the dawning of a new era in the Church Universal:*

*The People:* That all who belong to the world-wide Church may become aware of the greatness of its divine calling:
That the whole Church may gain a new and living experience of the power of God in the gospel, and then be able to proclaim this message to the world.

**Silent Prayer**

*The People:* That hopeless, unbelieving, despairing, cynical and disappointed men and women may find new hope and new life in Christ;
That everywhere, in every country, Christian men and women may become apostles, carrying the gospel of our Lord into every dark place, leading men and women and little children into His marvellous light.

**Silent Prayer**

*Leader: The Church of God is the key to the world situation; therefore, let us pray for the unity of the Church Universal and let us confess our sin:*

In consenting to the tragically divided state of the Church and our failure to be ministers of Christ's reconciliation . . .

In our ignorance of other Churches, and our frequent prejudices against them . . .

In our lack of earnestness in trying to obey our Lord's will, ''That they all may be one'' . . .

In our powerlessness to heal the wounds of the world because the Church is wounded by division and conflict . . .

*The People: Let us thank God*

For all signs of a growing spirit of unity, for the deeper sense of belonging to one world-wide Church, the family of God . . .

For all the prayers that have brought this about, and for all movements of prayer within the Church Universal which have created a spiritual unity above all human division, meeting in the deep places of God . . .

For all coming-together in Christian service and witness against the paganism of the present day . . .

*Leader:* We have seen how the Christian gospel works in personal redemption through the Cross, how it works in the creation of a collective fellowship throughout the world, how it works on a world scale because the Church is now universal. But what we cannot yet see is how the Church can become united once more and in a new unity stand forth in a world of hate for the love that is of God, in a world of force for the peace God offers to mankind, in a world of fear for the faith that makes God real, and in a world of doubt for the hope that is in the Gospel.

*The People:* Remember Thy Church, Lord, to deliver her from all evil, and perfect her in Thy love, and collect her, made pure, from the four winds into Thy Kingdom which Thou hast prepared for her . . . As this broken bread was scattered upon the hills and collected to become one, so may Thy Church be collected from the ends of the earth into Thy Kingdom.

*(From the teaching of the Apostles, a First Century manuscript).*

**The Offering**

**Reader:**

*Dedication:* (*Reading:* Romans 12: 1, 2; Ephesians 3: 9-12)

*The People:* Holy Father, enable us, we pray Thee, as members of Thy Holy Church throughout the world, to rise to the demands of our high calling at this time and to give ourselves wholly to Thee. Set us free from all hindrances caused by our sins and frailties. Renew and deepen within us a living faith in Thy Presence and Thy Power. Enable us to hear Thy voice speaking to us in the midst of the turmoil, perplexity and anguish of the present time. Here and now we offer ourselves to Thee. Cleanse, accept and use us, we pray Thee, for the service of our day and generation, through the glory of Thy name, that

God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

**Hymn 671:** ''The day Thou gavest, Lord, is ended'' (Tune: *St. Clement*)

*Leader:* Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. (Hebrews 13: 20, 21).

* * *

**All contributions to be sent to the Treasurer of the Inter-Board Committee of The Women's Missionary Societies of Canada, Miss Bessie MacMurchy, 122 South Drive, Toronto 5, Ont.**

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## Universal Day of Prayer for Students

THE Universal Day of Prayer for Students is being observed this year on February 18th. A Call to Prayer has been issued by the officers of the World's Student Christian Federation, of which the Student Christian Movement of Canada is a part. ''At this time request is made to the whole Christian Church to pray for the students of the world and in particular for the work of the World's Student Christian Federation. We ask the Church to pray for this one part of itself, this part which is of such high consequence for the body as a whole. We ask, too, that the several National Movements shall remember one another before God.'' It is the hope of the Student Christian Movement of Canada that our Canadian churches as a whole will join with the students in observing this Universal Day of Prayer.

''The war years have seen a strengthening of the ties that bind Christian students together within the World Christian community. New S.C.M.'s have started in South America, due in part to the support of Canadian Churches, and in Africa. The W.S.C.F. has shared with Roman Catholic and non-sectarian student groups in providing relief and opportunities for study to students in Europe and Asia who have suffered because of the war. Canadian students raised $25,000 for this purpose last year through the Canadian International Student Service committee. Though many member groups of the W.S.C.F. family have been silenced by the war, contact has been kept wherever possible with individuals and groups, and the magazine *The Student World* has continued to be read in at least 47 countries . . . Members of the W.S.C.F. staff were in France and Holland as early as November 1944, renewing contacts and finding out the first places to render assistance.'' For the work of the W.S.C.F., students in the Student Christian Movement of Canada plan to contribute $3,500 in 1944-45.

# Prayer

ALMIGHTY God, our Heavenly Father, we give Thee most humble and hearty thanks for all Thy mercies to us and to all men. We thank Thee for the past, for all the way in which Thou hast led us. We thank Thee for Thy Divine compassion, for Thy great heart of love, which hast cared for us and guided us in the days that are gone. We thank Thee for the measure of success that Thou hast granted us in our work for the extension of Thy Kingdom.

And now, O Lord, we pray Thee for the year that is to come, that in it we may be renewed in Thine own life and walk in Thy companionship. We thank Thee for this new day with its new opportunities of service for Thee and communion with Thee. We thank Thee for the landmarks passed and the new vistas opening ahead; for new hope and inspiration and a new desire to serve our time and country. We pray Thee for new zeal in Thy service and new forgetfulness of self. We pray Thee for the breaking down of barriers between race and race, and between nation and nation.

Show us, we pray Thee, our own weakness, our need of Thee, and give us a strong desire to heal and to uplift. Give us unquenchable resolution to regard above all else the duty of service to Thy needy ones.

We thank Thee, our Master and King, for work to do, for the glory of going on. We thank Thee Thou art with us to sustain and guide. Teach us courage and high faith that we may walk unafraid. Purge us from all selfish motives and ambitions. May Thy love be spread into the world through us. Illumine our souls with a clear perception of Thy Divine beauty and truth. Make us, we beseech Thee, messengers of Thy grace, ambassadors for Thee, that our undertakings may be blessed. May our continuing efforts be accompanied with the blessing of Thy Holy Spirit.

These mercies we ask in the Name and for the sake of Thy Son, our Saviour. Amen.

Fret not thy mind, at setting sun,
Thy daily duties past and done,
Renew thine efforts in the light,
Let shadows vanish with the night.

Break not thy heart, for other days
Half-hidden in the distant haze,
Time passing onward, as it will,
Is bringing many mercies still.

Grieve not thy soul, that one no more
Sits by the fireside as of yore,
Sweet memories are everywhere,
And round about the vacant chair.

Lift up thine eyes, and pray to heaven,
Thy faults, and fears, may be forgiven,
A quiet calm shall fill thy life
Amid the strain, and stress, and strife.

—Laura Russell, in *Life and Work.*

# What Does Formosa Mean to Us?

*With grateful acknowledgement to ''Far Horizons'', of the Presbyterian Church of England, we reprint the following article from the issue of December 1944. When seventy-three years ago George Leslie Mackay arrived in Formosa, to open up mission work under our Canadian Presbyterian Church, English Presbyterian missionaries had already been at work in South Formosa for six years (since 1865). Henceforth the two Presbyterian Missions, the English in the south and the Canadian in the north, worked together to establish the Formosan Church until war conditions compelled all missionaries to withdraw in 1940.*

''ALLIED planes to-day bombed Japanese bases in Formosa.'' This is almost a familiar phrase now in the detached tones of the B.B.C. announcer, but what meaning does it hold for the listeners?

To some it conveys merely the bombing of a Japanese island and the surge of the Pacific war nearer to Japan itself; to some with sons or husbands in prison camps perhaps in Formosa, it means a new anxiety; to us as members of the English Presbyterian Church surely it speaks with a very special voice.

Memory is so often an unreliable servant—we forget so soon; but surely the memory of our Church must be stored with special concern for Formosa.

For those who have passed through our Sunday schools Formosa will always be ''their'' Beautiful Isle, with its 10,000 children in Formosa Sunday schools, with its Youth Conferences, with its Boys' and Girls' Schools, quite apart from all the other work of the Christian Church, including Christian hospitals. Surely our Sunday school teachers and former scholars will remember, and the thought of allied bombs falling perhaps on Sunday schools or homes of our fellow Christians in Formosa will lend a new urgency to their prayers.

Our memories are short. But it is only nine years since we read of Dr. Barclay, that veteran missionary to Formosa, celebrating his sixtieth anniversary there. How all the Church workers vied with one another to pay him honour: bringing amongst other gifts a relief map of Formosa made in clay, showing all the churches and preaching places in the island—120 churches, and a Christian membership of 38,000; and another model, that of a vine, representing the city church, with the bunches of grapes the churches and Sunday schools begun by it. A memorable occasion, and then a few weeks later Dr. Barclay had passed to his Master's immediate presence, his ''work accomplished and the long day done''.

Our pioneer missionaries founded the Formosan Church and built it through years of faithful service. Are we failing them through our forgetfulness or do we continue to build on through our prayers?

Do we remember the Formosan earthquake on Easter Sunday, 1935? At that time our Church was stirred by the tale of devastation and need, and a wave of practical sympathy and help testified to our sense of unity with our Formosan fellow-Christians. Similar devastation may be true at this present moment as the result of bombing, but are we still remembering our brotherhood in the fellowship of the Church?

1940. Four years ago and the withdrawal of our missionaries from Formosa. Do we remember the sadness of that occasion, when the patient labour of so many decades seemed to come to an end? ‘‘The last Sunday we were in Tainan we brought to a close the long series of Sunday evening English services by celebrating the Lord’s Supper, singing ‘For all the Saints’, and remembering before God all those who have laboured in Formosa . . . Finally—and surely this is more than a coincidence—the passage in Daily Light for our last night in Formosa contained the text, ‘There is hope for a tree if it be cut down, that it will sprout again, and that the tender branch thereof shall not cease.’ To which all true lovers of Formosa will doubtless reply Amen. May God grant it.’’ So wrote Mr. Brand at that time and all the Formosan missionaries, some now in prison camps, kept that forward view. ‘‘We can only commit the welfare of the Formosan Church to the great Head of the Church Himself, who will perfect the work which has been begun in His own time (though it may not be in ours).’’

Is our work in Formosa finished? The newspaper and wireless reports are bringing the Beautiful Isle to the knowledge of many, but let us see to it that as a Church it recalls us to our Christian fellowship of prayer. Politically, Formosa belongs to Japan, racially, its people belong to China, but beyond and above these divisions remains the fact of the Christian Church calling for the support of our continued fellowship.

The Formosan Christians are almost certainly facing the physical devastation of bombing as well as spiritually the pressure and influence of Japanese thought; are we upholding them by prayer, that their faith fail not?

Do you remember Miss Macintosh’s picture of her farewell to the Tainan school girls? On the last night they all met for prayers; ‘‘at the end they all numbered themselves off as at a drill lesson. When they had finished the leader came over and said, ‘Teacher, there are 141 of us; we will be praying for you always; please remember us too.’ ’’ Do we remember?

In 1941 it was written: ''At times in our congregations one meets a certain feeling, expressed or unexpressed, that our responsibility for Formosa is ended and that we can allow our interest in the 'Beautiful Island' to fade out of our minds and hearts.'' May the news of the present time serve as a new challenge that our responsibility for Formosa as a Church still exists, and may it be a new call to the unfailing service of intercession.

## A Trip to Ahmedabad

*From Jobat, Central India, Miss Margaret Kennedy writes of her trip and of glimpses she had of work of other Missions (October 7, 1944).*

— The rains are over, the floods have subsided, even the roads are being fixed. . . . We had the highest rainfall on record this season, and our little river in Jobat flooded three times, the first time being the worst, when the ground floor of the Rana Sahib's palace was covered by 3 feet of water. As the palace is about 200 yards from the river bank, there was quite a rise, and damage was done to people's homes, the state gardens and the jail garden. Several bridges were washed out here and there, and for one period of two weeks, no mail or newspapers came through, and for quite a while we couldn't get out to Dohad, our railway station 42 miles away.

I'll tell you about one trip I had out to Dohad and beyond. I set out in our motor car and we got through quite well, detours having been made where the bridges were washed out—the water had sufficiently subsided by that time that the car could get through the rivers. I was on my way to Ahmedabad to see the dentist, got the train at Dohad, changed at Baroda in the middle of the night, and arrived at Ahmedabad at 6.30 a.m. I was amazed at the size of this place; later I was told it had a population of 700,000. Going through it in a ricksha in the early morning was a good way to see it for the first time before the noise and bustle of the day started. I stayed with a friend in the Irish Presbyterian Mission and enjoyed my visit of three days. It is a refugee German Jew who is the dentist here. I saw a little of my friend's work when I went with her and her Biblewomen one morning into the bazaar to call on some Mohammedan women. One group of Biblewomen go by twos into certain homes to give their witness and to do adult literacy work, while another group hold meetings out in the open. I visited in one home where two young women were being taught Gujerati and arithmetic. They were quite attractive with their brightly coloured cotton trousers, silk blouses and shawls. Neither of them was married but they had been kept in purdah, i.e. in seclusion in the home, since they were twelve years old. We sang a hymn in Gujerati, the Biblewoman spoke for a little while, putting forth the claims of Christ as the Shepherd who comes searching for His sheep, then slates and books were produced—they were learning to add, divide and multiply up to four figures! These visits seemed to constitute the one contact these girls had with the outside world, so you can imagine how they would look forward to them. In another home there was an elderly woman and a big family, with plenty of in-laws, and I wouldn't have fancied being a young daughter-in-law there. As the woman could talk Hindi as well as Gujerati, I was able to talk a little, but she was very clever at not committing herself in religious matters. As there are many cotton mills in Ahmedabad, I came home rather laden with cloth, which was so much cheaper there. I was able to get some for the women's sewing-class and the Jobat women now are sitting in their homes embroidering dinner mats, hemstitching hankies, etc., all of which we are making to order.

Women's Sewing Class at Jobat, Rebecca at end of second row from back, on right, and Nandi next to her

On my way home from Ahmedabad, I stopped off in Nadiad, where a special friend of mine is working with the American Methodist Mission. She has the supervision of 35 village schools and goes touring around the country in the cold season visiting these villages. It was arranged that I should go out to one school with her, and we set off in her car in the morning, got as near to the little village as we could, then walked across the fields. We made our way to the teacher's home, passing through a narrow lane bordered with mud and wood houses; and I couldn't help remarking how different it all was from our Bhil villages, where homes are scattered here and there in the fields. A small group of children sat on the verandah of the teacher's house and there was much salaaming and excitement when they saw us, as the Miss Sahib's visit was unexpected. She suggested that "the school" be moved over into the little church, where I presume it should have been sitting, then the inspection of the pupils' work would take place. By the time we were established over there, I noticed there was quite an increase in the number of pupils and various clean frocks and shirts had made their appearance. After the inspection of the classes, my friend and her assistants produced dumb-bells and skipping ropes, which they are now providing for each small school. It surely was funny watching them trying to use such unheard-of things! Some of the bigger ten- or twelve-year-old boys caught on to the dumb-bell exercises, but none of them could skip. After lunch on the back porch of the teacher's house, we visited in some of the homes, Christian and non-Christian. Altogether it was a very worth-while day.

The next night I left Nadiad for home. There had been some rumbles of thunder and my friend said she hoped I wouldn't get stuck in any rivers. We both laughed at such a notion and said it was a pity that it hadn't rained heavily, for then I should have had to extend my visit. I had a different feeling about the matter when I was leaving Dohad on the bus for Jobat. Noticing a lot of mud, pools and fast-flowing streams, I asked if it had rained a lot recently. O yes, quite a bit for two nights, I was told. Still, I thought, I'm on the bus and everything is going all right and the car is to meet me ten miles from Jobat. After twenty miles, we came to the first break in the road and the driver got out to see if we could get through the river on the by-pass. No, the bus could go no further! Out we all got and I had someone carry my luggage to Bhabra post-office nearby. While I was wondering what to do, a bus arrived from Alirajpur (near Jobat), and it looked as if I was going to get home after all. However, this bus had to wait for the mail to be brought from Dohad and the very earliest it would go would be 6 p.m.—it was now about noon. Rather than sit and wait six hours, I decided to walk into Mendha, three miles away, and visit the Knox's. A Mendha boy came along, said the river out there wasn't too deep, so off we went. We came to the river and I wondered if we could get across! The boy went in first, he was a bit shorter than I am, and I saw his loin cloth getting wet and the water was going so swiftly. However, we did get across, the water coming clear up to the top of my legs; but the rest of me was just about as wet with perspiration, so it didn't matter. It surely was good to get a bath, a cup of tea and something to eat at the bungalow. Then little Kathleen and Winnifred Knox entertained me to a concert, in the middle of which I nearly went to sleep. Just before 5 p.m. when I had to leave, threatening clouds rolled up and the question arose whether I'd get through the next break in the road or not, or should I stay at Mendha! I decided to take the chance, since my luggage was at Bhabra. I set out in nicely dried clothes and was carried over the river this time, which always makes me feel so foolish. The bus eventually left for Alirajpur after 8.30 p.m. I knew the Jobat car wouldn't be expecting me so late and I'd better go on to the Buchanans' bungalow in Alirajpur for the night. But no such luck was mine! We couldn't get across the next break in the road, so I decided to sleep right where I was in the bus. Then someone came along and said they would get my luggage to the customs house a quarter of a mile away if I'd come and sleep there, and after a lot of delays, false hopes of another bus coming, etc., the whole bus-load of people eventually settled down in the customs house, about midnight. I had no bedding with me, but, having three yards of cloth that I bought in Dohad with me, I lay down on the rope bed that was kindly provided, wrapped the nice yellow cloth around me, and slept soundly for five hours, as I was dead tired. I must say my fellow-passengers, nearly all men, were most kind and considerate and I thought afterwards I must have been awfully grumpy and not nice by about 11 p.m. One of them said the next morning that he didn't suppose I'd had an experience like this before, then he showed me where there was some water so that I could wash my face. At 7 a.m. a bus came and took us to Alirajpur, where I had *chota hazri* with the Buchanans, then the same bus came on to Jobat, where I arrived at 12 noon, after what I thought was quite an eventful journey.

. . . I haven't told you anything about my own work in the villages. I am getting out now to the nearby places and hope to get right out to live towards the end of this month. I may go to Kuksi again and live in the mission house in the bazaar there. However, I'll tell you about that in another letter. Meanwhile, do please remember the work here in your prayers, that we may go out in God's spirit and strength to try and help these poor folks.

# Education in Ethiopia

*With grateful acknowledgment to "The World's Children" we reprint this article giving some impressions received during a recent visit to Ethiopia of Norman Bentwich, M.C., O.B.E., LL.D., Professor of International Relations, Jerusalem University and sometime Attorney General for Palestine.*

AMONG a few random impressions of the schools which I saw in Addis Ababa during my month's stay, what struck me most was the enthusiasm of all classes for education. There is a feeling amongst the young people and the older that they must make up for the lost time, for the five years of the Italian occupation, when the Ethiopian children were excluded from the schools. It was a sign of that keenness that the hardest punishment which could be imposed on a child in class was to put it out of the schoolroom. The demand for entry to the schools far exceeds the accommodation. It exceeds too the present provision of teachers.

Education takes its proper place as one of the principal departments of the Government. A number of the best modern buildings in the capital are occupied by the schools. There is the Haile Selassie Secondary School, situated in a fine college building which the Italians meant to be an agricultural college. It is some ten miles outside the town, commands a magnificent view and is in every way suited for its purpose as a residential school. Then there is the Girls' School of the Empress, situated in a modern building just under the Palace, and also excellently equipped, thanks in part to the energy of its English headmistress, both for teaching and for boarders.

The big primary school, which bears the Emperor's name when he was Regent, Tafari Makonnen, was built for that purpose before the Italian occupation and is a large building set in a large garden. Another primary school, directed at present like the Tafari Makonnen School by a British headmaster, occupies the large edifice which the Italians put up as a ministry. The Technical School for training mechanics, which is also a resident institution, occupies a spacious factory building and workshops which the Italians placed in the centre of their industrial zone.

The School of Domestic Crafts, which is intended to raise the standards of weaving, carpet-making and pottery amongst the villagers, was being opened in another spacious building, a palace of the Empress, a few miles outside the capital amidst the woods. And lastly, a school conducted by the Ethiopian Patriots' Association for the children of those who fell in the struggle against the Italians before and during the world war, has the use of a pleasant compound which belonged to the Swedish Mission. The Ministry of Education itself is situated in a modern ministry building.

To a newcomer it seemed remarkable that within two years since the Emperor was restored as ruler so much had been done for education. It has been possible only because the Ethiopian Government have used all who could contribute to man the schools. British, Americans, Egyptians, Indians, Greeks and Armenians, French and even Italians have been brought into service. Besides the British Educational Adviser, and several English head teachers who were engaged by the Department, the Emperor's Government have the help of a little group of English teachers who were brought to the country by the British Council, and also of a few English teachers who were found in the Friends' Ambulance Unit. For the big primary school they enlisted half a dozen Egyptian or Sudanese teachers who had had experience in Sudan schools.

The original Director of the Technical School was a Frenchman and almost all the instructors were Italians. The Frenchman who is now directing technical education at the Ministry has been replaced by an Ethiopian, but the Italians remain for they are the best men available for the purpose. One of the assistant masters at the Haile Selassie Secondary School is an Indian and one of the assistant mistresses at the Girls' School is an Armenian. So there is a healthy international element in the educational staff. Since I left Addis I have heard that several American Negroes with University experience have been brought into the schools. Readiness to use all the willing forces to educate the people is a most promising feature.

One other little thing about the schools attracted me. It was the choice of badges and mottoes which are prominently portrayed in each of them. The Emperor's Secondary School has as its coat of arms the lion crushing the eagle, and as its motto: ''He who suffers conquers.'' The Emperor's Primary School has as its badge a child sucking milk from a cow and the motto comes from the Gospel about drinking the word of wisdom. The badge of the Girls' School shows the dove and the serpent, which presumably refers to the Biblical text, ''Wise as serpents, and harmless as doves''. And lastly, the motto of the Technical School is the Ethiopian word meaning ''To-day''; that is to instil into the pupils the determination to be prompt and punctual.

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Earth shall be fair, and all her people one;
Not till that hour shall God's whole will be done.—*Clifford Bax.*

# Service of Worship for Youth

## WORLD DAY OF PRAYER, FEBRUARY 16th, 1945

**Theme:** *That ye should shew forth the praise of him who hath called you out of darkness into his glorious light.* (1 Peter 2: 9.)

INTRODUCTION: We are met together for a time of quiet thought and the worship of God. All round the world people are meeting with us, a vast unseen gathering of many nations and races and tongues, people with different faces and many varied kinds of clothing, but all bound together with a golden cord—our common love of God and of His son Jesus Christ. We will keep this in mind as a background of our worship together, and remember that in the sight of God we are all one family.

### SECTION I. WORSHIP AND CONFESSION

*Leader:* "O come, let us sing unto the Lord . . . Let us come before his presence with thanksgiving . . . For the Lord is a great God, and a great King above all gods . . . O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God." (Psalm 95.)

*Leader:*

"We friends and comrades on life's way
Gather within these walls to pray.
Bless our true fellowship to-day."

*Response* (sung softly, seated):

Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of Thee,
Heaven and earth are praising Thee,
O Lord Most High.
(*Canadian Youth Hymnal*, 43, chorus)

HYMN: *Canadian Youth Hymnal*, 101:

In Christ there is no East or West,
In Him no South or North,
But one great fellowship of love
Throughout the whole round earth.

In Him shall true hearts everywhere
Their high communion find.
His service is the golden cord
Close-binding all mankind.

Join hands, then, brothers of the faith,
Where'er your race may be—
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both East and West,
In Him meet South and North,
All Christly souls are one in Him,
Throughout the whole wide earth.
*(John Oxenham.)*

*Leader:* "One great fellowship of love" we have been singing. Will you think seriously of those words? There is no other cord to bind together the nations of the world but this fellowship of love. If we were all within this fellowship, war, with all its horrors, would be unthinkable. We will think of the things that hinder this true fellowship and pray that God will help us to remove them.

*Soft Music:* First line of "Breathe on me, breath of God."

## 1. IN OUR OWN LIVES

*Leader:*

O God, our Father, as we come into Thy Presence, we think of the many things in our own lives that hinder this happy spirit of fellowship. We pray that Thou wilt forgive us for the many times that we have failed Thee.

For the things we have spoken slightingly of others, our own companions, and those of other races and other lands

*(silence)*

For the times when we have treasured in our hearts feelings of superiority and scorn

*(silence)*

For the times when we have thought hard, harsh, unforgiving thoughts

*(silence)*

*Soft Music:* First line of ''Breathe on me, breath of God.''

## 2. IN OUR HOMES

*Leader:*

O God, the Father of our Lord Jesus, help us to picture Jesus in His home in Nazareth, to think of the radiance He shed around Him there, of His thoughtfulness for others, of His spirit of kindliness and helpfulness. Forgive us, we pray Thee,

For those times when we have spoiled the spirit of our homes,

By a selfish demanding attitude that has ridden roughshod over the needs and wills of others

*(silence)*

By a thoughtless, careless spirit that has failed to notice little things that we could have done for others

*(silence)*

By a lazy spirit that has left to others services we should have rendered

*(silence)*

*Soft Music:* First line of ''Breathe on me, breath of God.''

## 3. IN OUR SCHOOLS, COLLEGES, OUR PLACES OF BUSINESS, OUR COMMUNITY

*Leader:*

O God, whose worship is perfect loyalty, we pray Thy forgiveness for the many failures of our common life. In our relationships with each other, in study, in business, in the community, there has been much of self-seeking and thoughtlessness, much of deliberate unkindness and cruelty, much in the lives of all of us that makes it harder for others to be true to their ideals and maintain their standard—forgive us, we pray Thee. From this day may we pause to think of the results of our actions and exercise more self-control and care.

*(silence)*

*Soft Music:* First line of ''Breathe on me, breath of God.''

*Leader:* Lord, teach us to love . . .
Teach us a selfless love,
A love that is empty of restless and grasping desire,
A love that is full of service humbly and faithfully done for those whom we love.
Teach us patience in love, endurance, quietness, strength,
Lord, teach us Thine own eternal love. Amen.

*(J. S. Hoyland.)*

*Response* (sing, softly, while bowed in prayer):

Breathe on me, Breath of God,
Fill me with life anew,
That I may love what Thou dost love,
And do what Thou wouldst do.

Breathe on me, Breath of God,
Till I am wholly Thine,
Until this earthly part of me
Glows with Thy fire divine.
*(Canadian Youth Hymnal,* 27.*)*
*(Book of Praise,* 270: 1, 3.*)*

## SECTION II. WORSHIP AND ADORATION

*Leader:* We will now lift up our hearts in adoration.

*Read:* Psalm 147, verses 1-12.

HYMN: (*Canadian Youth Hymnal,* 87):

Hills of the North, rejoice!
River and mountain-spring,
Hark to the advent voice!
Valley and lowland, sing!
Though absent long, your Lord is nigh,
He judgement brings, and victory.

Lands of the East, awake!
Soon shall your sons be free
The sleep of ages break,
And rise to liberty:
On your far hills, long cold and grey,
Has dawned the everlasting day.

Isles of the Southern seas,
Deep in your coral caves
Pent be each warring breeze,
Lulled be your restless waves:
He comes to reign with boundless sway,
And make your wastes His great highway.

Shores of the utmost West,
Ye that have waited long,
Unvisited, unblest,
Break forth to swelling song;
High raise the note, that Jesus died,
Yet lives and reigns—the Crucified!

Shout while ye journey home!
Songs be in every mouth!—
Lo, from the North we come,
From East, and West, and South:
City of God, the bond are free;
We come to live and reign in Thee. Amen.
*(C. E. Oakley.)*

*Leader:*

By the breadth of the blue that shines in silence o'er me,
By the length of the mountain lines that stretch before me,
By the height of the cloud that sails, with rest in motion,
Over the plains and the vales to the measureless ocean,
By the faith that the wild flowers show when they bloom unbidden . . .
By the courage of the bird's light wings on the long migration, . . .
Teach me how to confide, and live my life, and rest.

For the comforting warmth of the sun that my body embraces,
For the cool of the waters that run through the shadowy places,
For the balm of the breezes that brush my face with their fingers,
For the vesper-hymn of the thrush when the twilight lingers,
For the long breath, the deep breath, the breath of the heart without a care
We will give thanks and adore Thee, God of the open-air.
*(H. Van Dyke.)*

*Response* (sing softly, seated):

Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of Thee,
Heaven and earth are praising Thee,
O Lord Most High.
*(as in Section I.)*

## SECTION III. WORSHIP AND THANKSGIVING

*Leader:*

As we feel the presence of God in this quiet place, we would give thanks to Him for all His wondrous gifts to us, joining in the response

We thank Thee, O Lord.

For hard and challenging tasks, and for the sense of God's power and adequacy,

We thank Thee, O Lord.

For the chance to rebuild and to create, and for the great current of eternal life in Jesus Christ,

We thank Thee, O Lord.

For a growing awareness of the mind and purpose of God for all people, and for His Spirit to guide us through conflicting opinions and desires,

We thank Thee, O Lord.

For the emergence of new values in life, and for the redemption that is in Christ which lifts up the common and the lowly of daily life and tinges it with glory,

We thank Thee, O Lord.

So let me feel Thy presence day by day
In wind and sod
That every bush I meet upon the way
Shall glow with God.
So let Thy spirit kindle my desire
Self to deny,
That every common deed shall flame with fire
As doth the sky. *(Adams Brown.)*

HYMN (*Canadian Youth Hymnal*, 124):

Just as I am, Thine own to be,
Friend of the young, who lovest me,
To consecrate myself to Thee,
O Jesus Christ, I come.

I would live ever in the light,
I would work ever for the right,
I would serve Thee with all my might,
Therefore to Thee I come.

Just as I am, young, strong and free,
To be the best that I can be,
For truth and righteousness and Thee,
Lord of my life, I come.
*(Marianne Farningham.)*

## SECTION IV. THE WHOLE WIDE WORLD

*Leader:* They shall come from the north and from the south, from the east and from the west, and shall sit down in the kingdom of God. I am the Lord Thy God. Fear not, for I am with thee . . . Let all the nations be assembled . . . let them bring forth their witnesses; . . . and let them hear, and say, It is truth. Ye are my witnesses, saith the Lord, and my servants whom I have chosen . . . I will work, and who shall hinder it? (Isaiah 43.)

*Leader:*

We will pray for the unknown millions in all parts of the world who are in the Church of God, who serve by their prayers and by their lives, by their unobtrusive and unselfish kindness, and we thank God for their devotion.

O God our Father, we bring before Thee now the boys and girls in all lands, young people like ourselves, who are striving to find the way of life. For those in schools and colleges who are breaking with prejudices and superstitions that are contrary to Thy will

We thank Thee, O Lord.
For those who bravely stand for the right against all odds
We thank Thee, O Lord.
For those who dare to confess their love for Thee in an unfriendly and hostile atmosphere
We thank Thee, O Lord.
Bless them and guide them and strengthen them, we pray Thee.

*Soft Music:* Last line of Doxology, ''Praise Father, Son and Holy Ghost.'' (*Canadian Hymnal*, 9.)

We pray for those in Europe and Asia, who are living close to the terrible shadow of War—sustain and strengthen them, we beseech Thee, increase their faith, and uphold them in the dark hours—in the midst of the agony and the suffering, be Thou their stay, and give them power to hold out to the end.

O God, who hast set us tasks that test our courage, trust and fidelity, make us, with them, strong to endure. Grant that we may not be found wanting in the hour of crisis, may we know on which side we ought to be, and when the day goes hard, may we play the man, for the sake of Jesus Christ our Lord. Amen.

*Soft Music:* Last line, ''Praise Father, Son and Holy Ghost.''

Thanks be to Thee, Lord of brave men—Thou hast implanted a spark of the divine fire in the hearts of men, and sent them forth to attempt the impossible. We praise Thee for all heroes, martyrs and saints who have answered the call in all the ages. We thank Thee now for those who have gone out from our land and many lands, and who now are lifting up Thy standard in many parts of the world. We pray that Thou wilt strengthen them in hours of difficulty and sustain them in hours of loneliness and hardship. Be Thou their guide and stay.

For all Thy messengers who are upon the seas going to and fro upon their work in these days of danger, we pray that Thou wilt preserve them;
For all who are preparing for this great work in this and other lands,
For those who are struggling with the decision whether or not they will listen to Thy call and take it up,

We pray for Thy blessing and power, that Thy love may fill their hearts and that Thy will may be done through them.

''Make them to be joyful in spirit, radiant in life, steadfast in faith, and at all times uphold them with a sense of their dependence upon Thee and give them peace in Thy service,'' through Jesus Christ our Lord.

*Soft Music:* Last line of ''Praise Father, Son and Holy Ghost.''

HYMN (*Canadian Youth Hymnal*, 40):

Creation's Lord, we give Thee thanks
That this Thy world is incomplete;
That battle calls our marshalled ranks;
That work awaits our hands and feet;

That Thou hast not yet finished man:
That we are in the making still,
As friends who share the Maker's plan,
As sons who know the Father's will.

Beyond the present sin and shame,
Wrong's bitter, cruel, scorching blight,
We see the beckoning vision flame,
The blessèd Kingdom of the Right.

What though the Kingdom long delay,
And still with haughty foes must cope?
It gives us that for which to pray,
A field for toil and faith and hope.

Since what we choose is what we are,
And what we love we yet shall be,
The goal may ever shine afar,—
The will to win it makes us free.

*(William de Witt Hyde.)*

STORY or brief address, followed by prayer by the story-teller.

CLOSING HYMN (*Canadian Youth Hymnal*, 300):

Youth of the world, arise,
Courage and service bring,
Life, full and free, before you lies,
Make Christ your Saviour-King.
Youth of the world, arise,
High hope is yours to-day,
Life offers many an easy prize,
Christ points the harder way.

Youth of the world, arise,
''Adventure'' is your cry,
Then see before your very eyes
The King who dared to die.
Youth of the world, arise
To sacrificial deeds,
''Come, follow me,'' the Saviour cries.
Young lives like yours He needs.

Youth of the world, arise,
To bear His Cross and shame;
With Him no true endeavour dies,
Go forth, proclaim His Name.
Youth of the world, arise,
Clear is the clarion call.
''I come, I come,'' true youth replies,
''To Christ I give my all.''

*Leader:* ''May the love of God, the influence of Jesus Christ, and the fellowship created by the spirit, be with us all, now and always, world without end.'' Amen.

*(F. R. Barry's benediction.)*

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**All contributions to be sent to the Treasurer of the Inter-Board Committee of The Women's Missionary Societies of Canada, Miss Bessie MacMurchy, 122 South Drive, Toronto 5, Ont.**

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The Bush Church Aid Society in Australia carries on a ''Mail-bag Sunday School'' for isolated children. Graded lessons, confirmation instructions, hymns, etc., are sent out to all parts of the Commonwealth. Once a month the children return their home work for correction. Through a Mail-bag Missionary Band they contribute to war relief in China and the Netherlands East Indies, and assist missions for aborigines in Australia.

—Foreign Missions Conference of North America,
''Literature and Literacy.''

# LITERATURE PAGE

Miss Louise A. Reith

DURING the past months reference has been made at various times to the book INTO ACTION by A. M. Chirgwin, M.A., D.D., General Secretary of the London Missionary Society, and we have suggested it as a suitable addition to the 1945 Auxiliary Book Shelf. INTO ACTION contains a great deal of valuable information which is not only interesting to read but which can be used to advantage to supplement the study material. When reading the book do not overlook the introduction which outlines clearly the purpose of the book—"In the following chapters the attempt is made to show the Christian Church estimating the strength of the opposition, bracing itself for the coming struggle, and in some instances entering upon the fight."

Such timely subjects as "The Future of the Jews", "The Struggle between Church and State" and "The Freedom of Religion" as they concern the various countries in the world are dealt with in the early chapters. The Christian Church through its experience in missionary enterprise has knowledge of colonial affairs and because the place of colonies after the war raises questions of conscience as well as national and international policy this question, too, is considered. The attitude of the Christian Church towards the claim of the *Herrenvolk* or the master-race is explained and because it is felt that the "attitude of the world's young people towards religion is a matter of major consequence" one chapter is devoted to the subject "Youth and Religion".

The closing chapter is of special interest as Dr. Chirgwin outlines "Christian Post-War Policy", giving particular attention to the continent of Europe. He says, "The task of the Churches of Britain and America is not to re-evangelize the continent but to rehabilitate the continental Churches in order that they may be able to undertake the task of evangelizing their own countries." To do that, a plan is needed and we are made acquainted with a plan which was drafted by continental Christian leaders under the title, "The Reconstruction of Christian Institutions in Europe", and approved by the Provisional Committee of the World Council of Churches meeting in Geneva in 1942. Fully aware that a Christian post-war policy cannot be confined to the European continent, Dr. Chirgwin faces the fact that "Both Britain and the Mission Field as well as Europe must have a place in the post-war plans of the Church." The resolution adopted by the directors of the London Missionary Society is worthy of note for it is as true for all Christians as it is for those in Britain—"We are called to think and plan amid the destruction and uncertainty of war. We cannot foresee the ultimate issue of the conflict, or the kind of world that will emerge. But we can hear our Lord's command to preach the Gospel, and we pledge Him our obedience as we pray for His grace. It was in prayer that the missionary enterprise was born, and by prayer its witness has been maintained for 150 years; and we believe that through prayer now its life will be renewed to serve the present age. We record our conviction that God is calling His people at home and abroad to a new dedication and a new advance, and we affirm our response in the spirit of the prayer, 'Lord, revive Thy Church in all the world, beginning with me.'"

The careful, thoughtful reading of INTO ACTION should inspire Auxiliary members to put forth greater effort in 1945 and add much to the meetings of both Senior and Young Women's Auxiliaries at which the position of the Church in the countries of the world is considered.

## YOUNG WOMEN

**Mrs. C. N. Johnston,** *Secretary*

NO doubt you are planning to purchase some of the new books and booklets that are available now.

One book that I should particularly like to draw to your attention is *West of the Date Line.* Covering Christian pioneering in East Asia, it contains some of the most up-to-date information about Burma, Thailand, French Indo-China and Malaya. This book has been mentioned in connection with the "All Asia" study as source material, but it would also be useful for working out other programmes with its excellent illustrations and splendid maps. I am sure there are many of our Auxiliary members who are not familiar with the geography of these countries and it is interesting to have a map, and then study the early missionary work there and see what progress has been made.

In one chapter, under the heading "They braved the Pacific", reference is made to James Chalmers, and this brings to our attention a booklet called *Send Me among Savages,* a story of Chalmers of Papua. This is one of the Eagle Series, which, as you know, contain short concise stories that make interesting reading, in booklets that are particularly easy to slip into one's purse, to be read at odd moments.

Another story of Papua that is worth your consideration is the *Fuzzy-Wuzzy Angels of Papua.* This tells of the erstwhile cannibals and headhunters, who will be acclaimed by the whole world for their loyalty, devotion, and sympathy, and of the way these primitive people conducted themselves during the years of war.

On the Literature Page of the January *Glad Tidings* you will find a review of *An Adventure in Church Union,* a booklet of facts about the Church of Christ in China, which every one should become familiar with.

Did you read Mrs. Strachan's letter to the Young Women also in the January issue? If by any chance you haven't, be sure to look it up. I hope it has been or will be read at your Auxiliary meeting, for this is a campaign in which every young woman in our Society should feel a personal responsibility.

## GIRLS and LEADERS

**Mrs. Harold Keefer,** *Secretary*

"WIGWAM TRAILS." What a nice exciting name for a book! We can't imagine any teen-ager failing to be intrigued by a title such as that, and we believe they will be most anxious to discover just where those "wigwam trails" might lead. We hope this will be the reaction of our girls, for this book with the fascinating title is the mission study for our groups for this year.

As one might well imagine, it is a story of life among the Canadian Indians, told for the most part in the language of quite young people, plentifully flavoured by adventure such as the young in heart ever desire.

The book is divided into six parts, each part containing a most interesting story of Indian life, as well as a chapter giving up-to-date information and vital facts about life on an Indian Reserve. We feel you will enjoy studying this book and will not only derive great pleasure from the stories, but will gain much valuable information about these early inhabitants of Canada, and so perhaps learn to understand them and love them.

In addition to the book, *Wigwam Trails,* the study packet contains study helps for six regular meetings, additional programme suggestions, Indian games and material for an "Indian Night". Included also is a copy of the service of affiliation with our Women's Missionary Society and of the service of re-affiliation (both for groups other than Girls' Auxiliaries). When you secure this packet, you have all the material necessary to ensure a thoroughly interesting and highly instructive study of our Canadian Indians.

To new leaders and new groups we would suggest that, after completing the Mission study, the groups affiliate* with our Women's Missionary Society. By doing so, they are giving their pledge that they will do all they can by prayer, contribution and study, to help with the missionary work at home and abroad. We believe that, after completing this study about these people who share Canada with us, the girls will be enthusiastic in their desire to make some contribution towards helping to spread the Gospel right here in our own land. This can be done most effectively by affiliation with the Women's Missionary Society. We hope you will enjoy this interesting study, and we shall be looking forward eagerly to hearing how *your* group enjoyed travelling along "Wigwam Trails".

* **Note:** Girls' Auxiliaries do not require to affiliate, as they are branches of the Women's Missionary Society.

## MISSION BANDS

**Mrs. W. N. Ferguson,** *Secretary*

LAST month we sent you a story that might interest the children in the Peace Thanksgiving Fund, in which we should like all our groups to have a share. Here are some actual instances of how boys and girls in various places have done without something or earned money, in order that others might be helped.

Children in an Orphans' Home in Canada decided they would do without their Sunday treat for a month, so that they could send money to help buy food for some Chinese war orphans. This they did, and they were so happy when they heard how little, hungry Chinese children had enjoyed the eggs, a rare treat made possible by the money they had sent from Canada.

A boy in the Philippines had been saving money he earned by running errands, to buy a bicycle. When he heard that people in China were starving for bread, he took that money and used all of it to buy bread, thinking this could go directly to China. The people to whom he took the bread knew it could not be sent, but they auctioned it loaf by loaf, and were able to send for the starving Chinese a larger amount than the lad had spent for the bread.

In Korea, where rice is the main food, some children gave a spoonful of rice from each meal's supply, that they might have a share in helping to feed hungry people.

A family in Montreal agreed not to have expensive Christmas gifts so that they could give to a fund that was to be used to give Christmas dinners and presents to people in the British Isles.

Girls and boys in a Mission Band in Ontario sold flowers at the market and sent the money to the Treasurer of our Women's Missionary Society, asking that it be sent to help publish the paper *Happy Childhood* for children in China. They and their leader spent much time caring for the gardens and getting the flowers ready for market; in this way they were giving money they really earned.

The children of the Montreal Mission Bands did without their Easter treat of candy at the annual rally, so that the money could be sent to the Society's Treasurer to help provide *The Armour of God* for the troops.

# PROVINCIAL NEWS

## BRITISH COLUMBIA

Mrs. W. Barlow, 149 W. 5th St.,
North Vancouver, Press Secretary

Kamloops-Okanagan — The Auxiliary of St. Andrew's Church, Armstrong, held its annual Thank-offering meeting in the church on Wednesday evening, December 6th. There was a good attendance, and all enjoyed the slides "Through India to Gwalior", and the accompanying lecturette. The slides were particularly good—the subject matter was so well arranged and so interesting that every one in the audience expressed their pleasure. Afterwards, refreshments were served and a social hour was spent. The members of this Auxiliary feel much encouraged by the splendid offering and the good attendance at this meeting.

**Kootenay Presbyterial**—The visits of Mrs. W. G. Gourlie, Provincial President, proved most helpful to the Auxiliaries of the Presbyterial, her presence at their Thank-offering meetings and her inspirational talks and reports of the Council meeting. Miss Webster, Girls' Work Secretary, also gave interesting and instructive talks. The visits of these two officers were much appreciated; to have such persons visit the groups seems to encourage and increase the members' zeal to carry on.

We regret to report the death of one of our faithful workers, Miss Lanskail of Nelson, who was *Glad Tidings* Secretary for the Presbyterial. We shall miss her very much. Mrs. H. Taylor of Creston has kindly consented to carry on her work till the end of the Presbyterial year.

**Westminster Presbyterial**—Our members and friends all over Canada mourn the passing of our historian, Mrs. W. J. White of Ladner. The memory of her untiring devotion in the work of our Father will always be an inspiration to those who have worked with her and, like her, are seeking to make "The World for Christ" a reality. Our sympathy goes out to her husband and daughter.

A very successful and enjoyable "get-together" of Young Women's Auxiliaries was held in the late autumn in Mount Pleasant Church, Vancouver. Some fifty-six sat down to a delightful supper served by the ladies of the church. At the meeting, presided over by Mrs. G. M. Bell, ten of the eleven Auxiliaries answered the roll call. The place cards, arranged by the St.

Stephen's and St. Andrew's Auxiliary of North Vancouver, gave rise to much guessing and fun, and created a friendly feeling among the members. Miss Sybil D. White, Provincial Vice-president, who brought greetings, expressed pleasure at seeing many young women whom she had known in girls' work now Auxiliary members. Mrs. W. J. Murdoch brought greetings from the Presbyterial and urged young women to take office when asked. Mrs. W. D. McLean, Provincial Young Women's Secretary, then gave a very pleasing and interesting report of the Council meeting; this was followed by questions and discussion. After a short conference of treasurers and corresponding secretaries, presided over by Mrs. J. MacKay and Mrs. R. Bryce respectively, the members adjourned to the church auditorium for a public meeting at which the Gordon Edmonds Auxiliary had charge of the devotional service. Rev. E. H. Johnson, Secretary for Missionary Education, addressed this meeting. He inspired his listeners by the splendid manner in which he handled his subject and the fund of information he possessed. The feeling generally expressed was that it had been good to be there.

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## MANITOBA

MRS. W. S. NAIRN, 523 S. VICKERS ST.,
FORT WILLIAM, ONT., PRESS SECRETARY

WINNIPEG Presbyterial — At the annual Thank-offering meeting of Knox Church Auxiliary, Selkirk, on November 8th, Mrs. H. H. Dunwoody was the guest speaker. The devotional period was conducted by Dr. Gardner Dickey. Speaking informally, Mrs. Dunwoody fully explained the Peace Thanksgiving Fund to be raised by our Women's Missionary Society. She also gave some of the highlights of the Council meeting. Referring to the deaconesses and other workers, she mentioned particularly Miss Alma Burdick's work in Montreal. The members of this Auxiliary deeply regret the loss of Mrs. A. T. Macintosh, who died on the 19th of November. She had been the treasurer for fourteen years.

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## ONTARIO

MRS. J. R. HILL, 250 COOPER STREET,
OTTAWA, PRESS SECRETARY

THE annual meeting of the Provincial Society will be held in Calvin Church, Toronto, April 9-12.

**Barrie**—"To teach and preach the supremacy of Jesus Christ is our part in the Church's task to-day," declared Mrs. C. W. Maitland, Presbyterial President, at a meeting held in Orillia. Mrs. A. T. MacDonald was specially honoured. Mrs. J. H. Eaton spoke on "Women of the Bible", emphasizing the home life of Mary and Martha.

**Chatham**—Mrs. John Stuart, a pioneer of Knox Church, Windsor, was signally honoured at an Auxiliary meeting at the home of Mrs. G. W. Hardy. The Auxiliary, it was explained, was organized before the church was built, and Mrs. Stuart's unfailing help was warmly praised. Mrs. Allan Farquhar, Riverside, the special speaker, emphasized the point that "there is only one real way to get joy out of life, and that is by service".

Varied, enthusiastic and interesting were the Young Women's meetings in Windsor. To the Ellen Douglas group, with Miss Christine Simpson in charge, Mrs. W. Whittaker and Mrs. L. Kettlewell gave book reviews; then "What we may find in the *Glad Tidings*" was explained, and when subscriptions were asked for, not only did the members all subscribe, but they voted to give six gift subscriptions, to be used where needed. Mrs. T. D. Walter gave a fine address on ''Who is my Neighbour?'' at a joint meeting of the Eleanor McKechnie and Ellen Douglas Auxiliaries.

Mrs. Bain, *Glad Tidings* Secretary, was responsible for the programme at Thamesville, when Mrs. G. A. Dickson read a splendid article on the work, and the knowledge spread by this magazine. At Duart Mrs. J. W. Ford, Mrs. Gibson, Mrs. J. MacLean and Mrs. Crawford prepared and presented a programme on ''India''.

**Guelph**—''Family Night'' was observed in Central Church, Galt, when the Senior Auxiliary, the Iris Errey Young Women's Auxiliary, the C.G.I.T., and the Mission Band enjoyed a supper meeting together. In her brief talk Mrs. George Woods, President of the Senior Auxiliary, likened the entire assembly to a family of four sisters. Miss Margaret Gray was elected president of the Iris Errey Auxiliary at a short business meeting later in the evening.

**Hamilton**—St. Andrew's Auxiliary, Hamilton, paid tribute to the memory of the late Mrs. Neil C. Westcott, pianist for twenty-two years and treasurer for twenty-three, a remarkable record. For years a Life member, for two years an Honorary member, crowned with a life-time of loving service, this faithful and devoted member will be greatly missed at all Auxiliary meetings.

**Huron**—Mrs. Joseph Taylor, Hensall, spoke on ''Channels'' at the Clinton Auxiliary's Thank-offering meeting, inspiring all to greater service for our Master. A generous offering was received, and the financial report was most encouraging. This Auxiliary laments the passing of a valued member, Mrs. George MacDonald, who was deeply interested in all church work, and for many years an officer in the Society.

**Lanark-Renfrew**—Six decades of loving service was fittingly celebrated by Westminster Auxiliary, Smith's Falls. The many friends present were warmly welcomed by Mrs. J. K. Lattimore and the President, Miss A. Baird. An interesting history of the Auxiliary given by Mrs. J. H. Gould showed that much had happened since their Golden Jubilee. Among many valued members lost, special mention was made of Dr. Margaret O'Hara, their missionary in India for forty years. Mrs. Robert Garvin is the only surviving charter member. The guest speaker was Mrs. H. C. McKellar, Provincial President, who based her remarks on the text, ''And I, if I be lifted up . . ., will draw all men unto me.'' She stressed the value of leadership, the influence of the church, the school and the home, and the need of loyalty to the cause of Missions.

**Ottawa**—At the annual Presbyterial Mission Band Rally, arranged by Mrs. Walter Ogilvie, Presbyterial Secretary, and held in Erskine Church, Ottawa, luncheon was served to 150 members. The 15 Bands entered the church hall in processional. Mrs. Harcourt Emra presided; messages were given by Rev. A. Ian Burnett, Mrs. Charles Robertson and Mrs. C. H. Thorburn, O.B.E., and seals and certificates were presented. Mrs. A. W. Grant had charge of the Honour Roll.

At the annual meeting of Knox Auxiliary, Ottawa, Mrs. Charles Craig was presented with an Honorary certificate, by Mrs. Hugh Renwick, President of The Guild, whose generosity made it possible.

Knox Auxiliary, Ottawa, provided a fitting closing to the church centennial celebration at a meeting attended by other members of the Presbyterial, at which the Moderator of the General Assembly, the Right Rev. A. C. Stewart, delivered a heart-warming address. Familiar with the Society's work, Mr. Stewart paid special tribute to the work of deaconesses. The Very Rev. Dr. Robert Johnston introduced the speaker, who was thanked by Mrs. Grant Hill. Mrs. Parlane Christie presided. The St. Giles quartette sang two selections. Mrs. A. Swinburn, the one surviving Auxiliary charter member, a faithful attendant since the first meeting in 1893, was specially honoured.

**Saugeen** Presbyterial held a two-session meeting in St. Andrew's Church, Arthur. Dr. Barr brought greetings from Presbytery, and Mrs. Barr gave a fine address on ''The Feeding of the Five Thousand''. She also told of conditions in St. John's, Newfoundland, when they suddenly found themselves at war, of the dark days and the good days. Mrs. N. Beisel, who presided, reported the Provincial meetings, stressing the fact that all secretaries should see that their reports are sent in accurately and promptly. Mrs. F. Lindsay closed the meeting with prayer.

**Stratford**—A happy event was the celebration by Knox Church Auxiliary, Listowel, of its 60th anniversary. A large tree, drawn on cardboard, the trunk and roots representing the Society as a whole and the branches the ''W.M.S. family'', was hung at the front of the hall and explained by Mrs. J. Emery. Miss Jennie Schaefer told of the founding of the Auxiliary in 1884; Mrs. W. Mason, of the Mission Band organized in 1891; Mrs. Bert Cleland, of the Britton Auxiliary formed in 1911; Mrs. W. G. Johnston, of the Wallace Auxiliary, which had its beginning in 1921; Mrs. D. I. Hill, of the ''Willing Workers'' organized in 1931; and Mrs. E. Pritlove, of the C.G.I.T., the newest branch. In his address Rev. W. E. Kelley paid tribute to the work of the Women's Missionary Society. A memorial service was conducted by Mrs. Howes Alexander. Miss Isabel Reid presided in the absence of the President, Miss Alice Hammond.

## QUEBEC

Miss Mary Greig, 2168 Paris St.,
Montreal, Press Secretary

MONTREAL Presbyterial — The annual study course of the Montreal Y.W.A. Leaders' Fellowship was held on four evenings in November in the Montreal High School. The first evening the new Young Women's Study, ''All Asia'', was introduced, and the first study taken up. Those attending found it very interesting. The next three evenings were devoted to Bible Study. The research method was used, the members dividing into four groups. One group, led by Miss M. L. Macdiarmid, took the ''Hopes'' of the Bible; a second group, the ''Knows'', with Miss Mary Ferguson in charge; the third group, led by the Fellowship President, Mrs. D. B. Mackay, took the ''Jewels'' of the Bible; Mrs. N. R. Dunlop took the fourth group, studying the ''Gardens'' of the Bible. Using Bibles and Concordances, members searched the Scriptures for references to their particular subjects, and findings from each group were presented at the last meeting. Some evenings scarcely proved long enough when the work became more and more interesting, as new ideas and material were discovered.

On the last evening, too, a resolution was brought before the meeting in appreciation of Miss Negoro's help and inspiration to the Young Women's Department, and to the Montreal Fellowship especially. This resolution, prepared by Miss Margaret Macnaughton and presented by Miss Mildred Cavers, was passed unanimously by the members. The loss to the Fellowship will be great, for Miss Negoro was untiring in her efforts to suggest ways and plans for improving the programmes of the Auxiliaries, and in preparing study courses and introducing new methods to interest every member of a group.

**Quebec Presbyterial**—As Mrs. A. D. McCammon, who for many years had been a faithful member of the Inverness Auxiliary and an active worker in the church and Sunday School, lately removed to Thetford Mines, the members of the Auxiliary, active and Home Helpers, felt they would like to show their appreciation of her faithful service, and at a fall meeting she was made a Life Member.

## SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA,
PRESS SECRETARY

ON December 2nd and 3rd Miss Margaret Webster met with leaders of Regina and Moose Jaw Presbyterials for a week-end conference, arranged by Mrs. J. B. Shaw, Mrs. J. Wood and Miss Ruby Walker. Regina, Moose Jaw, Weyburn, Briercrest and Moosomin were well represented. The conference opened Saturday afternoon with a service of worship conducted by Miss Walker, Miss Helen Simpson, Moosomin, and Miss Margaret Hill, Regina. Then Miss Webster discussed the organization of C.G.I.T. In the evening group games and handwork were discussed. On Sunday afternoon Miss Webster addressed the leaders and Sunday School teachers on ''Teaching Methods''. On Saturday evening the delegates, with Presbyterial guests, were entertained at supper by the ladies of First Presbyterian Church, Regina. Mrs. J. B. Shaw brought greetings from Regina Presbyterial, Miss Marjorie Peck from the Saskatchewan Girls' Work Board, and the Rev. N. D. Kennedy from the Church. Miss Ruby Walker led in a sing song. On Sunday morning members of the conference attended First Presbyterian Church with the C.G.I.T. groups from First, Northside and Walter Martin Memorial Churches.

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God is making the spring when the snow lies deep,
And the ground is frozen, the winds are chill;
God is shaping the soul when ways are hard;
When challenge comes to each heart and will.
God is making us great in a world, so great,
We can barely glimpse; cannot know the why.
His plan is shaping—we can but trust, and lift our lives
To His purpose high.

—*Rena Chandler.*

## New Organizations

### Ontario

**Toronto Presbyterial**—Mission Band, Limehouse, Leader, Mrs. S. Gisby, Limehouse P. O.

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# *Book List*

| | |
|---|---|
| INTO ACTION. By A. M. Chirgwin | $ .50 |
| AN ADVENTURE IN CHURCH UNION. The Church of Christ in China | .20 |
| CHRISTIAN WORLD FACTS 1944-45 | .25 |
| THE CHIANGS OF CHINA. By Elmer T. Clark | 1.00 |
| FUZZY-WUZZY ANGELS OF PAPUA. By J. D. Bodger | .30 |
| FAR ROUND THE WORLD. By Grace McGavran (For Children) | .65 |
| EAST INDIES DISCOVERIES. By H. P. VanDusen | .35 |
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| SO LIVES THE CHURCH. By Eric C. Rust | .25 |
| GIVE US BOOKS. By Cecil Northcott | .10 |
| THE CHURCH AND CHINA. By John Foster | .10 |
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Renewals and new subscriptions for 1945 are coming in.

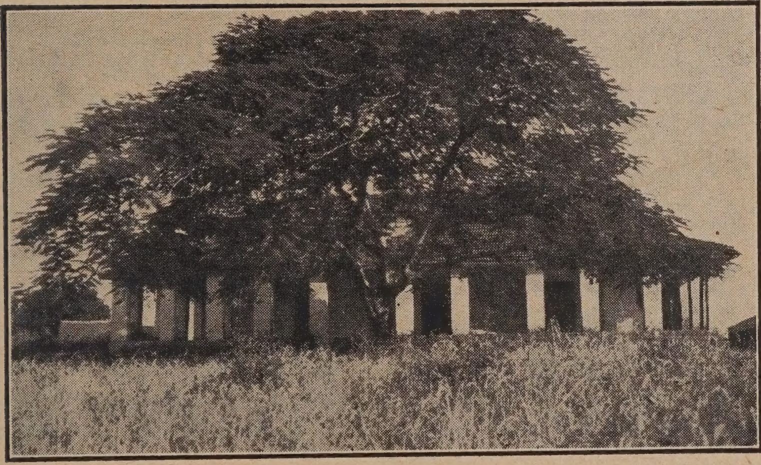
Subscriptions run from January to December, and are payable in advance. Individual orders are 50c.; two or more sent to one address are 35c. for each subscription. Send all subscriptions to your Presbyterial *Glad Tidings* Secretary, to be forwarded to the central office. All money orders should be made payable to The Editor of *Glad Tidings.* Write for sample copies to Miss Helen Mackintosh, Editor, Room 800, 100 Adelaide Street W., Toronto 1, Ont.

## Form of Bequest

*I give and bequeath to the* WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of ........................................ dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

Vol. XXI MARCH 1945 No. 3

# THE GLAD TIDINGS



Bungalow at Sardi on the Bhil Field, with the fine old "gul mohr" tree. Rice field in foreground. (Picture taken by Miss Ellen Douglas when living here.)

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 1

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---

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# The Glad Tidings

Vol. XXI TORONTO, MARCH 1945 No. 3

## Daily Prayer

*O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.*

*Send Thy light into our darkness and guide the nations as one family into the ways of peace.*

*Take away all prejudice, hatred and fear.*

*Give grace to all who serve and suffer because of war.*

*Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.*

*To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.*

*Through Jesus Christ our Lord. Amen.*

## Editorial

Miss E. M. Magee returned to Canada in January, on furlough from the Jhansi field, India, after her first term of service, which was longer than usual because war conditions made it impossible for her to come from India when her furlough was due. She is now resting at her home in Squamish, British Columbia.

As Miss Susan Yeung, whose resignation was accepted before the end of the year, cannot get permission to enter the United States for several months, she is in the meantime continuing her work among Chinese in Vancouver.

Word has just been received of the death of Miss Beatrice Scott's father at Dunblane, Ontario, on February 2nd. To Miss Scott at Amkhut the Women's Missionary Society offers sincerest sympathy.

Note—Will all concerned notice that no more Mission Band pins are available owing to the impossibility of securing them during the war.

## To Strengthen Work in British Guiana

When the Rev. James Dickson returned on furlough from British Guiana in January, he spent a day in Toronto before going on to join his family in St. Paul's, Minnesota. To the Overseas Committee he spoke of some needs of the work in British Guiana. No greater opportunity has ever been offered the Church, he said, than that field offers at the present time. The foundation has been laid, and on that foundation the Church must now be built. For that, there is great need of more workers; and all workers must have far better training than has yet been possible. Among East Indians (and our work is almost altogether among them) women workers are essential, if the women and children are to be reached. Men cannot go so freely into the homes; if they do go, the women, in most cases, would withdraw. Miss Douglas and Miss Ramsay are now undertaking to train a few girls for work as deaconesses. They are living and carrying on the work in the house the Mackays had in New Amsterdam, the Mackays now being in the manse where the Dicksons were. Mr. Dickson stressed the value of the educational work. There is no restriction on religious teaching in the schools under the mission, and they are a means of approach to the people, giving the mission workers contact with the children and access to the homes. Trained teachers are needed. Higher standards are being required, and the High Schools must have properly qualified teachers. The Berbice High School now has two university graduates on the staff, besides Mr. Mackay, but the Corentyne High School has none. The latter, which is altogether under our mission, has tremendous possibilities, situated as it is in the centre of a large East Indian population. The most urgent need at the present time is for an educational missionary for the Corentyne High School. As principal, it should have a university graduate, with teacher's training.

## Prayer for China

Church leaders in China call on Christians of the world to pray for their country. ''In present critical situation request you invite all member organizations I.M.C. join in world-wide day of prayer for China first Sunday March.'' This message, signed by representatives of the National Christian Council of China and the Chungking Missionary

Association, was cabled to the International Missionary Council, which forwarded it to all member bodies.

As the World Day of Prayer is being observed in February, the China Planning Committee of the Foreign Missions Conference of North America asks that on April 15th special prayer be offered ''for China, her leaders and her people, but, in particular, for the Christians of China''. The Committee hopes that this will be but the beginning of a fellowship of regular prayer for China, Christian friends of China continuing ''to pray daily for the Christian movement in China, preferably for individual Chinese Christians or missionaries''.

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### For Orphaned Missions

Contributions from Canadian Churches for Orphaned Missions in 1944 are reported by Canon L. A. Dixon, Treasurer of the Inter-Church Committee. The total amount forwarded to the International Missionary Council, London, England, was $31,607.55. Of this amount $9,383.44 was given by the Presbyterian Church in Canada—$4,621.07 through the General Board of Missions; $4,119.81 through the Women's Missionary Society, Western Division; $642.56 through the Women's Missionary Society, Eastern Division.

Since 1940 contributions from Canada for Orphaned Missions amount to $124,117.92.

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## Peace Thanksgiving Fund

MRS. D. STRACHAN, CONVENER

1. Please read the statement re Peace Thanksgiving Fund in the Treasurer's Statement.

2. When cheques are sent in to Mrs. Strachan for the Peace Thanksgiving Fund, make them payable to the Treasurer, Presbyterian Women's Missionary Society, and not to Mrs. D. Strachan.

3. When sending in either cheques or names of officers for the Fund, please state clearly the name of the Auxiliary, Church and Presbyterial. This will save endless time in the office. As it is, much time has to be spent searching for this information.

4. If a group is aiming at raising sufficient for a share, please keep money till the amount is raised, then send to the General Treasurer, who will forward a share; these are in denominations of $25, $50 and $100.

# A Tribute to Dr. Jessie MacBean

"SELDOM is it possible to tell a life story which so clearly shows how personal devotion to Christ and His call to service is crowned with success such as Dr. MacBean's, as administrator, doctor, teacher, evangelist, and beloved friend of Chinese women and girls." (From the foreword, *Dr. Jessie MacBean and Her work at Hackett Medical College, Canton, China.*)

She did not always desire to go to China, though she meant to be a missionary from the time she was a small child, but at first she "prayed, studied and worked" to go to India. However, events transpired which resulted in her answering an imperative call to China. She was the first medical doctor to establish work for our Church in South China.

Miss Agnes Dickson, also one of our pioneer missionaries in South China, was very closely associated with her in those early days. Miss Dickson writes: "Many things come to mind as one tries to make some contribution in tribute to the life and work of Dr. Jessie MacBean. One thinks of her love for having dainty, pretty things about her; her sense of humour and enjoyment of life; her enthusiasm and her genius for making friends. One thinks also of her strong Scotch independence and her calm courage in the face of difficulty and danger. Yet in thinking over her years of missionary service in China one feels that the outstanding characteristic of those years was her devotion to the special work to which she felt herself Divinely called, that of a medical missionary. She was untiring in her service for the sick who called on her for assistance. There never was any thought of herself or of the dangers and discomforts involved in the long arduous trips she was often called upon to take, by chair or boat. None ever appealed for help in vain. Rain or shine, heat or cold, peace or revolution, made no difference when a human life was at stake. Her love of order, neatness, and efficiency were very evident in her management of the Women's Hospital at Kongmoon Port. She expected the same standard of efficiency from her helpers, and China is surely the richer for the capable and thoroughly trained nurses who graduated from the Marion Barclay Hospital."

Her period of service in China after 1925 was spent in the Hackett Medical College, Canton, where she was head of the obstetrical department and also in charge of the training of nurses. It was not surprising that the exacting years took their toll of her physical strength and that it became necessary for her to return to Canada. In spite of the fact that her health was not fully re-established she continued to give herself in missionary service, always striving to build up and strengthen the work of our Society and to give us the benefit of her help and counsel on every possible occasion. More than once she consented to hold office as President of an Auxiliary, in which she was a great strength to her Presbyterial. She was President of her own Auxiliary, St. John's Church, Toronto, at the time of her death. If our memorial to her could be a renewed effort in our work and especially in assistance to China, that would be the very highest tribute we could pay her.

M.L.McM.

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At its meeting on January 23rd the Council Executive stood while Mrs. McMurrich read the following tribute to the memory of Dr. MacBean.

*"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."* (St. John 11: 25, 26.)

We, the members of the Women's Missionary Society (W.D.), of the Presbyterian Church in Canada, desire at this time to pay tribute to the memory of our beloved friend, Dr. Jessie MacBean, and to place on record our thankfulness that we were privileged to be the Society under which she served as a medical missionary in China. We give thanks for her vivid Christian personality, her keen mind, her dauntless spirit, her aptitude and skill in training others, and those high standards of her life and work which gave her an honoured place in her profession and in missionary circles. We would also express our gratitude that when failing health made it necessary for her to leave China, which was done without murmuring, she became such a strength to her Church and to our Society and to the missionary cause at home, spending herself unceasingly and to the very last in the interests of the Kingdom of God.

"There is no death for those whose souls are set on higher things than this life can afford. How can their passing leave one least regret who go to join their Lord?"

To the members of her family and to her countless friends, both here and in faraway China, our deepest sympathy is extended, but for her we rejoice that she has joined the great company of those for whom the veil is now lifted and who, "beholding . . . the glory of the Lord, are changed into the same image . . . even as by the Spirit of the Lord." (2 Cor. 3: 18.)

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen. (Jude 24, 25.)

## Statement of Receipts and Disbursements for Year Ended 31st December, 1944

### RECEIPTS:

| | | |
|---|---|---|
| Provincial givings: | | |
| Alberta | $ 4,233.52 | |
| British Columbia | 5,675.00 | |
| Manitoba | 3,706.96 | |
| Ontario | 120,200.00 | |
| Quebec | 15,485.00 | |
| Saskatchewan | 2,994.36 | |
| | | $152,294.84 |
| Individual Subscriptions | | 2,253.13 |
| Sale of Ukrainian Hymn Books | | 15.60 |
| | | $154,563.57 |
| Government Grants: | | |
| Birtle Indian School | | 18,837.53 |
| Cecilia Jeffrey Indian School | | 24,757.73 |
| | | $198,158.83 |

### PROVINCIAL SUPPLY FUND

| | | |
|---|---|---|
| Balance on hand 31st December, 1943 | | $5,305.87 |
| Alberta | $ 220.50 | |
| British Columbia | 282.60 | |
| Manitoba | 250.50 | |
| Ontario | 5,501.98 | |
| Quebec | 600.00 | |
| Saskatchewan | 137.35 | |
| | | $6,992.93 |
| | | $12,298.80 |
| Disbursements: | | |
| Paid for Supplies | $6,352.68 | |
| Balance on hand December 31st, 1944 | 5,946.12 | |
| | | $12,298.80 |

### DISBURSEMENTS:

| | | |
|---|---|---|
| On Estimates | | $142,095.14 |
| Amount expended or appropriated from General Fund balance on hand 31st December, 1943: | | |
| Relief of ministers from European Churches (extra) | $ 100.00 | |
| British and Foreign Bible Society (extra) | 100.00 | |
| Chinese War Relief | 500.00 | |
| Vellore College, India | 200.00 | |
| Transferred to Pension Fund | 1,000.00 | |
| Transferred to Overseas Fund | 3,192.00 | |
| War Services | 2,201.20 | |
| | | $7,293.20 |
| | | $149,388.34 |
| Government grants paid to: | | |
| Birtle Indian School | | $18,609.61 |
| Cecilia Jeffrey Indian School | | 21,974.94 |
| | | $189,972.89 |

Once again the time has come to make a financial statement to the members of the Women's Missionary Society based on the Auditors' statement for 1944, which will appear in full in the Annual Report.

By looking at the statement above it will be seen that Provincial givings for 1944 were $152,294.84 as compared with $146,900.38 for the previous year, an increase of $5,394.46. Every province increased its contributions, which is a matter of gratification.

The expenditures on the estimates for 1944 were $142,095.14, an increase of $7,920.96. As is the custom, there was expended from the balance on hand 31st December, 1943, the sum of $7,293.20 or a total of $149,388.34.

Government grants received for Indian Schools amounted to $43,595.26, of which $40,584.55 was spent in 1944.

The Provincials contributed in cash for Supplies $6,992.93, of which $6,352.68 was spent in 1944.

The Provincials, therefore, contributed in 1944 $152,294.84 to the General Fund and $6.992.93 to the Supply Fund, a total of $159,287.77. Total receipts, including Provincial contributions, individual contributions, sale of hymn books, Government grants for Indian Schools, and Supply money amounted to $205,151.76.

Before passing from the amount given for Supplies, it should be stated that we carry forward a balance of $5,946.12, most of which was on hand when the year began. This was to be used in furnishing the St. Margaret Girls' Centre, which still must be done. There is also considerable equipment required for the new camps purchased. So there is none too much on hand.

How has this $152,294.84 contributed by our women been spent? Strictly on the estimates as prepared. Hospitals, Residence, Indians, French, Chinese, Deaconesses, Children's Centre, Christian Literature in Canada and overseas, Visual Education, India, China, British Guiana, South America, Publications, Travelling expenses of missionaries to British Guiana and India, Council, Administration, Organization (which includes Field Secretaries' salaries), Orphaned Missions, Vellore College, India, Moslem, Missionary and Deaconess Training School, Relief of European ministers, Chinese War Relief, India famine, and all federated fees. Besides this, through war services, grants have been made to war damaged churches in Scotland, England, Ireland, to the Chaplaincy Committee of our Church, and deaconesses in war industry centres.

From the Trust Funds, the Children's Centre in Vancouver was bought and equipped; Elmwood Church, Winnipeg, was reconstructed; $1,250 was given to build the church at Triumph, British Guiana; two cars were bought for British Guiana; the camp at Sylvan Lake, Alberta, and camps at Buena Vista and Christopher Lake in Saskatchewan bought, and $2,500 was given for the camp for the Synod of Montreal and Ottawa; contributions were made to two Presbyteries for broadcasting, and $500 was given for extension work in Toronto Presbytery.

From the Supply Fund, all institutions under our care were given needed equipment and furnishings and the children in the two Indian Schools were clothed; equipment and furnishings were supplied for Buena Vista camp and for the French camp in Quebec; and a piano and communion table were given Leaside Church, Toronto.

Do you realize the extent and scope of our work and the possibility of extension? Canada, South America, China, India, Africa, England, Scotland, Ireland have been touched by our gifts.

Our members can surely feel gratified over this statement and feel that any sacrifices they have made are as nothing. They will also notice that the increased estimate of $150,000 for 1945 has been exceeded in 1944 by $2,294.84.

We are justly gratified by the response of the members of the Society and believe it is an indication that our women recognize the fact that Christ is the only hope of a broken world and that much territory still remains to be conquered.

—*(Mrs. Daniel) Helen M. Strachan.*

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The following grants were made by the Council Executive on February 13th after the Auditors' statement was received and accepted.

| | |
|---|---|
| War Services | $2,350.00 |
| Vellore Medical College, India | 500.00 |
| Relief of Ministers from European Churches | 200.00 |
| British and Foreign Bible Society | 100.00 |
| Young Women's Conference | 1,500.00 |
| Christian Literature, China | 500.00 |
| *Junior Leader* and increased grant for Provincials | 600.00 |
| Broadcasting | 200.00 |
| Call to Prayer Committee | 50.00 |
| Church Extension Work | 1,500.00 |
| | $7,500.00 |
| Camp Matambin (French), Quebec | 150.00 |
| | $7,650.00 |

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For the one will do what the other requires as
soon as the need is shown,
And hand in hand they can make a stand which
neither could make alone!

—*Kipling.*

# An Appreciation

THE "Burra Sahib", John Buchanan is gone and there is deep grief in the Bhil Mission of the Presbyterian Church in Canada.

The sun shines in the open spaces of the Amkhut compound he and Mrs. Buchanan had made "to blossom as the rose", and where the door of their bungalow was never shut and all those who needed shelter, comfort and cheer found them within the walls of a real home. In the compound, too, stands the Bhil Mission Church surmounted by a cross of beautiful proportions standing out in the clear sky against a background of stately hills. The church has a bell which can be heard for miles over the hills calling the people to the worship of God. Years ago when the Church and Women's Missionary Society deputation visited Amkhut, in this church was gathered a reverent congregation, the service conducted by a Christian Bhil preacher, assisted by the elders, the singing led by Dr. Buchanan, his face shining with joy as he stood before the people whom he had brought to Christ. Outside on the verandah, Mrs. Buchanan talked to the women, many of whom were too shy and backward to enter the building, and they listened to her affectionate and compelling voice with the deepest attention as she told them of how much their Saviour, Jesus Christ, had done for women while on earth.

The Bhils are a clever people, easily taught, and Dr. Buchanan trained them to build houses, make roads, dig drains, sink wells, and do all sorts of manual labour round the Mission Compound.

Dr. Buchanan had great gifts of statesmanship and was on exceedingly good terms with Indian and British Government authorities, being frequently called in conference when difficulties had to be smoothed out on points of government policy, and by his tolerance and good judgment he was able to commend Christianity to those in official circles and often gained their help in spreading the Gospel. The Bhils looked up to the Doctor as to a father, and there will be many a lonely heart, many a one who will miss his affectionate greeting and cheery smile as he rode along the jungle roads and visited the families to whom he had taught the love of their Saviour the Lord Jesus Christ. —*Bessie MacMurchy.*

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*From a letter to Miss MacMurchy from Miss Bertha Robson:*

— Once when Miss Robertson was taking my place in Amkhut and Dr. Buchanan had been away for quite a long time, she wrote: "Dr. Buchanan has come back and we are all rejoicing. He brings the world's sunshine with him." It is quite true that there can be no grief over such a death but one cannot help feeling that in Amkhut a little of the sunshine has gone out.

# Dr. John Buchanan

WITH the death of Dr. Buchanan at Indore on January 30th there passed one of the great missionaries of our time, and the last of the great pioneer missionaries of our Presbyterian Church in Canada. Of him it might be said, as was recently said of another missionary to India: ''All those who have known him will agree . . . that they have known none who took with more simple and utter seriousness the word of Christ, 'Go ye into all the world and preach the Gospel to every creature'.''

John Buchanan was born and brought up on a farm at Glenmorris, Ontario,—and after fifty years in India he could say that there was nothing he had learned to do at home on the farm but had been useful to him on the mission field. He decided to give himself to the service of the Church and, after graduating at Queen's University in Arts and Theology, he took his medical course at the University of Vermont, later taking post-graduate work in New York.

On the 28th of August, 1888, he was ordained by the Presbytery of Paris as a minister of the Presbyterian Church in Canada, and designated to missionary work in India. Travelling by the same ship to India was another medical missionary, Dr. Mary MacKay of Pictou, Nova Scotia. They arrived at Bombay on December 10th, and a month later were married in Indore by the Rev. Dr. J. Fraser Campbell.

They began work at once in Ujjain, one of the sacred cities of India —''a peculiarly needy and, therefore, inviting field for medical work''. They rented a native house, and made over another for a dispensary. Then a school was opened, and, outside the city, a home for lepers. Later, a two-storey dispensary and school, for which Dr. Buchanan's father sent him the money, was built in the city, and a mission house just outside the city limits. Then in 1895, shortly before leaving India on their first furlough, they were asked to leave this newly established work in Ujjain, and begin again on a pioneer field, at Amkhut in the heart of the Bhil jungles, a district Dr. Buchanan first visited in 1889 with Dr. J. Fraser Campbell. To this new work he went back alone after furlough, Mrs. Buchanan, who had undergone a serious operation, coming the next year with the two children—forty miles from the railway, ''forty miles of roadless hills and valleys, rocks and rivers, into the further behind-and-beyond of the Vindhya Mountains''—to their new home at Amkhut.

It was, indeed, pioneer work that Dr. and Mrs. Buchanan carried on, amidst all the dangers and hardships of life and work in the jungle. The ''wild Bhils of the hills'' were a shy people, and slowly and patiently the missionary had to win their confidence. From the first he was their *friend,* there to help and teach them. While teaching them to work and working with them as their leader and guide, he also was teaching them the Gospel message. Not only must he be preacher, teacher, doctor, administrator, but he must teach them to help themselves; and he was ever ready to give of himself, his knowledge, his skill and his practical ability to show them a better way of living. Always, until her death in 1935, Mrs. Buchanan worked with him, caring for the women and children, teaching the young in their school, having Bible study classes for young and old, visiting them in their homes.

In *The Heart of India* Mr. J. T. Taylor wrote: ''Dr. Buchanan's medical skill, his evident desire to be friendly even with the lowest and the worst, his industrial work, and his Christ-like service in the days of famine and cholera opened doors which to all other approaches would have remained closed. Resolved to make the people independent, with tools in hand he himself trained these men to be capable masons and carpenters, at the same time preaching the Gospel. . . . They were taught (by the Buchanans and other missionaries who came to help) to join together what India has seldom joined, *religion, intelligence* and *honest labour.*'' Later Miss Ruth Buchanan, referring to her father's love and understanding of the Bhils, wrote: ''He, I suppose, would never have won their confidence if he had not always been on their side, always for them, in famine and pestilence, in sickness and sorrow and happiness. He is the 'Bhil's Sahib'.''

The work grew and preaching stations and schools were opened in other villages. One result of Dr. Buchanan's efforts to provide work and food for the Bhils during the terrible famine at the beginning of the century was the clearing of the farm at Sardi and the beginning of the congregation there. In other districts people who were helped were ready to listen to the missionary's message; in some, Christian work could not then be done, but the kindness of the ''great Sahib'' was not forgotten, and gradually the way opened for workers to go in with the message of the Gospel.

Convinced that as far as possible the Bhils must be won by Bhils, Dr. Buchanan always stressed the importance of teaching the new Christians and training workers. During their second term in India more new work was begun, in Toran Mal, where Dr. Buchanan had for years longed to have a Summer School of Bible Study. Each year young Christians should go there for one or two months; from there, too, the Gospel message should reach the Satpura Bhils. Toran Mal was almost inaccessible at the time, and the work was strenuous, in what should have been their holiday time, but to Dr. and Mrs. Buchanan the welfare of the people came first.

Dr. Buchanan's work did not pass unnoticed. In 1913, the Government conferred on him the Kaisar-i-Hind gold medal, ''for conspicuous service involving courage and sacrifice''. In 1917, Queen's University bestowed on him the honorary degree of Doctor of Divinity. In 1928 when he was at home on furlough he was made Moderator of the General Assembly of the Presbyterian Church in Canada, the third overseas missionary to fill that position.

After he left Amkhut in 1939, he made his home at Alirajpur, living with his daughter Ruth in the mission bungalow there. Several months of the year, however, he spent at his beloved Toran Mal. Wherever he was, he still helped in the work to which he had given so much of his life.

To few missionaries is it given to serve as long as did Dr. Buchanan, for nearly fifty-seven years. While, at his own request, he was put on the retired list at the end of June 1939, after fifty-one years in India, his missionary efforts did not cease then; for him there could be no ''retirement'' so long as he could still do something to help the Bhils, and to bring nearer the realization of that vision that had been his from the first—''a Christian Nation in the heart of India''.

## Bishop Azariah of Dornakal

THE Right Rev. V. S. Azariah, Bishop of the Diocese of Dornakal since 1912 and one of the outstanding leaders of the Church in India, died at Dornakal on January 2nd, 1945, at the age of seventy.

Bishop Azariah, a second-generation Christian, the son of an Indian clergyman, was the first Indian bishop. After graduating from the Church Missionary College at Tinnevelly and Madras Christian College, he served as Travelling Secretary, then Associate General Secretary, of the Y.M.C.A. He was Vice-president of the International Missionary Council and for the past fifteen years had been chairman of the National Christian Council of India.

To him Dr. John R. Mott, Honorary Chairman of the International Missionary Council, pays this tribute: ''Bishop V. S. Azariah was one of the outstanding Christians of the world. His early years were spent in furthering the Christian Student Movement of India and the Y.M.C.A. in its large programme on behalf of the boys and young men of the whole country. Later, he became president of the Indian Missionary Society, one of the most helpful of the many indigenous Christian agencies in the non-Christian world. . . . He has from the beginning been an influential factor in furthering such ecumenical movements as the International Missionary Council and the current movement to bring into being the World Council of Churches.''

# The Church in Free China and its Needs

WHEN they came to Toronto in January for the Foreign Missions Conference Mr. E. Bruce Copland, who had but lately returned from Free China, and Dr. A. J. Fisher, of the North American Advisory Committee of the Church of Christ in China, brought to Mrs. Strachan for our Women's Missionary Society, news of recent developments in the work of the Chinese Church and its needs. Dr. Fisher asked that the $1,000 promised by our Society for the Kunming church should be sent, and, if the people at Kunming have been able to pay the whole cost of the building themselves, this money be used for another chapel. (The Council Executive has gladly agreed that the $1,000 might be used for any chapel or any building for a missionary's use.)

From Mr. Copland's report . . .

— That the Church of Christ in China was organized and able to carry on its work in Free China, after the Japanese occupied Shanghai and communication was no longer possible with Church headquarters there, was due to the leadership of Dr. W. B. Djang, the work of Miss Ch'i and the Rev. C. K. Lee, and the loyalty of the members of the Provisional Council. In the summer of 1943 Dr. H. H. Tsui came. The Provisional Council of the General Assembly leads, encourages, and helps all the Synods of the Church in Free China, administers three Missions, which are all growing, and distributes relief to the needy.

— Since 1942 contributions from the Co-operating Mission Boards and Societies in Britain, North America, and New Zealand had increased about two and a quarter times, while costs in China had increased at least four and a half times. Work has not been reduced, and funds required have been raised in China.

— In 1943 the Kweichow Mission raised seven times as much money in China as it received from abroad. (1944 figures were not yet available.) In 1944 the Border Mission raised more than five times as much money in China for evangelistic work alone as it received from abroad. In Yunnan, in 1944, sufficient funds were raised to build and equip the Kunming chapel, build houses for the staff, pay all expenses for the church staff in Kunming, besides raising large sums for philanthropic purposes in that city.

— In spite of all difficulty and discouragement, during 1944 the Church of Christ in China opened new evangelistic work in Kweichow, in both fields of the Border Mission, in South Yunnan, and among tribes-people in the area north of Kunming.

—More workers are needed; especially is there great need for a woman worker for Kweichow.

To the Advisory Committee, Dr. Fisher said, the rehabilitation of Church and Mission work in post-war China is a subject of great concern. The Chinese Government is doing a great deal of planning for the post-war period ''along industrial, social and educational lines''. Christian organizations in China are also thinking about the re-establishing of their work when the whole country is again free.

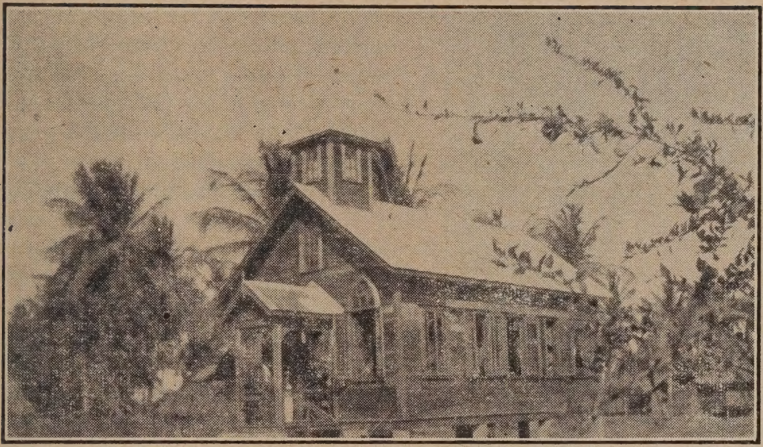
While no detailed statement of losses of Church and Mission property in occupied areas can be given (the destruction is still going on), it is known that very great losses have been sustained, Dr. Fisher said. From his knowledge of conditions, he estimated that well over $1,000,000 would be needed to give necessary help to church workers—officials, pastors and evangelists, many of whom have lost all they had (over 500 are in occupied areas), teachers in Christian schools, who have carried on at great personal sacrifice, and unordained men and women workers, of whom there are over 1,200; for it would be useless to try to carry on if they should be lost to the work because of lack of funds—and to help provide for the rebuilding or repairing of churches and chapels, and of schools and other buildings connected with churches.

''You can live on less, if you have more to live for.'' This is how a visitor to China described the Chinese Church to-day. To give examples: When the Japanese occupied the church compound in Anhwei the Christian leaders moved into the old city, and continued their work in a shed whose roof leaked, and which had no door, and whose only inhabitants had been fleas, flies, and mosquitoes. In Kweilin a successful vacation Bible School was held. More than 60 children attended each day. Materials for handwork were scarce, so the younger children used old soap wrappers, cardboard boxes, and some coloured pencils. The older children made good use of the local bamboo, which they sawed and split, and scraped smooth with pieces of broken glass. In this way they made 30 bamboo cups for dispensing medicine in the clinic, and 800 swab sticks. The girls used the straw from wheat to make shoes, fans, and other things. Sick children brought to the clinic were all treated free of charge.

—*Listen.*

## Provincial Annual Meetings

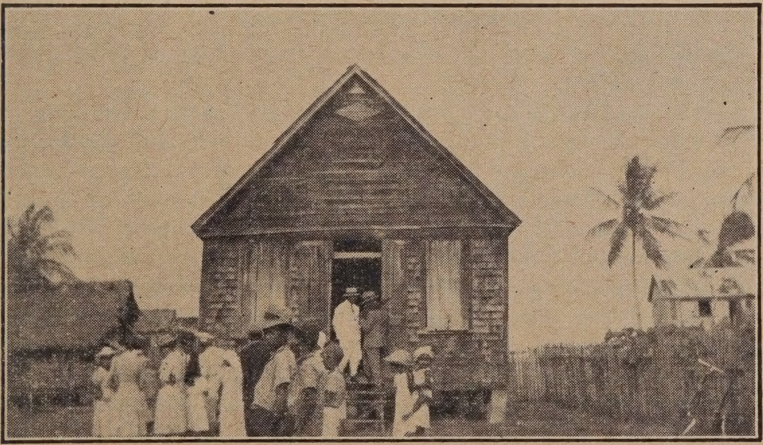
| | |
|---|---|
| **Alberta** | April 4th, 5th, 6th |
| **British Columbia** | March 26th, 27th, 28th |
| **Manitoba** | March 13th, 14th, 15th |
| **Ontario** | April 9th, 10th, 11th, 12th |
| **Saskatchewan** | March 20th, 21st, 22nd |



New Church at Triumph, Demerara

## New Church Opened at Triumph, British Guiana

THE new church at Triumph, British Guiana, of which the corner-stone was laid on July 16th last (see September 1944 *Glad Tidings*) was opened on November 29th. In a letter to the Treasurer expressing appreciation of our Society's additional grant of $500, the Rev. John Elder, Mission Treasurer and Field Missionary for Demerara, tells



Old Church

I. Alayar Khan, the catechist at Triumph, with his wife and grandson

of the opening of the beautiful church building, and a December issue of the *Guiana Sunday Graphic* contains a longer account of the service. The church, which has been named the J. B. Cropper Presbyterian Church, was opened by Mrs. Cropper and dedicated by Dr. Cropper. The Rev. James Dickson preached the sermon, and Mr. Elder spoke to the congregation, which filled the building to capacity, of what the new place of worship would mean to them, in the present and future life of the Church, and expressed gratitude for the contributions made by our Women's Missionary Society and by local friends.

. . . When on the following Sunday, December 3rd, the first Sunday services were held in the new church, the building could not accommodate all who attended. It was their Harvest Festival, and the Boy Scouts and the Boys' Brigade paraded to the church for the service.

### MISS ANDERSON'S WORK

*Miss M. E. Anderson tells of some of the work she is doing (Georgetown, British Guiana, January 4.)*

— It seems strange to be writing "January" with a temperature of 85°. We are practically living outside, with all doors and windows wide open, flowers blooming and fruit hanging on the trees. Yesterday, when we went to the Gardens and bought bouquets of flowers for people in the hospital, the head gardener took us to see the vegetable garden, with carrots, lettuce, swiss chard, etc. It all seems strange for January, but there are strange things in this land of perpetual summer.

. . . We had quite a nice Christmas. Miss Douglas was here for almost a week, which was nice for us and gave her a little rest. As you will know, Miss Ramsay is to leave about the middle of this month for New Amsterdam, where she will probably be for about six months. I shall be alone and shall be very busy, but shall try to do the best I can. . . . .

I like the work very much and also the people. Last quarter, with a full schedule, I found very little time for visiting in the homes, but this quarter I am arranging some time for that, as I feel it is very important. I enjoy the teaching in the schools, although it takes a great deal of the time, and the little dark faces are a real inspiration. The women's groups also seem very worth while. Up to the present we have been having eight women's meetings a month and teaching eleven times in schools each month. Then I have my girls' group each week, choir practice twice a week, and I also have the Sunday School at Burns (Burns Memorial Church) each Sunday, and every other week a meeting with my Sunday School teachers for prayer and the study of the lesson. This quarter I am going to try and leave Burns about once a month in order to go out and help weaker Sunday Schools, but I do not think I should leave Burns entirely yet, although I am quite pleased with the teachers. When Miss Ramsay leaves, I shall also be attending the Young People's meeting, which is held once a week. This is just to give you an idea of the kind of work we are trying to do in Demerara. There are boundless opportunities, and far more work than we can possibly get done.

My Mohammedan boy is coming along very well, I think. He is coming over once a week and we are studying John's Gospel. He always speaks of Jesus as ''Our Lord''. I think he will become a Christian soon, and will no doubt be a strong one when he takes the stand. The Hindu chauffeur also is attending our church now and is studying his Bible as he has time, and I am sure he, too, will become a Christian. I believe that there are countless others down here just waiting to hear the Story and to be shown the Way.

I am still hoping to hear word of my trunk and box. There are so many things which I need, and it will be a happy day when they arrive. It seems so strange that they should be lost in Canada.

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## News from Jhansi

*On January 8th Miss Simpson wrote from Jhansi:*

— Miss Stringer and I arrived back in Jhansi last Friday after a very nice visit with all our Bhil field missionaries. While there, we had the privilege of attending their day of prayer in Barwani, when all the missionaries met together. It was a wonderful time of fellowship. After the sessions for prayer, we were all together again as we enjoyed the Christmas dinner Mrs. Toombs had prepared for us.

. . . We enjoyed our own Christmas on the compound with the people (at Jhansi) and then left early the next morning, going first to

Barwani, for the day of prayer was to be observed there. The others arrived the next day, except Miss McConnell and Miss MacMurchy, who came on Friday morning, as they could not be away from the hospital for more than one night. . . . Miss Sherrick was very much interested in hearing about British Guiana and the work there—it was quite different when she was there. We left Barwani Saturday afternoon with Miss McConnell and Miss MacMurchy and stayed with them (in Jobat) until Monday afternoon, when Miss Kennedy took us to Amkhut. We had a visit with the folks there, and then Miss Kennedy came to Dohad with us, and on to Indore. By this time the Toombs had returned there, and so we spent the night with them.

. . . Now I am busy getting ready to go out to camp again tomorrow morning. I have to come in next week to audit books, and attend the Council meeting, but after that I will be in camp for a month without coming in at all. Camping will be over then for this year.

. . . We are anxious to train the wives of our preachers and also to begin classes for any of our girls or women who would like to have the opportunity of taking this training . . . There is a need here for the women just as well as the men. The preacher in the village needs some one to help him in his work and she can do a great deal among the women. If any of them qualified as Biblewomen, it would solve the problem of women workers for us. So far I have not been able to get any one to go out with me and, if it had not been for the Hospital mission, I should not have been able to carry on the camp work as I have done. I have appreciated so much having one go out with me each time. The last one especially was a great help; she was wonderful in the homes and the people liked her very much. They have four Biblewomen in their Mission and they have been coming with me in turn. They feel that is their share of the evangelistic work and are very glad to help. I must try and get some workers of my own, however; it would not be right for me to depend on them always.

One of the preachers who was supposed to be with us in camp is ill; his wife is a nurse and would have helped me in the medical work. She is a very nice person and seems to like being out in camp and is always ready to help. I hope he will soon be able to come.

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*From a letter from Mr. and Mrs. Muchan (December 2, 1944):*

— The closing exercises of our Bible School took place on the evening of November 8th. There was a devotional service followed by a *khana* (dinner) in the bungalow. There were no graduates this year as all the students were in first or second year, none in third. Last year's graduates are busily engaged in full-time service for their Master in various centres. .. . . The next Bible School term will begin the first week in March. In the meantime all the Bible School students, Mr. MacKay, and ourselves are busy now with the village work, as this is the camping season. We have three separate camps this year carrying on at the same time. The students are divided up, some under Mr. MacKay in one centre, others under Dr. Thurrott in a second, and the remainder with us; or to be exact, they will be with us, for we have just returned from our other Mission field in India, the Bhil field, about 400 miles away, and are now making preparations to go out to our camp at Isagarh. How the months speed by in India!

## Christmas in Hospital

**Miss Hermanson**

"WE have had a very nice Christmas Day,'' wrote Miss Hermanson, Superintendent of the Rocky Mountain House Hospital, to Mrs. McClure on that day. The Hospital Auxiliary made it possible for her to get a present for each patient—and for the babies they chose ''the very prettiest baby things'' sent them by various missionary groups. ''We have a wee tree in each ward and the gifts were distributed this morning at breakfast time''—except in the case of one man, to whom Miss Stewart (who was on night duty) took his about 4 a.m., when he was suffering a great deal. As he had been in the hospital for quite a long time, Miss Hermanson said, they had filled an ''op-room'' stocking for him. ''He was so pleased with his stocking this morning that he forgot much of his pain. We even put a little stuffed horse at the top. Mrs. Miller had all the trays beautifully decorated—and different firms in town had sent candies, apples, and oranges, so we could 'splurge' a bit.''

On Christmas Eve after the evening church service the choir sang for the patients, who all appreciated it very much, especially when the numbers they asked for were sung. ''One patient had just received an airgraph from her 22-year-old brother in Bethlehem and wanted, 'O little town of Bethlehem'. It was her brother's birthday, and in appreciation of the singing she gave the choir an American dollar bill she had just received for her own birthday.

''We nurses are all asked out to dinner to-day, to different homes, and at different times, which makes it possible for us to accept.''

# Prayer

OUR loving Heavenly Father, as we approach Thy throne of grace we realize our great need and we thank Thee for the privilege of coming to Thee for forgiveness. We thank Thee for the revelation of Thyself in Jesus Christ, Thy Son and our Saviour. We also thank Thee for a love so deep and far-reaching that it will transform our frail, sinful lives into His likeness, for "we know that when he shall appear, we shall be like him; for we shall see him as he is."

We would pray for this war-torn world. Hasten the day when all the nations will acknowledge Thee as King of Kings and Lord of Lords, for only as nations know the Saviour will there be perfect peace one with the other.

We would thank Thee for our sovereign, King George VI, and Queen Elizabeth; for their Christian example and their faith. Give them wisdom, and guide and keep them safe in this the nation's hour of need.

Watch over our armies, sailors, airmen, and all in the services. They have so nobly responded to the nation's call and, as they face the great dangers which hourly surround them, may they feel Thy abiding presence and put their trust in Thee.

We commend to Thee the work of our chaplains; may they ever take to all in the services a loving message of Jesus Christ as their personal Saviour, One who has identified Himself with us, that we might be partakers of the Divine nature.

We pray for the work of our Church in all its branches, for our ministers, deaconesses, missionaries, teachers, and all who have consecrated their lives to Thy service. If we have grown cold, indifferent, or self-sufficient, forgive and inspire us with a love for Thy work. Give to each the joy of service. Come into the life of each one of us, so that we may respond in the spirit of Thy Son.

Through Jesus Christ our Lord. And to Thee, Father, Son and Holy Spirit, be all the praise. Amen.

After the rain I walked the wall,
Ere the last drop had time to fall,
Hasting to heed the sunshine's call,
By the North Gate I mounted it.

And saw beyond the fields' gold-green,
A ribbon blue which spanned the scene,
The lake, a purest blue marine;
Good as the sea, I counted it.

Beyond the fields whose colour crowds
The eye, beyond the lake that thrills,
The creeping shadows of the clouds
Dapple the soft-toned distant hills.

Oh! Why step I so light and free
Who lately walked with limbs lead weighed?
Whose touch gave health by Galilee
Gives strength through beauty He has made.

—Quentin Douglas Boyd, in *Life and Work.*

## Hospital Patients Grateful

IN addition to her deaconess work, in Melrose Park congregation, Toronto, and then at Leaside, Miss Marjorie MacKay has been visiting each week Presbyterian patients in the Toronto Hospital for Tuberculosis near Weston. For some time, too, Sunday School classes have been conducted, the younger pupils being taught by Miss MacKay and the older ones by the Rev. D. C. McLelland of Melrose Park Church. The appreciation shown by the patients for these visits and the help given has been further expressed in letters recently received by Mrs. J. M. Warren, Deaconess Secretary, and Miss MacKay. (The Christmas gifts were given through the Supply Department of our Society.)

Miss Bell, Superintendent of Nurses, wrote asking Miss MacKay to thank the members of our Women's Missionary Society for visits made to the Presbyterian patients and the Christmas parcels that were distributed. ''The patients do appreciate being visited by members of their church, and of course they like to receive gifts, especially at this season of the year. Thank you very much for your continued interest.'' . . .

From patients' letters:

— (Addressed to the Society) ''Your fine, bright and cheery representative, Miss MacKay, who pays us all such cheery, helpful visits from time to time, arrived laden down at Christmas time with gifts. You should have heard all the Oh's and Ah's. I felt I must write and tell you how much it is all appreciated. May I wish you continued success in your wonderful work?''

— (Writing to Mrs. Warren to express to her and the Women's Missionary Society his sense of the great kindness shown him, and his appreciation of the very useful Christmas gifts Mr. McLelland brought him.) ''Mr. McLelland tells me that it is partly by help from the W.M.S. that he is able to conduct Communion services in the Hospital. I greatly appreciate those services and, I am sure, so do the others who have been able to enjoy and be blessed by them. For this also, my sincere thanks to you and the W.M.S. One has very much to be thankful for in this Hospital, but life does become a bit monotonous sometimes, and your kind thought and gifts brighten it. It is uplifting to think that there is much kindness in the world, after all. God be praised for it. May His blessing be upon the W.M.S. and kindred Societies.''

— ''Would you please convey my thanks to the members of the Presbyterian Missionary Society for the lovely Christmas gift they sent me. I certainly appreciate your kindness, not only for my gift but for the books and pamphlets I have been receiving all along.''

—"I would like to thank you from the bottom of my heart for the lovely gifts sent to me through Miss MacKay for Christmas. They are most useful and it was most gracious of you all."

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## The Joy of Giving

HERE is a lovely story from Italy. A little group of fourteen men met together for Christian fellowship in a Y.M.C.A. somewhere in Southern Italy. In answer to prayer they were led "to study and compare Christianity to-day with the growth and enthusiasm of the early Christian Church", and it dawned upon them that two things often lacking to-day are the power and joy of Christian fellowship and a spirit of generous giving. They earnestly prayed that they might recapture these vital truths, and they came to feel that they had learnt more through giving themselves in fellowship and in the giving of their money than in any other way.

> "It has produced a wonderful atmosphere of great joy and we are thrilled to post you a cheque for £50, which was the target we very nervously set ourselves in faith to reach. It has been raised in eight collections from a gathering of twenty-eight people."

This fellowship consists of both officers and men—in fact nearly every rank from a colonel downwards—and practically every denomination is represented.

> "Before posting the cheque to you," write our correspondents, "we held a special service of thanksgiving and dedication, and we particularly wish to ask that it may be earmarked to supply Scriptures or help to support a colporteur for work among our gallant soldier allies in the armies of China."

Our correspondents concluded by saying that "a copy of this letter is being sent personally to Generalissimo Chiang Kai-Shek, for it is our earnest hope that he and his soldiers should know that we pray for them and they will learn to find that joy and inner power and peace which Bible reading and study so wonderfully gives."

This interesting letter was signed by a signalman, a lance-corporal, a sergeant, a company quarter-master, a lieutenant and a captain, and the explanation was added: "One representative of each rank present at our Dedication Service was asked to sign this letter just to make it quite clear that the army is trying to do its bit in supporting missionary work in spite of the war."

—From *For Men and Nations.*

# A Nurse's Week in a Mission Hospital

*Miss Isabel McConnell, Reg.N., tells of a week's work in the hospital at Jobat.*

PERHAPS you will be interested in reading about some of the work we have been doing in hospital recently. If I give you a full week's work you will get an idea of how we spend our time.

[. . . At present I am sitting out under a lovely big banyan tree by the roadside waiting for the car to come from Alirajpur. . . . I was on my way to Amkhut for an Executive meeting. We met Mr. Knox at the cross-roads and were going on when, on turning a corner, we saw that a high lorry had overturned in the ditch. As soon as we got near, I got out of the car to see if anyone was hurt. Lying in the field was the driver of the lorry with a fractured foot. He was terribly shaken and wept when I spoke to him. A little way from him was another man who seemed to be unconscious, but he answered me the second time I spoke, and said his foot was hurt. I could not find any fracture but he was bruised and had a cut in his head. By the roadside, sitting on a cot, was a woman with three children. They had been in the lorry, though why they were is still a mystery to me; it was for baggage only. This family was in tears and very much shaken. I decided that, as the Alirajpur Hospital was only eight miles further on, the best thing to do was to take them all in the car to that hospital. It was quite a load when we got them all in; and as there was nothing I could do for them, I got out when we got to the place where we branch off for Amkhut, and here I sit. It is so lovely to be able to enjoy God's great out-of-doors for a little while. There is not a sound except the singing of the birds. Oh yes! there is a sound, here comes the car.]

Later—I shall begin with an ordinary Monday morning. When I was in training we used to talk about blue Monday. That was the day all the patients' lockers had to be washed out. The nurses here think it is blue Monday, too, when they have to do the same sort of work that day. This Monday did not begin well; as the *dhobi* had not brought the laundry on Saturday, the sheets had all to be changed on Monday morning. Since all the patients wear hospital clothes, the beds do keep clean a little longer than they used to. If you could see the *dhobi* count out the sheets you would wonder just how we get so many. They are not changed every day. We feel, too, that we have been able to teach the patients a little about cleanliness. I should have said that our day begins with staff prayers. Everyone has a turn in leading, even the ward maids and those who carry the water. Often some of the relatives of the patients join us for morning prayers. After prayers the supplies for the day are given out—medicines, linseed, mustard for plasters, flour, wood, charcoal, dressings, bandages, and whatever else is needed. Between 8 and 9 a.m. the cook had to be interviewed and meals ordered for the day. One man came along and said the water pump was broken, another man came to say his tin for carrying water was leaking; the staff nurse reported that the sterilizer was leaking; so all these little things had to be attended to. At 9.30 the patients began to come to the Out-door, and they were seen for half an hour. When Miss MacMurchy is in, she sees the patients in the Out-door and then we make rounds together at 10 a.m. Before the patients get any treatment or medicine they sit down with the two Biblewomen, and have the Way of Life explained to them. Sometimes some come in by a side door, so as to escape the preaching, but I do not give them their slip until they have come in through the front door. The nurses in the dressing-rooms, men's and women's, are ready to start treatments at 10 a.m. Before that they have been doing the treatments for the in-patients. There are many treatments these days, too.

At 10 o'clock we start ward rounds. The wards are all looking spick and span at this time, with all the patients in bed. They are not always in bed, you know. The first ward visited is the women's; twice a week all wounds are left open for us to see, and any very bad ones we see oftener. The women were all very happy to-day because they had all received brand new red blankets, how they love the colour! There was no one very ill in the first ward. We next went to the private rooms, where we saw Piyarilal, who has been ill with typhoid. He was very sick for weeks and when he began to show signs of improvement his family wanted to take him home, but we persuaded them to leave him. All the private rooms were occupied, as we had to put some of our public patients into rooms. All the public wards were full; we had patients suffering from ulcers, T.B., malaria, heart cases, whooping cough, pneumonia and various other complaints. Men's public wards were visited after the private rooms and, last of all, we had the maternity ward; it was full, too. It is very interesting to see at the present time that we have Christians, two types of Mohammedans, caste Hindus, Bhils, and Bhilalas in our maternity ward. For the first time in its existence we have an overflow of patients in the ward. Of course, we are very pleased about this. . . . After "Rounds", there were fourteen patients lined up to have the ulcers on their legs touched with carbolic and spirits. They have responded so very well to this treatment, the ulcers seeming to heal more quickly after one or two applications of carbolic, which we gave once a week. We seem to have had our share of patients suffering from tropical ulcers this year, but they have been general in this part of the country. The bell has rung all too soon. We go off at 12 noon for two and a half hours. Getting back on duty, there were several more patients to have their wounds curetted. A new boy had been admitted who was supposed to have a fracture of the femur, also of the wrist; but he had neither. He fell off a horse and was a bit bruised. The afternoon passed all too quickly, doing treatments ordered in the morning. Home for dinner at 7.30, when Miss MacMurchy and I compared notes on the day's work. She had been out visiting some of the former patients. Altogether we felt it had been a satisfactory day.

Tuesday—The same morning routine, only Miss MacMurchy saw the patients in the Out-door, while I tried to get some business done. Nothing spectacular happened in the hospital during the day; some patients were discharged and others came to fill their beds almost as soon as they had been vacated. This was the day Miss MacMurchy went to Kuksi, a town twenty-five miles from Jobat. It is visited every three weeks and, as a result, more patients come to the hospital. On her way home Miss MacMurchy was stopped by a man who asked her to go and see some sick people about six miles out from Jobat; if she would come, he would call the patients to his house and she could see them all. She brought two patients back with her and said she would return next day. The Headman of the village told her that there was someone sick in nearly every village, or house in the village.

Wednesday—A new day with its opportunities and possibilities for serving the Master. There were two classes to be taught this morning as well as all the other work to be done. A patient in the maternity ward needed attention. Miss MacMurchy went to her village in the afternoon, taking a nurse with her. While she was seeing the patients, the motor driver and the nurse were making the most of their opportunity, presenting Jesus as the Saviour and Healer not only of sick bodies, but of sick souls. While the Word was being preached there in the open air, the Biblewomen and the Pastor, and nurses who could be spared, were in a little group in the hospital preaching and teaching. The Pastor was engaged in bed-to-bed visitation—a word of cheer here, a prayer there, and an earnest appeal for the people to leave their old ways and accept Jesus who is the Way, the Truth, and the Life. It was necessary for me to go to the maternity ward after dinner, but, after giving the patient a sedative, I returned to the bungalow. I was called again at one a.m., this time staying for several hours but leaving the mother with a nice baby girl.

Thursday, and Market Day—More patients would be expected today as they all come to market, or if there is anyone sick at home the relatives come for medicine. This is the week of Jhatra, a sort of Fair which is held every year. It used to be quite an event, but it is not very successful now as fewer storekeepers come. The Tody shop has the most customers. The Bhils have never been as well off, nor have they had so much money in their hands for a long time as they do now. It is sad to see so much of that money going to buy drink. As I was going to take my ''half day'', I was persuaded to go to Jhatra, much against my better judgment, as there was much I wanted to do. We went around hunting for little gifts for Christmas. I wanted to buy some brass trays, but they cost just six times more than I used to pay for them. We were there for about two hours and then went over and saw Miss Kennedy in the tent with the Christian women, preaching and using the flannelboard. There were two good crowds of people, one on the men's side and a bigger group on the women's side.

We got home to find we had been invited out for ''Thanksgiving Dinner''. It was the American Thanksgiving, and Mrs. Wood invited us all to her home. It was a lovely party and the fact that Dr. Buchanan was with us made it all the nicer. He enjoyed every bit of it. I may say that Dr. Buchanan has been with us in the European Ward for some time, not actually ill, but enjoying living in the missionary suite at the hospital. We enjoy having him, too, as we hear lots about the old days in the Mission. He was very pleased to be at the special Thanksgiving dinner. The table was so pretty, with paper mats that looked like pumpkins; the place cards were turkeys; and the table centre was of different vegetables: egg-plant, carrots, corn, potatoes, etc. Four little pumpkins covered with green leaves looked very pretty; at the end of a very good dinner the leaves were removed, and we had candy, nuts, and dates. On our way home I was called to the hospital—one is on call all the time. Bed felt good when we finally got there at 11 p.m.

At one a.m. the *chowkidar* came yelling, ''Miss Sahibji, the police are calling you.'' It did not sound very well so early in the morning, but I got up, thinking someone had been shot with an arrow, or some such thing. When I arrived at the hospital I saw a cart and asked who was sick. A man had been shot by thieves. When coming to the special fair, or on their way home, a group of thieves had met some of the people and this man was shot in the legs, and in the abdomen. I got him to bed and then bound up his wounds, thinking I would send him to Alirajpur in the morning; they had a doctor there who could operate and remove the bullets. He was very restless, so I gave him some morphia, then left him, to attend some other patients who were waiting. One woman had been shot with an arrow; as it had been removed, I put some stitches in her back. Two men had wounds over their eyes; each had to have several stitches in the wounds. I was at the hospital until four a.m., and left orders for the one patient to be taken to Alirajpur as soon as it was daylight. We heard later that he died soon after he got to the hospital. We hear many stories of thieves these days, and we see some of the results, too. I did not go down for hospital prayers on Friday morning, for I had to be ready to go to Mr. Wood's bungalow, where Miss Sherrick and I were to audit the Treasurer's books. As Mr. Wood was going on furlough, his books had to be done before he left. Having been up half the night was not a very good preparation for figures, but we got through. The staff were all pleased when they heard they would get their month's salary at 6 p.m.; they began to think when it was so late that the Miss Sahib was not going to pay them. Pay day is always a tiring time, and I am always glad to have it over. If the people would only use more wisdom in spending their money there would not be so many heart-aches. The custom of borrowing money from the *banyas* is a very bad one, as they just rob the people right and left; but of course the latter cannot see it. Some of our people get their money and go right to the shopkeeper and hand over every penny. They never know how much they have.

Saturday—The end of the week is coming. No classes to-day, but the routine work to be done, and more wounds to be cleaned. One patient who has had an abscess on this leg, and a very painful one at that, is to have his leg incised. He is pleased to think he is going to have it opened as he knows he will get relief. As soon as the nurses were ready we opened the abscess and removed a guinea-worm about six feet long. The patient was so excited he began to laugh and cry at the same moment. He must have suffered a lot. After getting him all fixed up, we went on to another patient. . . . Then Nahalo had to have the plaster removed from his leg. He was quite an interesting patient. He told one of the male nurses they were not afraid of thieves in their home as there were seven brothers living together; they had killed a man once and just done away with his body. It seemed nothing to him to have done this. The day is gone and there is no time to do all the accounts waiting to be done. Saturday night, and that means the last preparation on the Sunday School lesson.

We are always glad when Sunday comes around as we do not go on duty except for something special, or when someone is very sick. A longer sleep on Sunday morning is something to look forward to.

Church service begins at 9 a.m. A few patients have to be seen before church. All the patients are seen at some time during the day. As we sat at breakfast after church (we had our early morning tea and toast before the service) one of the nurses came to say a patient had been admitted who seemed to have meningitis. I went down to find the boy had tetanus. I called for the car and we took him to Alirajpur for the doctor there to handle; the family were anxious for us to have him taken to the doctor. I heard he died the next day. I just got back in time for our evangelistic meeting in the hospital at 5 p.m. How nice it was to see the large group of people assembled there! As many of the patients as could were there, and most of their relatives as well. After one of the compounders had spoken in Bhili, Dr. Buchanan spoke in Hindi, pleading with the people to come to Jesus, who was the Light of the world, and the only One who could heal them from their physical and spiritual sickness. After the service I saw all the patients, and just when I was ready to leave the hospital Miss MacMurchy came along and said, ''A boy has been brought who has been gored by a young buffalo.'' My answer was a moan. I went to see him and found we would have to do something for him at once. . . . We went up to the bungalow, got into uniform and waited while the nurses were getting ready. . . . Before beginning we explained to the relatives of the boy what we were going to try to do and then told them we would ask help from the only One Who could help us then. We said we hoped the boy would get well but that he would be in God's hands. They said they understood. There was nothing for us to do but to proceed. We asked the boy if he had much pain, ''No, only burning like fire'', was his reply. He was in good condition, for which we were very thankful. . . . We went home that night feeling that we had earned a ''night's repose''. And so ended what seemed to be a very busy but interesting week.

Later—I know you will want to know what happened to the boy who was operated on. He progressed steadily and not once did his temperature go above 100°. We don't know why, except for the goodness of God. The patients were all most interested in the boy. He was discharged the day after Christmas feeling very well indeed and very happy. We do long to know that something worth while will result from this boy's having been with us. His one complaint right along was hunger. We told him that we had prayed he might get well and learn to know Jesus. His people were most grateful.

Time and again we have been amazed at the marvellous way God had helped us in the difficult places, but we give Him all the glory.

And now it is Monday again and a new week's work is beginning.

A new week with new opportunities to minister in His Name and to witness to His power to save.

Do we want, and need, your prayers for this work? I know the hospital staff with one accord would say, ''Yes''. What do you say?

Let us with William Carey, ''Attempt great things for God, and expect great things from God.''

Jobat, Central India,
January 11, 1945.

## LITERATURE PAGE

**Miss Louise A. Reith**

THIS year in both the Senior and Young Women's studies we think of the Church facing the storm in far places of the world. Our thoughts turn especially to the Younger Churches called upon to stand fast in spite of persecution and suffering. A book that helps us to understand the situation in which the Christians of these lands are placed is TO-DAY IN MANCHURIA by T. Ralph Morton, the sub-title of which is ''The Young Church in Crisis''.

TO-DAY IN MANCHURIA gives us a picture of Manchuria before 1931; it helps us to understand what the Japanese occupation meant, the place the Church took in the conquered community and the grave problems it has had to face and is facing in the world to-day.

Sometimes, as the writer says, we are inclined to think of the Younger Churches as ''charities dependent on our missionary boxes'', but he continues, ''It is when we see the Churches of the East facing opposition and persecution and maintaining their faith, their hope and their love, that we realize that these Christians are not merely the products of our missionary enterprise but are ordinary men and women labouring obscurely, but under the power of the Spirit of Christ, to live that life of which we so often despair.''

Manchurian Christians seemed unprepared to face hard problems but as they faced those problems their faith grew; Jesus became alive to them and they learned what it meant to say they believed in Him. ''In former days they had preached the comfortable security of belief in God. Now they preached Christ as the salvation of the world and His way as man's only hope.''

Although the book deals particularly with the Church in Manchuria, the same things are happening to the Church in many parts of the world to-day, with the result that people are beginning to think of the Church as a ''world community''. Mr. Morton points out that the time has come for the older Churches to realize that the "Younger Churches have grown up. . . The end of patronage has come, but not the end of co-operation."

As we think of and plan for missions in a post-war world it is very enlightening and helpful to read such a book as TO-DAY IN MANCHURIA. When we read the concluding chapter—"Does it Concern Us?"—we know that it does concern us and agree with the author that "It is the task of the Church at home to show that she has the vision of the universal Church which will enable her to share her riches in money, men and faith alike."

TO-DAY IN MANCHURIA. By T. Ralph Morton .......... 25c.

## YOUNG WOMEN

**Mrs. C. N. Johnston,** *Secretary*

WHAT a happy privilege to be able to visit so many of the young women's groups of our Society—to meet you at Rallies, at Presbyterials, and in your own churches! In most of your groups I noticed that you were using the study. Does it not thrill you to think that similar groups all across our six western provinces are using the same books and that the thoughts and prayers of the members are being guided in like channels?

I have been interested, too, in learning of the various activities in the Young Women's Department. At one of the Provincial meetings charts, covering a number of years, were prepared to show increases or decreases in the several departments. Might that not be a good idea for you in your local groups, a sort of a stock-taking or a facing of facts? How may your programme be improved? What about that business period? Has your period of worship developed into something that is routine or do you feel that it is a period that is very vital in the life of your group?

Occasionally as I went from place to place I wondered if all the members in the different groups knew as much as they should of the organization of our Society, of our missionaries at home and overseas, and of the opportunities being presented to our Society. Let us give a thought to those new members; and, as time permits, may we review our work. You know there are always appointments of workers being made to new fields—what a great source of strength you would be to a newly appointed missionary or deaconess if in your meeting you had a time of prayer for her as she goes out to serve in her Master's Name!

One other matter I would bring to your mind—as members of the young women's groups are you truly being big sisters to the *younger* women of your church? There are those girls who graduated from the girls' group last year. Has some provision been made for them, or have they been lost to our Society? Always be watching for these girls. If they do not wish to come to the group already organized, it may be that you will have the privilege of being the one to guide them in the forming of a new group.

All over the world, in every phase of life, more and greater responsibilities are being placed upon the shoulders of young people. Those of you who are members of the young women's groups will have a share in the planning and rebuilding after victory comes. Let us study, that we may know the world's needs; let us pray, that we may be guided to give wise leadership to those who are younger; let us reconsecrate ourselves anew to that purpose for which we are organized, the helping to win the world for Christ. —*Frieda Matthews.*

## GIRLS and LEADERS

**Mrs. Harold Keefer,** *Secretary*

### A "SECRETARY'S"-EYE VIEW

AFTER meeting girls' groups in fifty of our churches in the West last fall, sharing ideas with leaders from these and other Western churches, and receiving correspondence from leaders in many other parts of Canada, your Girls' Work Secretary gives a bird's-eye view of what girls in the Presbyterian Church in Canada are doing. Learning what others are doing is fun—and it is also a way of gaining new ideas for your own group!

*Girls are taking a part in the work of the Church:*

New Glasgow—A C.G.I.T. group has studied the life of Moses, making a map dotted with coloured plastic pins.

Calgary—A C.G.I.T. group studied our Presbyterian doctrines.

Leamington—A C.G.I.T. group purchased four new collection plates for the church. The first collection taken up on these new plates was to go towards paying off the mortgage on the church; it amounted to $779.30, and the next month the mortgage was burned.

Ajax—The new C.G.I.T. group prepared and conducted a church service.

*"Wigwam Trails" is very popular:*

Regina—C.G.I.T. rooms have model Indian villages and bulletin boards displaying pictures and articles on Indians.

London—A C.G.I.T. group is very anxious to help in raising the $1,000 to go from girls' groups to help support the Indian work being done by our Women's Missionary Society.

Weyburn—At Christmas a white-gift service was held, and the gifts were sent to the Mistawasis Reserve in Saskatchewan.

Edmonton—All Presbyterian C.G.I.T. groups unite for a joint service of affiliation with the Women's Missionary Society.

Timmins—The C.G.I.T. held an "All Nations" tea, with appropriate decorations, costumes, and entertainment; the Young Women's Auxiliary assisted.

*Girls are learning to "serve others":*

Leamington—The girls are collecting magazines to go to the boys and girls in the services.

Tillsonburg—The new C.G.I.T. group, which has grown from 3 to 11 members, has established the custom of sending baskets of fruit to members of the congregation who are very ill. Plain six-quart baskets are gaily decorated and then filled with fruit.

Birtle Indian School—The Canadian Girls in Training made lapel ornaments and sent them to the members of a neighbouring C.G.I.T. group at Christmas.

*Handwork is varied:*

Winnipeg—A group made puppets to show at a Sunday School party and at a nearby children's hospital.

Calgary—C.G.I.T. girls made, from old felt hats, beanies and matching belts of diamond-shaped pieces of felt threaded on long white shoe-laces.

*The Senior Quiz* is very popular all across the country.

*Thoughts begin to turn to camp:*

Vancouver—Girls held a rally and camp reunion. A similar evening might help your group to become camp-conscious.

*Girls' Work in the Presbyterian Church in Canada:*

We have fine girls, splendid leaders, and good work being done. It is wonderful for a secretary, having met many of our groups across Canada, to think of so many of you as personal friends. However, there is still need for more groups and more effort from groups already formed. Best wishes to you as you undertake even greater endeavour!

—*Margaret Webster.*

## MISSION BANDS

**Mrs. W. N. Ferguson,** *Secretary*

### PLANNING AN EASTER SERVICE OF WORSHIP

EXPLAIN to the children that a period of worship is a period when we sit quietly together while we talk to God and listen while He talks to us, gaining thereby strength and help in living our lives according to the standards of Christ.

The idea of planning their own service of worship should be put before the children well in advance of the date when it is to be used, so that there will be time to learn any new hymns or other material chosen. To be of value, the service should be perfectly familiar to the children when used.

The introduction might be made by showing the picture ''Christ in Gethsemane'' by Hofmann. In discussion of the picture it will be possible to draw from the group the events of the week before Easter morning, stressing Jesus' bravery through all the horror and cruelty of his trial and death, the sorrow and loss felt by His friends and their great joy on Easter Day. The children can be led to see that Easter for us also should be a time of joy, and by a service of worship we can show that joy, and our gratitude to God for His gift of His Son.

The next step will be to list on the board, or a sheet of paper, the elements of worship that the children decide they wish to have in their service. These—Call to Worship, Hymns, Prayer, Bible Verses, Poem, Story, Offering Service, etc.—should be listed far enough apart to leave room to fill in details as they are decided.

Then take each part of the service in turn and let the children choose from three or four suitable selections that have been chosen in advance by the leader. For instance, in the case of the call to worship, have two children hunt up in their Bibles Psalm 92: verses 1, 2 and The Song of Solomon 2: verse 11 and read these to the rest. Then tell the children of the early Christians who greeted each other with the words ''Christ is risen'' and the response ''He is risen indeed''. They then have three items from which to decide on their call to worship. Write down the one chosen. So with the other parts of the service, with the exception of the story, which they will likely be willing to leave to the leader. In arranging for the prayer they may wish a Litany of Thanks, with the leader giving the phrase or sentence and the group the response. Explain, in choosing the hymns, that the first one is usually a hymn of praise, the last, one of consecration. If possible, the offering should be included as part of the service of worship.

Below will be found suggestions for various parts of the service.

Perhaps when the service is ready it might be used at the opening of Sunday School on Easter Day. Let the children appoint two to interview the Superintendent on the matter.

The emotional response aroused by the service should not be lost, but should work itself out in some definite action. Showing their joy by bringing joy to others, the group might make Easter Greeting cards for sick or shut-in members of the congregation.

Suggestions to choose from:

For Hymns: Opening hymn, numbers 215, 218 or 749 (in *Book of Praise*); Closing hymn, numbers 719, 722 (verses 1-5), or 756.

For Litany Response: Psalms 75: 1a or 118: 29a.

For leader in Litany—Children will suggest such phrases as ''For the joy that comes to us at Easter'', ''For Jesus Who showed us how we can live happy lives'', ''For the chance to help others as Jesus did'', etc.

For the Bible Verses—These should not be many and can be chosen from the Easter stories in the Gospels.

For the Offering Rseponse—Psalm 96: 8, Matt. 10: 8, or Acts 20: 35.

For the Benediction—Jude 25, Philippians 4: 20, or a silent prayer while all sit quietly with bowed heads.

NOTE—Copies of Easter Stories can be secured from the Ontario Religious Education Council, 299 Queen St. W., Toronto 2, Ont.

—*V. Hamilton.*

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Attention, Leaders of Children!

In September we sent out sample copies of *The Junior Leader*, a small magazine published by the R.E.C.C., which we were proposing to use instead of *The Leader's Corner*.

Realizing that you can hardly judge the value of such a magazine from one copy, the Council Executive has decided to send you the next three issues.

From 500 copies sent out we received 15 replies—too small an expression of opinion for us to determine which magazine is more suitable.

You might be interested to know that, although this paper is interdenominational, your Children's Work Secretary, Miss Lily Macarthur, is a member of the Committee that plans it and has contributed material for the current issue. We hope that future numbers will carry more missionary material. Why not pass on material of general interest to your Sunday School teachers? —*Margaret W. Ferguson.*

# PROVINCIAL NEWS

## ALBERTA

MRS. J. H. WILLIAMSON, 811 12TH AVE. W., CALGARY, PRESS SECRETARY

CALGARY Presbyterial—The Elizabeth Rae Y.W.M.S. and the Junior Auxiliary of Grace Church held a joint supper meeting. Mrs. R. S. Gibson installed the officers for 1945 and the Rev. Mr. Burkholder gave a very inspiring address. Mr. H. Rimmer led in community singing.

(Delayed item). Group 2 of Grace Church Auxiliary, Calgary, produced an original sketch at a meeting on ''Glad Tidings'' Day, advertising *The Glad Tidings.* The members' seats were arranged to form a V, with the leader in the chair. Following the devotions, discussion centred around *The Glad Tidings,* and items found therein, members expressing their preference for the various sections—interesting letters from overseas workers, editorials, helpful poems, beautiful prayers, pages for girls, Mission Bands, Provincial News, etc., excerpts being read from these or comments made. One member asked about the form of bequest and it was noted in the Treasurer's statement that friends not only left bequests in their wills, but made gifts in their life-time, and of varying amounts. The clear type, the pictures, the new cover, the directory of officers and officials on the inside of the cover—all were referred to, and, last but not least, the advertisement for *The Glad Tidings* on the back cover. This year Group 2 doubled their subscriptions and such a splendid appeal was made by their ''Glad Tidings'' Secretary in the sketch that at least one member of the Auxiliary who had thought she was too busy to read it this year decided she could not be without it and forthwith subscribed for 1945! The ''sketch'' meeting closed with the Daily Prayer. Afterwards, the group members were complimented on their clear speaking. Edmonton heard about it, asked for information, and based their programme on the Calgary sketch.

Knox Auxiliary reports a very successful year. There were several new members, and three junior certificates were given. At the January meeting Mrs. R. S. Gibson installed the new officers, and Mrs. J. Williamson presented the new study book.

**Red Deer Presbyterial**—The Presbyterial met in Innisfail with a very good representation. Mrs. A. B. McGorman presided, and the Innisfail Auxiliary had charge of the devotions. The treasurer reported that the allocation was exceeded by $66.03; she also referred to the fact that reports came in more promptly this year. A few Mission Bands still require leaders. Two are not functioning because of the school van waiting to take the children home, leaving no time for the Mission Band meeting. Bible reading, singing, and stories are very important in the lives of these children. *The Glad Tidings* is read, used, and enjoyed at most meetings. The feeling throughout was that each Secretary was earnestly fulfilling the task appointed her. Truly our gifts, though small, in the hands of the Master can help feed the multitude. Mrs. McGorman gave a concise but comprehensive account of the Council meeting, praised officers of the Council for their devotion to the missionary cause; she found them very human and did not stand in awe of them, as she had expected. The theme of the whole meeting seemed to be ''Greater Expansion'', and, as she spoke, more and more did the members feel that we truly are our brother's keeper. The Rev. R. Sinclair, Innisfail, conducted the installation service, reading Romans 10, ''The Missionary Challenge''. Hymn 582 was sung—

Help me the slow of heart to move
By some clear winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

With these lines prayerfully sung by the officers for 1945, surely their efforts will not be in vain.

Carstairs Auxiliary had a splendid attendance of 19 members at the January meeting, held at Mrs. W. Carmichael's. Mrs. W. Prizeman read a paper on ''Faith'', and Mrs. P. Weber presented the report of the splendid work done last year.

**Edmonton Presbyterial**—At the annual meeting of First Church Auxiliary, Edmonton, reports were satisfactory. The Library Secretary sent reading material (375 pounds) to isolated families and shut-ins. Many newcomers to the city and district had been welcomed. Studies on our missions in India and British Guiana were taken up during the year. Among special speakers were Chaplain Cox, the Rev. Daniel Young, the Rev. H. D. Stewart, and Miss Margaret Webster, Girls' Work Secretary. The allocation of $750.00 was oversubscribed, the Home Helpers contributing $280.50.

In January several new members were welcomed. Great regret was expressed at the sudden death of the Auxiliary's faithful pianist, Mrs. Frances Lowes. The first chapter of the study ''The Churches in Captivity'' was taken up by several members. A happy incident was the presentation of an Honorary Membership to Mrs. J. MacBeath Miller, wife of the minister, the presentation being made by Mrs. D. G. McQueen in her usual gracious manner.

## BRITISH COLUMBIA

Mrs. W. Barlow, 149 W. 5th St.,
North Vancouver, Press Secretary

VICTORIA Presbyterial—The visit of Miss Margaret Webster, Girls' Work Secretary, was both inspiring and practical for the leaders and girls' groups that she contacted. A C.G.I.T. group was organized in Nanaimo during her visit and it is hoped that a group will soon be organized in Port Alberni.

While in Victoria, Miss Webster met with the interdenominational Girls' Work Board at a supper meeting, at which she was guest speaker. She gave a very stimulating talk, discussing the aims and problems in girls' work. Later that evening the members divided into smaller groups and, under Miss Webster's direction, worked on projects, marionette-making, construction of dioramas, moving pictures, a radio broadcast, and research work. She also met with girls' groups and Sunday School classes at a rally in St. Andrew's Church, when, in her talk on ''Choices'', she told of the groups she had met all across Canada; she met, too, with leaders for informal discussion of girls' problems. Her visit was truly an inspiration to our girls' work, and we hope to carry on with the fine ideals she left with us.

Victoria Presbyterial was favoured by a visit from Mrs. Gourlie, Provincial President. At a very constructive meeting she gave a résumé of the Women's Missionary Society work at home and abroad, and also answered many questions of interest to the executive.

At St. Andrew's Auxiliary Thankoffering meeting Miss Constance Brandon, International Secretary of the World Dominion Movement, gave an address on ''To-morrow can the miracle happen again?'' Mrs. H. C. Fraser and Mrs. J. Wilson were honoured at this meeting. Mrs. J. McAra was appointed Convener of the Peace Thanksgiving Fund for the Auxiliary.

**Westminster Presbyterial** — To the Mount Pleasant Auxiliary an encouraging annual report was presented. The financial statement was exceptionally good—for the first time in many years the allocation was oversubscribed. During the year the study book had been read, each member taking a turn. After the election, Mrs. Thos. Wilson very ably conducted the installation service. It was with deep gratitude to God, the Giver of all good gifts, that the Doxology was sung.

It is with regret that Richmond Auxiliary reports the loss of one of its valued members, Miss Margaret Weir, who passed away on December 25th, 1944. She was a faithful member for 13 years, for 9 serving as treasurer. She will be greatly missed. At the December meeting Mrs. Robert Gibson Sr. was honoured in recognition of her faithful work in Richmond Church and its organizations.

At the annual meeting of Robertson Auxiliary Mrs. W. J. Murdoch was reelected president. Mrs. C. Newman installed the officers. The treasurer reported that the allocation had been oversubscribed.

The first meeting of 1945 of St. Stephen's Auxiliary, North Vancouver, was well attended. After installing the officers Mrs. W. G. Gourlie gave a spiritual and uplifting talk that left the members feeling inspired and encouraged to go forward in the great work of our Master.

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## MANITOBA

MRS. W. S. NAIRN, 523 S. VICKERS ST.,
FORT WILLIAM, ONT., PRESS SECRETARY

BRANDON Presbyterial regrets the passing on November 27th of Mrs. Agnes Helen Paterson of Glenboro, widow of the Rev. Robert Paterson. Mrs. Paterson was a life member of our Society and was active in Red Cross work. During 45 years of pastoral work Mr. and Mrs. Paterson laboured in Glenboro, Binscarth, Brandon, and Elphinstone. In 1935 they retired to Glenboro, where Mr. Paterson died in 1941. Although confined to her home for some time, Mrs. Paterson retained to the end her warm interest in her Church and the Women's Missionary Society.

The annual business meeting of the enlarged Presbyterial Executive was held on January 17th in First Church, Brandon, Mrs. J. A. Gray presiding. Mrs. A. McKay led in the devotions, the theme being ''Watch and Pray''. Helpful discussion followed the encouraging reports presented and plans were made for 1945. The Peace Thanksgiving Fund will be given every support. Mrs. K. Glazier installed the officers, reminding them of their privileges and opportunities.

The annual meeting of First Church Auxiliary, Brandon, opened with the singing of Christmas carols. Reports were very gratifying. Mrs. J. A. Gray gave a report of the Council meeting in Toronto. Rev. K. M. Glazier installed the officers for 1945.

At the St. Andrew's Auxiliary meeting Mrs. T. Wilson brought the Christmas message. Very fine reports were given and the new officers elected.

**Winnipeg Presbyterial**—At the annual meeting of Knox Auxiliary, Stonewall, Mrs. J. P. Duffin, Presbyterial President, and Miss Frieda Matthews, Field Secretary, were present. Mrs. Duffin spoke briefly in greeting. Miss Matthews spoke of the world harvests waiting for workers; the call for workers in all these fields, she said, is a challenge to Christian women. Stonewall Auxiliary always welcomes members of the Presbyterial Executive and visiting secretaries from the East.

The Presbyterian Women's Day of Prayer in Winnipeg was held in First Church on January 19th, Mrs. J. P. Duffin presiding and Calvin, St. John, St. James, Old Kildonan, Norwood, Elmwood and First Presbyterian Churches taking part in the service. The speaker was Mrs. J. C. McCallum of St. James, and her subject ''Peace''. Peace is the work of righteousness and can only be brought about by God, she said.

## ONTARIO

MRS. J. R. HILL, 250 COOPER STREET,
OTTAWA, PRESS SECRETARY

THE annual meeting of the Provincial Society will be held in Calvin Church, Toronto, April 9-12. Billeting Convener—Miss M. G. Oster, 14 Graham Gardens, Toronto 10, Ont. No reduced railway fares. Representation—Provincial officers and Presbyterial Presidents and Corresponding Secretaries.

**Brockville**—The 31st annual Presbyterial meeting was held at Prescott, with a good attendance at both sessions. In the absence of Mrs. Fitzsimons because of illness, Mrs. M. W. Heslip presided. The allocation had been exceeded, and most secretaries reported increased membership and givings. The Very Rev. N. A. MacLeod brought geetings from the Presbytery. Miss Frieda Matthews addressed the gathering, explaining many points relative to the Society's work, including the Peace Thanksgiving Fund. The Presbyterial will celebrate its Diamond Jubilee in Morrisburg in May.

St. Paul's Auxiliary, Kemptville, celebrated its 55th birthday at the home of Mrs. Charles Robertson, whose mother was the first secretary. Rev. J. A. Botting gave an encouraging address.

At **Glengarry's** 31st annual Presbyterial meetings, held in Cornwall, reports from all departments were encouraging. Mrs. E. E. Preston presided. Rev. G. S. Lloyd, Moderator of Synod, installed the officers. St. John's Church, Cornwall, now has a ''missionary family complete''. A Finance Committee was appointed for 1945. The allocation was exceeded.

At the great age of 100 years and four months, Mrs. Duncan McNaughton, a faithful and devoted life member of Dalhousie Station Auxiliary, died in January. Although unable lately to attend meetings, she kept up her interest, and her daughter-in-law brought to her regularly accounts of meetings.

**Guelph** Presbyterial annual meeting was held in St. Andrew's Church, Guelph, Mrs. H. L. Bennie presiding. Departmental reports revealed much work accomplished and the allocation oversubscribed by $575. Mrs. J. G. Inkster, President of our Women's Missionary Society, stated that the cause of missions had been given a great impetus during the war; men who had seen what the Gospel message had done in heathen lands, changing the characters of whole populations, never again would scoff at ''mother's Missionary Society''. Later, a Peace Thank-offering was taken, in memory of three Executive members who had died during the year — Mrs. Charles Auld, Guelph; Mrs. H. G. Freeman, Preston; and Mrs. John Allan, Galt. To Mrs. Bennie, Mrs. M. B. Davidson and Mrs. W. P. Gamble presented an Honorary membership certificate and pin. Mrs. Angus Lindsay is the new President.

At a missionary rally held in connection with the centennial of Knox Church, Guelph, missionary organizations of the church united to make it a memorable occasion. Miss Maddock presided, and with her on the platform were representatives of the Mission Band, C.G.I.T., New Century Y.W.A., and Paisley Block Auxiliary. Mission Band members recited faultlessly their lesson from the study book on British Guiana; the C.G.I.T. demonstrated their work, their purpose, their friendly help and missionary affiliation, all testifying to their good work; Miss B. Gibson read a résumé of the New Century Auxiliary, with happy reminiscences from Mrs. R. W. Ross; Knox, Paisley Block, presented ''Memories'', five scenes depicting the history of the organization. To Miss McLelland, only surviving charter member, Mrs. R. H. McPherson presented red roses.

**Hamilton**—At the annual prayer service, held in St. John Church Hall in January, prayers were offered for the Church, missionaries and the world at war. Mrs. Donald Munro presided, and Mrs. H. C. McKellar gave a short, timely message.

**Huron's** 59th annual Presbyterial meeting was held in Clinton. Delegates from Seaforth, Blyth, Clinton, Goderich, and Hensall were welcomed by Mrs. W. J. Thompson, whose message from ''God is able to make His grace abound unto you in all things'' was heart-warming. All departments reported increases; the allocation was exceeded by more than $300. A number of C.G.I.T. members attended Kintail Camp in July; others assisted in the Sunday School and Junior choir. Mrs. Thompson was elected president. Mrs. W. Freeman conducted the installation service.

Members of the Senior Auxiliary, Goderich, were greatly touched to know that Dr. Barnett had presented a $500 bond, in memory of his wife, a devoted member who died a year ago. This gift is to be known as the ''Helen Barnett Memorial Fund'', the interest to be paid to the Auxiliary each year, to take the place of Mrs. Barnett's annual subscription; when the bond matures, the money is to be re-invested for the same purpose.

**Kingston**—The annual evening meeting of St. Andrew's Auxiliary, West Huntingdon, is an event looked forward to, as it gives the whole congregation an opportunity to glimpse the extent of the Women's Missionary Society work. This year the Rev. Mr. Bunting of

Belleville and Mrs. Bunting, who spent nearly forty years in China, spoke of their work there. Their message will long be remembered. Mrs. William Shaw gave a fine address on ''Praise''.

**Peterborough**—At the annual Presbyterial meeting, held in St. Paul's Church, Peterborough, delegates were present from Hastings, Havelock, Westwood, Keene, Warkworth, Campbellford, Norwood, Cobourg, Bowmanville, Port Hope, Millbrook, and Centreville, as well as Peterborough. Mrs. Harold Tate presided at both sessions. Miss Lily Macarthur, Children's Work Secretary, with a convincing sincerity, spoke on ''Evangelism in the Post-war World''. She explained that evangelism is the spreading of the Gospel of Christ and is necessary, not optional, in the work of the Church. Mrs. Tate, who was re-elected president, gave a New Year message with the closing thought, ''The future belongs to those who prepare for it, and vision and service go hand in hand''. Officers were installed by the Rev. S. Johnston.

**Stratford** Presbyterial re-elected Mrs. Arthur Hamilton, Atwood, as President at the annual meeting held in St. Andrew's Church, Stratford. Mrs. A. Scobbie led in the period of worship, stressing ''Consecration''. Miss Edith Leckie reported that the allocation of $4,900 had been oversubscribed. Mrs. H. C. McKellar gave a convincing address, in which she claimed that the missionary enterprise of the Christian Church is coming into its own to-day; in the changed conditions it is the only bond that binds together the people of all nationalities of the world; and we are being tested as witnesses for Christ. Mrs. McKellar also installed the officers.

## QUEBEC

Miss Mary Greig, 2168 Paris St.,
Montreal, Press Secretary

QUEBEC Presbyterial—It is with deep regret and a great sense of loss that the Auxiliary of St. Andrew's Church, Sherbrooke, has had to accept the resignation of their president, Mrs. O. H. Parker, owing to increased home duties. Mrs. Parker, who was devoted to the work of the Society and very efficient in conducting it, had been president for ten years.

The Auxiliary's Thank-offering meeting was an exceptionally interesting session, with an able and inspiring address given by the Rev. E. A. Wright. He took his text from the 10th chapter of St. Luke's Gospel, which, he said, was the greatest missionary chapter in the Bible. He reassured his audience by telling them not to be too discouraged at small numbers, for ''God is always with us when we are striving to do the good He would have us do.''

The sectional meeting for Scotstown and Milan, held in St. Paul's Church, Scotstown, was well attended. In the absence of the District Vice-President, Mrs. Boy, the meeting was conducted by Mrs. J. M. MacAulay, Vice-President of Scotstown Auxiliary. The reports showed that the Milan Auxiliary, with a dwindling membership (mainly owing to removals) is meeting regularly and carrying on faithfully. The guest speaker, Miss Helen Ross of Sherbrooke, was warmly welcomed, and listened to with interest. Basing her address on Romans 10: 14, 15, Miss Ross, using an illustrated map of the world, took her listeners on an imaginary aeroplane trip to the various mission fields, stressing the urgent need of each one in the spread of the Gospel throughout the world.

## SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA, PRESS SECRETARY

PRINCE ALBERT Presbyterial's annual meeting was held in St. Paul's Church, Prince Albert, on January 18, 1945, with Mrs. James Williamson in the chair. When the executive met before the regular meeting, after the devotions led by the president, who read Matt. 3: 13-17, the article, in connection with the Peace Thanksgiving Fund, entitled "The Hope of a Broken World" was read. The meeting then proceeded with the business of the Presbyterial. The secretaries' reports of the past year's activities all showed progress and were interesting. All agreed that the Mission Band is of vital importance, and should receive encouragement from all branches of the Society. The treasurer reported the allocation oversubscribed by a substantial amount. The morning session closed with prayer led by Mrs. M. Argall, Tisdale.

In the afternoon the Rev. E. S. Mackay, Tisdale, conducted the devotions, reading 2 Sam. 23: 13-17. This was a real message for us as we face the situation in our churches to-day. If the water of liberty purchased at so great a price were to be used for our selfish ends and desires, Mr. Mackay said, the tragedy of this war would be unbearable. Real liberty can be had only in Jesus Christ. If we are to find this liberty and dwell together therein, we must study to follow Him, otherwise greater and worse chaos will result. Individual Christians have a responsibility to see to it that the Gospel goes out to the uttermost ends of the earth. The missionary task is the only thing that holds any promise of hope. Rev. J. S. Clarke, of St. Paul's, Prince Albert, gave a most encouraging report of plans concerning the newly acquired camp site at Christopher Lake, and installed the officers for 1945. The Prince Albert Auxiliary provided both luncheon and tea for the visiting delegates.

At the Tisdale Senior Auxiliary's annual meeting an exceptionally good report was brought in for Welcome and Welfare; special committees were appointed and during the year 125 calls made.

The Melfort Young Women's Auxiliary held a Christmas party for the Mission Band in the church hall. Last year the Mission Band successfully carried out a project of making toys to be sent to missions in Africa.

**Saskatoon Presbyterial** — The North Battleford Auxiliary lost a very valued member, who was for many years president, when Mrs. M. Leggat left to live with her daughter in British Columbia. Presentations were made at the Christmas tree—from the Sunday School, the Women's league and the Auxiliary. Mrs. Leggat taught in the Sunday School for twenty years, and was also Auxiliary Library and Literature Secretary. She will be greatly missed in the work of the church.

At the January meeting of St. Andrew's, Saskatoon, the Rev. J. Hardwick installed the officers for 1945. Appointed to act on the Peace Thanksgiving Fund committee were Mrs. Grant, convener, Mrs. Gowdy, and Mrs. Dawson. The new study book "A Gateway to Freedom" is being used.

# Treasurer's Statement

*December 31st, 1944*

## RECEIPTS:

| | | | |
|---|---|---|---|
| Transferred from Special Fund for expenses of Peace Thanksgiving Fund (pending adjustment) | | | $ 705.29 |
| Miss E. Henderson, ‘‘Maternity Ward, Jobat, India’’ | | | 50.00 |
| Mrs. Thos. Bell, Toronto | | | 10.00 |
| Mrs. J. Shield’s Bible Class, West Hill, ‘‘Work in India’’ | | | 50.00 |
| Ratho Auxiliary, ‘‘Bibles for British Guiana’’, (Jubilee Offering) | | | 20.00 |
| Ratho Sunbeam Mission Band, ‘‘Happy Childhood Magazine, China’’ | | | 2.00 |
| Paterson Memorial Church, Sarnia—Ladies’ Aid and Community, ‘‘In appreciation of Miss Ruby Walker’s Work’’ | | | 50.00 |
| Presbytery of Winnipeg, chairs sold | | | 11.15 |
| Knox Church Bible School, Toronto, ‘‘Mrs. Dickson’s and Mrs. Mackay’s Work, British Guiana’’ | | | 62.50 |
| A Friend, ‘‘War Services’’ | | | 5.00 |
| Mrs. W. W. Notley, Olds, Alta. | | | |
| ‘‘In memory of Miss Kathleen Watson’’ | | | |
| Mission to Lepers | $100.00 | | |
| Christian Literature for India | 75.00 | | |
| Bursaries for India | 200.00 | | |
| | | $375.00 | |
| Paid to Mission to Lepers | $100.00 | | |
| Bursaries for India transferred to Peace Thanksgiving Fund | 200.00 | $300.00 | |
| | | | 75.00 |
| Ukrainian Hymn Books sold | | | 15.60 |
| Council Refund | | | 9.05 |

## PROVINCIAL GIVINGS:

| | |
|---|---|
| Alberta | $2,281.04 |
| Alberta, Supplies | 112.50 |
| British Columbia | 3,425.00 |
| British Columbia, Supplies | 59.75 |
| Ontario | 44,200.00 |
| Ontario, Supplies | 929.22 |
| Manitoba | 1,551,95 |
| Manitoba, Supplies | 3.50 |
| Saskatchewan | 1,411.26 |
| Saskatchewan, Supplies | 6.40 |
| Quebec | 6,455.00 |
| Quebec, Supplies | 139.00 |
| | $61,640.21 |

## DISBURSEMENTS:

| | |
|---|---|
| Hospitals: | |
| Rocky Mountain House | $ 595.55 |
| Weirdale | 10.00 |
| Chinese in Canada | 854.75 |
| Indian Schools: | |
| Birtle | 309.24 |
| Birtle, Government Grant | 2,072.59 |
| Cecilia Jeffrey | 294.24 |
| Cecilia Jeffrey, Government Grant | 1,760.83 |
| Mistawasis | 45.00 |
| Saskatoon Residence | 75.00 |
| Supplies | 1,112.14 |
| India: | |
| Bhil Field | 5,275.33 |
| Jhansi Field | 2,645.00 |
| British Guiana | 235.55 |
| Publications | 989.90 |
| Deaconesses | 1,307.38 |
| Organization | 723.10 |
| French Work | 80.83 |
| Children's Centre | 178.50 |
| War Services | 500.00 |
| Life Membership | 92.54 |
| Exchange | 21.00 |
| Administration | 617.18 |
| Christian Literature | 748.00 |
| Orphaned Missions | 1,000.00 |
| Canadian School of Missions | 125.00 |
| Broadcasting, Prince Albert Presbytery | 100.00 |
| Rev. Wilfred Smith, Moslem Work, India | 100.00 |
| Peace Thanksgiving Fund, pending adjustment | 63.07 |
| Travel of Missionaries | 1,476.00 |
| | $23,407.72 |

## RESERVE FUNDS:

### RECEIPTS:

| | |
|---|---|
| Special Fund— | |
| Canora Hospital | $ 887.00 |
| Payment on Prince Albert Residence | 33.25 |
| Interest | 485.24 |
| Pension Fund— | |
| Estate of Miss Catharine B. Mitchell, Tara, Ont. | 1,780.08 |
| Interest | 242.22 |
| Legacy Fund— | |
| Payment on Toronto House | 25.00 |
| Memorial to Ernest Wylie, Permanent Endowment for India | 200.00 |
| Interest | 79.16 |
| Sustaining Fund— | |
| Interest | 201.42 |
| Overseas Fund— | |
| Interest | 167.06 |
| Peace Thanksgiving Fund— | |
| A Friend, Toronto, Ont. | 50.00 |
| A Friend, "In memory of W.H.B." | 150.00 |
| A Friend, Toronto, Ont. | 18.00 |
| Mrs. Pain, Toronto, through Glenview Auxiliary | 5.00 |
| Mrs. L. Gehman, Oshawa, Ont. | 3.90 |
| In memory of Miss T. Negoro | 25.00 |
| Mrs. S. Axtell, Handsworth, Sask. | 15.00 |
| Mrs. W. W. Notley, "In memory of Miss Kathleen Watson," "Bursaries for India" | 200.00 |
| Estate of Bessie Thomson, through Paris Auxiliary, "Bursaries for British Guiana" | 25.00 |
| Mrs. Thos. Bell, Toronto | 5.00 |
| Mr. John Waters, through Toronto Presbyterial | 25.00 |

| | |
|---|---|
| Mr. Charles Johnson, Montreal, Que. | 25.00 |
| Ladies' Aid Italian Church, Montreal, Que. | 5.00 |
| A Friend | 25.00 |
| Young People's Association, Knox Church, Red Deer, Alta. | 25.00 |
| Guelph Presbyterial, ''In memory of Mrs. C. Auld, Mrs. J. A. Allan, Mrs. H. G. Freeman'' | 30.00 |
| Blyth Auxiliary, Ontario | 6.00 |
| Assiniboia Ladies' Aid | 25.00 |
| Chalmers Presbyterian Church, Penhold, Alta., Christmas Offering | 11.45 |
| Ladies' Guild of John Buchan Presbyterian Church, White Rock, B.C. | 5.00 |
| Interest | .09 |
| | $4,779,87 |

DISBURSEMENTS:

| | |
|---|---|
| Legacy Fund— | |
| Building Church at Triumph, British Guiana | $ 500.00 |
| Interest on Permanent Endowments sent to Bhil Field, India | 102.25 |
| Special Fund— | |
| Camp Site, Synod of Montreal and Ottawa | 2,000.00 |
| Expenses of Peace Thanksgiving Fund, pending adjustment | 705.29 |
| Extension work in Toronto Presbytery | 500.00 |
| | $3,807.54 |

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

The Chinese Ministry of Education hopes largely to eliminate illiteracy by 1949. Since the Sino-Japanese war, twenty-seven million Chinese have learned to read. A five-year plan calls for a public school in every ''Pao'' of one hundred to one hundred and fifty households. Dr. ''Jimmy'' Yen estimates that by a combination of the thousand-character system of ''basic Chinese'' which he devised during the First World War and the phonetic script of thirty-seven symbols endorsed by the Government, an illiterate Chinese can now be made literate in six weeks.—*National Christian Council Review*, India.

## New Organizations

### Ontario

**Hamilton Presbyterial**—Young Women's Auxiliary, St. Andrew's Church, Hamilton. (Pres., Miss Helen Carnegie, 119 Cheever St.; Treas., Miss Muriel Clarkson; Sec., Miss Irene Brisbane, 417 Wilson St.) C.G.I.T., Caledonia. (Leader, Miss Madeline Aldrich.)

**London Presbyterial**—Quinn Mission Band, St. John's Church, Port Stanley. (Leader, Mrs. Lorne Vary.)

**North Bay Presbyterial**—C.G.I.T., Sudbury. (Leader, Mrs. William Ooms.)

**Stratford Presbyterial**—Burns Mission Band, Milverton. (Leader, Mrs. R. Denstedt.)

## "We Need the Glad Tidings"

More members, senior and young women, are finding they need the Society's monthly magazine to help them keep up to date on our missionary news. The circulation increased considerably in 1944, and larger orders have been coming in already from many secretaries for 1945. But a good many are still to come. How many could say, as some did last year, "We cannot get more subscribers in our congregation, for everyone takes it"?

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## FOR LANTERN SLIDES APPLY TO:

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**British Columbia.**—Mrs. D. A. Fowlie, 2915 29th Ave. E., Vancouver.
**Manitoba.**—Mrs. D. Duncan, 830 6th St., Brandon, Man.
**Ontario.**—Room 801, 100 Adelaide Street West, Toronto 1.
**Quebec.**—Mrs. J. H. Currie, 3648 Durocher St., Montreal.
**Saskatchewan.**—Mrs. J. H. Cameron, 916 Spadina Cres., Saskatoon.

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# *Book List*

| | |
|---|---|
| PRAYERS FOR AUXILIARY MEETINGS | $ .25 |
| TO-DAY IN MANCHURIA. By T. Ralph Morton | .25 |
| AN ADVENTURE IN CHURCH UNION. The Church of Christ in China | .20 |
| INTO ACTION. By A. M. Chirgwin | .50 |
| CHRISTIAN WORLD FACTS 1944-45 | .25 |
| SO LIVES THE CHURCH. By Eric C. Rust | .25 |
| GIVE US BOOKS. By Cecil Northcott | .10 |
| THE CHURCH AND CHINA. By John Foster | .10 |
| BHIL FIELD STORIES 1944 | .10 |
| FAR ROUND THE WORLD. By Grace McGavran | .65 |
| THE CHURCH IN A CHANGING WORLD. Basil Mathews | .50 |
| DRAMA IN SOUTH-EAST ASIA. By Basil Mathews | .65 |
| THE ONLY HOPE OF A BROKEN WORLD, a reprint of the leaflet prepared for the Peace Thanksgiving Fund, may be had for distribution | Free |

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Vol. XXI APRIL 1945 No. 4

# THE GLAD TIDINGS

## Easter

In regal quiet deep,
Lo, One new-waked from sleep!
Behold, He standeth in the rock-hewn door!
Thy children shall not die—
Peace, peace, thy Lord is by!
He liveth—they shall live for evermore.
Peace! Lo, He lifts a priestly hand,
And blesseth all the sons of men in every land.

*Jean Ingelow.—Song for the Night of Christ's Resurrection.*

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 1

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# The Glad Tidings

Vol. XXI TORONTO, APRIL 1945 No. 4

## Daily Prayer

*O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.*

*Send Thy light into our darkness and guide the nations as one family into the ways of peace.*

*Take away all prejudice, hatred and fear.*

*Give grace to all who serve and suffer because of war.*

*Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.*

*To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.*

*Through Jesus Christ our Lord. Amen.*

## Editorial

Miss Matthews and Miss Macarthur left for the West early in March, to attend the Provincial meetings of Manitoba, Saskatchewan, Alberta, and British Columbia. On their way out they visited Fort William and Port Arthur, Miss Macarthur also going to Kenora and the Cecilia Jeffrey Indian School, and Miss Matthews to Fort Frances.

At the invitation of the University Christian Mission Committee (a sub-committee of the Committee on Evangelism of the Canadian Council of Churches) Miss Pelton went to Mount Allison University, Sackville, New Brunswick, as one of a team whose purpose was to place before the students the challenge of Christian Missions. On her return she reported that the trip had been worth while and the response of the students good.

When Christian literature is to a greater degree than ever before engaging the attention of all who are interested in missionary work, we should know that Miss Ruth Buchanan, in addition to all her other valuable work among the Bhil villages, has been rendering a most important service in this department of church work, not only for our Bhil field but for a much larger area in India. Many of our readers will remember that some years ago Dr. Buchanan sent us a copy of one of the quarterly leaflets she was preparing and distributing among the Bhil Christian families to encourage Bible reading. Last year Miss Scott, writing of their effort to have family worship in the homes of Amkhut, referred to the monthly booklets of daily readings they were getting through Miss Buchanan; since the beginning of the year about 50 families there had taken them. Recently we have been learning more of this work to which Miss Buchanan has been giving much time and thought, preparing these booklets and arranging for their distribution. The following paragraph in the *Central India Torch* of April, 1944, lately came to our attention:

''Miss Ruth Buchanan of the Canadian Presbyterian Mission is an enthusiast in means for deepening the spiritual life of the Christian community. She has made herself the agent for the whole area in propagating the use of a little booklet of daily readings in Hindi. This booklet is something like *The Upper Room* with verses from the Bible, comment and prayer. There are now over 700 copies in use daily, and the numbers are increasing. We have felt the need for a booklet in Hindi and trust that this will be of great use to all who read and hear it.''

## Tribute to Work of Mrs. Welles

From the Jhansi Mission Council, meeting on January 25th, 1945, the following letter of appreciation, signed by the members on the field, was sent to Mrs. Welles, who resigned from the missionary staff at the end of 1944:

— The members of Council of the Jhansi Mission Field wish to express to you their hearty appreciation of your splendid services in this Mission during a period of over eighteen years. With you it has ever been a labour of love; nothing was too hard and nothing too irksome for you to attempt with good grace. Your love and sympathy have helped many Christians and non-Christians to feel that there was some one who cared.

As you leave us now to serve your Lord and Master in the new sphere of ''home-maker'', we want to tell you that we shall miss you and we know that we express not only our own sentiments but those of our Indian co-workers as well. Our thoughts and prayers will follow you.

---

### Mr. and Mrs. Davis Free

The Rev. W. G. Davis and Mrs. Davis, formerly of Manchuria, were freed by the United States Army in the Philippines. Dr. Cameron recently received a letter from Mr. Davis, telling of their release after three years' internment. They had been almost starved to death, Mr. Davis said; and her doctor had suggested that Mrs. Davis be transferred to a special hospital behind the lines at Leyte. It will be remembered that when our missionaries had to leave Manchuria Mr. and Mrs. Davis went to the Philippines to work among the Chinese on Mindanao. No word had come from them since before Pearl Harbour, but it was learned that when the Japanese occupied the Philippines they were interned.

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## What the Peace Thanksgiving Fund Will Mean

FOR some years our Women's Missionary Society has had the benefit of the Ewart Fund established by the late Mrs. Ewart and augmented by her daughter, the late Mrs. Joseph Henderson, and now under the charge of Mrs. Ewart's grand-daughter. This Fund assists in the training of missionaries for Overseas work and in giving post-graduate work to returned missionaries. It has been of invaluable aid to our Society and its work; indeed, at times we could not have prepared our candidates without it.

Increasingly we have felt the need of some Fund to assist workers in Canada and more recently to help train native Biblewomen, pastors, teachers in Overseas Fields—that is, give them the extra training needed. You know British Guiana are asking for this help now, and when war ceases the need will be greater. Hence this Fund.

We should like to help, if necessary, some young men enter College with the ministry in view, without a long delay while they turn aside to earn money.

The details of how this money is to be given are not worked out. It may be in the form of a loan, but might be a gift, if necessary.

We have in the past lost many workers because they had no money to take the special training we demand.

—HELEN M. STRACHAN, *Convener.*

## Teachers Wanted!

THE Candidates Department needs to find teachers for India and British Guiana. These opportunities should make a great appeal to young women who are willing to use their profession in the service of the Church as part of the missionary cause.

A University graduate with High School teacher's training is required for the position of Principal of the High School at Corentyne. We also need a well-qualified teacher for Berbice. Both of these would need to be able to give Bible teaching and religious instruction.

In Jhansi, India, our missionary staff at the Helen Macdonald School must be strengthened by the addition of another teacher. A University graduate is preferred.

No time should be lost by anyone interested in making application because plans and preparations in these days are apt to be long in the making and may include some special studies so that the candidate may be well equipped for her work.

*Muriel L. McMurrich,*
Candidates Secretary.

## The Paris Mission Still Needs Help

In a letter to Canon Dixon acknowledging the receipt of money forwarded from Canada for Orphaned Missions, Miss B. D. Gibson of the International Missionary Council, London, gives some recent information about the Paris Mission, towards whose work the contributions from the Canadian Churches have mainly gone.

Miss Gibson writes: ''We are most grateful indeed to the Canadian Churches for the continued help they have been giving to the Continental Missions Fund and I know that the Paris Mission is also extremely grateful. We understand that in the last few years their collections in France have been marvellously maintained in spite of difficulties but one cannot say what its value will be in terms of foreign exchange, and further, there will certainly be very heavy expenses in the course of this year both in sending out to the field new missionaries and those who have been at home on furlough since France was cut off, and also bringing home a considerable number of missionaries whose furlough is long overdue and whose health has been suffering. They will certainly need the help we have been giving for at least a considerable part of 1945. . . .''

# Dr. Buchanan

*We are indebted to Miss MacMurchy of Jobat, Central India, for sending the following (February 10th).*

IN Indore, Central India, on Tuesday January 30th, 1945, Dr. John Buchanan, a missionary of the Canadian Presbyterian Church for more than half a century, heard the home call of his Lord. In the Holy City he will now walk the streets without the impediment of the crutches which were necessary to him for over fifteen years. Deaf for a long time, his ears no longer fail to hear the hymns of praise which he loved, but he hears and will be heard in the throngs who worship around the Throne. His spirit left a body which was weary with physical ailments and entered the eternal rest promised to God's people. Sorrowing grievously, yet rejoicing that he has laid down a cross to take up a crown, his friends praise God for the life that was lived among them.

Dr. Buchanan had not been well for some months. Returning from a hill station in July, he went to Indore, accompanied by his daughter, Miss Ruth Buchanan, for medical advice. After three weeks he was sufficiently improved to return home, and went first to Jobat, where he spent another three or four weeks. All thought he was much more frail than when he left for the hills, but the frailty of body had not dampened his enthusiasm. Upon everyone who visited him he urged the necessity to be zealous about the King's business. He continually spoke of his desire to get to Toran Mal as soon as he was well enough because he wanted to see how the people there, whom he hadn't seen for several months, were progressing. When the rains began to clear, he decided it was time to get back to his home in Alirajpur. There he was able to labour as his strength permitted.

In October, because of digestive trouble, he again went to Jobat. Feeling better most of the time, but with periods of discomfort, he was happy to meet with friends, to make occasional rounds in the hospital, to give advice and encouragement when needed, to have an evening ride in his unicycle. A red letter day arrived when he again mounted a horse and went for a ride of a couple of miles. Afterwards his comment was, "I need more of that type of exercise." He looked at several horses, hoping to buy one of them. That wish was not to be fulfilled, as after a happy Christmas season his condition became so much worse it was deemed advisable to take him to Indore, so that he could consult a doctor. As different familiar points were passed on the 125-mile journey, he recalled such incidents of the past as long journeys by ox-cart or on horse, nights in dak bungalows, trips to Mission Council, the old site of the Residency for Central India, and facts about various villages and towns. When Indore was reached, he said, "I'll be ready to start back to-morrow. That drive did me a lot of good."

He was taken to a nursing home in Indore, which is under State supervision and staffed with Roman Catholic nuns. Col. Martos, the well-qualified doctor, and the nuns rendered faithful and sympathetic service, but all efforts to restore him to health failed. The doctor said the organs of his body were wearing out. Although his condition was grave for a few days, the call came suddenly, when only his daughter and his servant were with him. For him the words of St. Paul were fulfilled, "I have fought a good fight. I have finished my course. I have kept the faith."

The funeral service was held on the lawn of Capt. and Mrs. Toombs' home, at 11 a.m. on Wednesday, the 31st. In the loveliest cathedral ever made—the out-of-doors which Dr. Buchanan loved so well, with a clear blue Indian sky making a matchless dome, with trees and flowers to provide beauty such as cannot be found in the stateliest building, and with the songs of birds for a choir, friends, young and old, Indian and non-Indian, gathered to pay tribute to one who had been eminently worthy of their friendship. Capt. Toombs, who has been like a son to Dr. Buchanan during his service in India, led the service. The words of Hymn 612 seemed very appropriate:

"I've wrestled on toward Heaven,
'Gainst storm and wind and tide;
Now, like a weary traveller
That leaneth on his guide,
Amid the shades of evening,
While sinks life's lingering sand,
I hail the glory dawning
From Emmanuel's land."

Following the hymn, a favourite portion of Scripture, the thirty-fifth chapter of Isaiah, was read. Captain Toombs said it seemed particularly fitting for one who spent so much time in the jungle.

Rev. Jacob Masih, the pastor of the Christian Temple, Indore, outlined, in Hindi, the course of Dr. Buchanan's missionary career from the time he came to India and worked in Indore, through the years in Ujjain, where a small daughter succumbed to a tropical disease and was buried among the lepers whom Dr. Buchanan had gathered into a small colony, and on to the call that came to go to the jungle, where lived one of the aboriginal tribes—the Bhils. Padre Masih said it was a hard decision to make, because the Bhils were known as a wild people, and it would be a lonely life; but, ever the pioneer, Dr. Buchanan heeded the call, and searched through the district until he located Amkhut. That spot, chosen nearly fifty years ago, remained the centre of Dr. Buchanan's activities while life lasted. The pastor recalled how as a small boy he had heard of Dr. Buchanan and the Bhils. Later, when he himself became a minister, he had been associated with the jungle pioneer on different occasions. One of these was a Presbytery meeting in Ratlam, when the doctor challenged the brethren to begin home missionary work. A nucleus for that object was obtained at the meeting when those present contributed a few hundred rupees to start the new venture. He stressed the fact that everyone was impressed with Dr. Buchanan's zeal in preaching the Gospel, and his desire to bring people to Christ. A few days before his death, Padre Masih had visited Dr. Buchanan, and, though he was weak and tired, his question was, ''Are you getting the people?'' That visit, he said, had made an impression on him that would remain with him and encourage him to make fresh endeavours to gather in the lost.

Rev. B. S. Smillie spoke as a fellow missionary, saying that when he came to India thirty years ago Dr. Buchanan was regarded as one of the quite senior missionaries. During all the time that has elapsed since he had continued active in Mission service, even when, with the coming of old age, he could have rested from his labours. ''Highly regarded by the Church in India, given the highest honour by his Church in Canada, that of Moderator of the General Assembly, decorated by His Majesty the King, what is there for me to say?'' queried Mr. Smillie. He added that he had no desire to eulogize Dr. Buchanan. His life spoke for itself. As an associate who had had many contacts with him, he touched on some of the outstanding things in Dr. Buchanan's life, and said that he was one of the great missionary statesmen of India. He had special qualities of leadership. Even when others did not agree with him, they admired him for his courage, vision, and steadfastness. Having high qualifications, with medical training as well as theological training, he went into the jungle and became an engineer, a builder, and a teacher. He taught the illiterate Bhils to make bricks, to build straight walls, to read and write, and later to take their part as members of the Church in India. Above all, he preached to them the Gospel. It was probably due, in part, to his influence that so many Christians from that area had entered military service, some in the fighting forces and some to receive technical instruction to prepare for work in war production. There are more young men from Amkhut district in war service than from any other comparable district in Central

India. Some of the Indian men and boys present at the service were the first fruit of Dr. Buchanan's preaching, and his children in Christ. "All up and down the hills and valleys of that Amkhut district," he said, "there will be mourning and weeping when it becomes known that the aged Sahib, the one who was as a father to so many, will no more walk and ride the jungle paths, calling a cheery greeting to those met along the way, or visiting in the village homes." He and his wife did not spare themselves in giving to the people among whom they lived. After Mrs. Buchanan's death in 1935, Miss Ruth Buchanan became her father's faithful companion, doing what her mother had done before her. Dr. Buchanan's life could be summed up in the words, "All for the Master". Mr. Smillie ended his remarks by saying that one cannot think of Dr. Buchanan without thinking of a spot in the Satpura hills, a spot always dear to his heart—Toran Mal. Soon after he went to Amkhut he found that beautiful lake and plateau, where some Bhils had small farms. Summer classes were held there yearly over a long period, and through them much had been accomplished. From the work established there Mr. Smillie felt there were many possibilities for the future. It will be a lasting memorial to him.

Captain Toombs briefly gave testimony to the inspiring example Dr. Buchanan had been to him from the time he came to India as a young missionary in 1927, and lived with Dr. and Mrs. Buchanan. The memory of a journey through the jungle at night when they were separated from the men who had their food and bedding often came to him, and he remembered how Dr. Buchanan had taken some *chana* and peanuts from his pocket, saying, "My boy, I give you this advice. Never start out on a journey here without *chana* and peanuts. Then you will be ready for emergencies." That incident showed him, he said, that hardships could be faced and endured with a cheerful spirit. He also referred to Dr. Buchanan's fervour in preaching the Gospel, never losing an opportunity to present Christ. He had always considered Dr. Campbell and Dr. Buchanan to be very much alike in that regard. With deep feeling he challenged those present to follow the example of this great missionary.

Another portion of Scripture, 1 Peter 1: 3-9, was read and a second favourite hymn, "Fight the Good Fight", was sung, after which Rev. F. J. Anderson led in a prayer that, with majestic reverence, lifted the hearts of all to the One Who had guided Dr. Buchanan through the years.

Mr. Smillie conducted the service at the grave, where the words, "I am the resurrection and the life; he that believeth on me shall never die," rang out with hope and assurance to bring solace to those who mourned. Reverently the body of him they loved was laid to rest by some of the Bhil Christians from his beloved Amkhut. So in India, where he laboured for 56 years, and in Indore, where he began his missionary service, the frame that contained a valiant spirit awaits the Day of Resurrection.

The missionaries of the Bhil Field deeply regretted that there was insufficient time for them to reach Indore for the funeral service. Only Captain and Mrs. Toombs and Miss MacMurchy could represent the Mission of which he had been a member. From the United Church of Canada Mission there were Mrs. Harcourt, Rev. B. Smillie, Rev. and Mrs. F. J. Anderson, Misses F. Gruchy, E. McLeod, C. Baxter, G. Gardiner, D. Hilliard, V. Boyd, and Dr. C. Whittier. Other friends were Col. Nicholson, Chief Medical Officer for Central India, Rev. H. Dyer, chaplain of the Church of England, Indore, Mrs. Yohan Masih, Miss H. Lazarus, and many Indian Christians from Indore and Rasalpura.

Dr. Buchanan's second daughter, Miss Edith Buchanan, of the School for Graduate Nurses, Delhi, is on leave in Canada. To her and to Miss Ruth Buchanan, sincere sympathy from a host of friends is given.

## "Missions in World Crisis"

"EVANGELISM in the Post-War Period'' was the theme of the fifty-first annual meeting of the Foreign Missions Conference of North America, held in the Royal York Hotel, Toronto, January 5th to 8th. There were, in all, 485 delegates and visitors, representing some 122 Mission Boards and Societies of the Protestant Churches of the United States and Canada, with Dr. A. V. Casselman of the Evangelical and Reformed Church as chairman and Dr. Emory Ross as general secretary. On behalf of the Canadian Overseas Council (in process of formation) the Rev. A. E. Armstrong, D.D., cordially welcomed the delegates from the United States. On Saturday afternoon the Lieutenant-Governor of Ontario and Mrs. Matthews had a reception and tea for the delegates at the Parliament Buildings, following visits to the Canadian School of Missions, University College, Hart House, and the Chinese section of the Royal Ontario Museum.

The general theme of the Conference was presented in two addresses at the opening session on Friday morning. The ''keynote'' address was delivered by Bishop James C. Baker of Los Angeles, Chairman of the International Missionary Council, on the subject ''Evangelism in the

Light of Present World Conditions''. This was followed by ''Evangelism and Present Imperatives in Christian Missions'', by Dr. M. T. Rankin, Foreign Missions Secretary of the Southern Baptist Convention.

Five ''imperatives'' in the work of the Christian Church, now and in the years following the war, were presented. Four of these were discussed by four groups during the afternoon and evening sessions on Friday, and the conclusions and recommendations brought to the whole Conference later for further consideration. Representatives of student groups who were attending the Canadian Student Christian Movement Conference, being held in Toronto the same week, were invited to a special session on Sunday afternoon, when the fifth ''imperative'' was discussed. This was presented by Dr. Winburn T. Thomas, General Secretary of the Student Volunteer Movement. The ''imperatives'' as presented:

''The foreign mission enterprise must make its distinctive Christian contribution to relief and reconstruction, as part of the on-going programme of missions.

''The foreign missions enterprise must deal realistically and straightforwardly with recent developments in government procedures, and with political, economic and social trends in the fields in which its work is carried on.

''The foreign mission enterprise must utilize new methods of expressing the Christian Gospel in present-day society.

''The foreign mission enterprise must greatly extend and enrich its contact with the community.

''The foreign mission enterprise must discover, enlist, train, commission, and send out personnel specially fitted to meet post-war conditions.''

To the group that was considering the Church's place in relief and reconstruction, Dr. Douglas V. Steere, of the Friends' Service Commission, spoke of the need for training young people now that they might be ready, after the ''period of emergency'' immediately following the war, when government relief agencies could no longer remain in ''liberated countries'', to go to the aid of the people of devastated areas and ''in the spirit of Christian friendship help them rebuild their churches and church programmes''. While there was a marked difference of opinion in the Conference on the subject of sending young people to Europe and Asia for relief work, and a feeling that a ''children's crusade'' from America was not wanted, it was agreed that the Church in its missionary work must have a distinctive Christian contribution to make to relief and reconstruction.

From the discussion of other needs:

—''Our concern is that we may find and use every method that may lead men to accept Jesus Christ as their Saviour and to follow Him as their Lord.''

— The Gospel should be so given that people will find in it a ''way of life''. The aim—''The redemption of the whole of life through the Church which is deeply rooted in the community''.

—''The new impetus given to the movement to establish and improve the standards of the Christian home, which arose quite spontaneously on many mission fields, offers a unique opportunity by which the churches may contact their communities in the most helpful way and one which is greatly appreciated. This movement has now been strongly organized in connection with the various national Christian Councils, and is proving to be one field in which the Younger Churches are showing the way. When the family life of the Christian community is purified and uplifted, it commends our faith powerfully to multitudes of non-Christians who observe it, and see in the Christian home the fulfilment of their own highest hopes and ideals.

''In the promotion of literacy and the consequent use of wholesome and useful literature, the Christian church has a contact which has a wide and often profound influence on the community, and offers an effective means for presentation of the Gospel. Not only do the leaders in social life and governmental circles in general welcome this enterprise, but the personal contact of teacher and taught is an easily understood example of loving service. A strong beginning has been made, and it remains for the churches to develop its use in many communities as yet untouched, and to extend it where it has been already begun.

''The place of the young people in the life and service of church and community should be recognized more fully, and such organization and training instituted as will make youth conscious of its real place in the Christian programme and more efficient in carrying it through in their communities.

''The churches should become more aware of their duty to help to alleviate hunger and poverty, and to raise in general the level of economic life in the community, both urban and rural. Illustrations of this service are: Co-operative societies, such as those initiated by Kagawa in Japan, and which have been carried on by mission and church agencies in many places with equal success; the training of village workers and the Christian church membership generally in such home industries as can be usefully carried on in their villages, without much expense for equipment or materials; the work of spreading a knowledge of worthwhile methods in agriculture is most strategic, as are all efforts tending toward the improvement of the conditions under which the agricultural population lives. As a large proportion of the Christians and non-Christians in mission lands subsist directly or indirectly by the cultivation of the soil, such service is of the very highest value.''

The Conference hall was crowded at the open session on Sunday evening for the address given by Dr. John R. Mott, Honorary Chairman of the International Missionary Council, on ''The Summons to a great Advance in Evangelism and the Price that must be Paid'', to which all discussion of the subject ''Evangelism in the Post-War Period'' would lead. He does not ''know of a door that is closed to the friendly ministry of Jesus Christ'', he declared. But some ''doors'' or countries that had not been entered when a survey was made in 1910 have not yet been entered. ''The blood of the martyrs,'' he reminded his hearers, ''has always been the seed of the Church; and in the last seven years there have been more martyrs than in all the preceding years of Christian history,'' and he prophesied a great revival of interest in the spread of the Gospel.

Among other addresses was one on ''Religious Liberty'' by Professor O. F. Nolde of the Lutheran Theological Seminary, Mount Airy, Pa., and ''Sources of Spiritual Power'', by Dr. C. W. Iglehart.

The Conference called on the two Governments, of Canada and the United States, ''to undertake by all suitable means at their command, singly and together, to secure the broadest possible acceptance, establishment and maintenance'' of basic principles of religious liberty, ''without which no liberty can be full and sure''.

In view of the opportunities and responsibilities that face the Christian Church, and the growing co-operation among the Mission Boards, it had been felt that in order that the Conference might render more effective service there must be some changes in its organization. These have to do mainly with the development of ''area'' and ''functional'' committees, most of them with full-time secretaries, who shall be secretaries of the Conference, and in addition, the election of three or four secretaries of ''general service''. These, and other changes that will further increase the usefulness of the Conference to the co-operating Mission bodies, necessitated an increase of $25,088 in the budget, which calls for $190,462 for 1945.

Dr. J. H. Arnup of Toronto was elected chairman of the Foreign Missions Conference for 1945, and Mrs. Leslie E. Swain, of Craigville, Mass., first vice-chairman.

## For Men and Nations

being the Popular Report of the British and Foreign Bible Society for 1943-4 by the Rev. John A. Patten, M.C., M.A., Literary Superintendent. (Printed at the Ryerson Press, Toronto).

''The Bible has both a personal and a social work to do.'' These words from the Preface give the key-note of the Popular Report, never perhaps more encouraging, in spite of the restrictions and limitations imposed by the world war on the work of the British and Foreign Bible Society.

Perhaps the most striking chapters in the Report deal with the work in China, India, and European lands. Reference is made with wise caution to the prospects of the work in Russia after the war, and there is a decidedly optimistic note in the forecast.

Whilst dealing with the present war conditions adequately, the whole Report breathes great expectations for the future. ''A World of Readers'' aptly describes a world in which literacy is gaining with every decade. Dr. Frank C. Laubach and his work get adequate appreciation. This fact alone makes the object of the Bible Society, ''the wider circulation of the Holy Scriptures without note or comment'', obligatory on the Christian conscience. The partnership of nations is stressed in this connection, and Canada's share in the partnership is recognized and duly appreciated.

For readers in Canada and Newfoundland the chapter on ''The Bible in South America'', will repay careful reading, and in days when Religious Education in the Schools is receiving special attention, what is said under the heading, ''The Bible, the Teacher and the Child'' is indeed timely.

''Though last year financially was the most wonderful year in the long and wonderful history of the Society . . . tens of millions of books will be needed to replenish exhausted stocks, and new workers will have to be enlisted to carry on the Society's activities.''

Once again Mr. Patten has achieved a notable success in this Popular Report, and not only Christian people can read it with profit and inspiration, but all who desire a better world and a nobler order would do well to obtain and read this publication. After all it could only be written about the publication and translation of the world's greatest Book, for, as the Report states with clarity, the Bible calls for humility . . . the Bible brings consolation . . . the Bible gives direction. These are surely vital needs of to-day and to-morrow.

—*Contributed.*

## At Camp Near Jhansi

*Miss Lily Simpson, Missionary Nurse at Jhansi, tells of the district work done from camp.*

I HAVE begun my winter's work. Actually it is my first real experience of camp work. I have been out in someone else's camp at other times and have helped, but have not done any preparing for it. This time I had to get ready, looking after most of the arangements for my own part of it. I am out in camp with Mr. MacKay and he made the arrangements for the tents and some of the furniture. He has four men with him, three of them Bible School students. They will get their practical work in this way. I have one of the hospital Biblewomen with me. Then we have several others to look after our meals, etc. Altogether we have ten tents pitched, and we have one other that we may use for a prayer tent. We are camping in a field under trees; all around us are fields of grain. We are a little distance from the villages. The Biblewoman and I visit the villages close by, but the men can go further afield as they have their bicycles.

We came out here last Tuesday. As we did not arrive until after six p.m., it was quite late before all the tents were pitched. Some of the tents are small, but mine is quite a large one. I feel rather selfish to have the best tent. It is like a small canvas bungalow with two rooms and a bathroom. I have to use one of the rooms as a dining-room, so that makes me feel a little better as Mr. MacKay and I are eating together. I keep most of the food in a safe in my tent, and the second room is good for that. The first morning we did not do a great deal in the village. As my tent had been put up wrong, it had to be turned around and the outside and the bathroom attached. Really it is wonderful how comfortable one can be, although I must say it is cold in the mornings. I hate to get up it is so cold, but yet I like it; it is nice to feel cold once in a while when it has been so hot. It gets very warm in the middle of the day; in fact, as soon as the sun comes out it begins to warm up.

The first thing we have to do is to arrange to get milk and wood. These days one notices a great difference when trying to buy things in the villages. One would not think they knew anything about the war, but indeed it is almost more expensive for many things here than in the city. We were having trouble getting wood. No one would sell it to us and the little bundles that they did bring one day were very expensive; however, we had to take it, and then we could not get any more. It is Saturday and we had to have it for Sunday. But surely the Lord does provide. I happened to mention to one of the patients that we were having great difficulty in getting wood. He immediately said, ''Why, I have lots over in my place; send some one in the morning to cut it and you can have all you want.'' I told him we could not send for it on Sunday, taking the opportunity to tell him why. So then he said, ''All right, send someone this afternoon and they can get enough to do until Monday.'' We did so and we got quite a little bit. This afternoon when this man came for his dressing, I asked him how much he wanted for it and he said, ''Nothing; it is all yours.''

I decided at first to have dispensary hours in the morning, but when nine o'clock came and we were all ready to go to the village, and no patients had come, I decided I could not wait for them and we went to the village. These people have no way of telling time, so that one cannot set a time; one just has to be patient and take them when they come, although now I have told them to come in the afternoon after lunch. This time seems to suit them and quite a number come together and so we have the opportunity of giving them the Gospel.

I am afraid we do not get much time to rest or write letters. I decided to take to-day, Saturday, to do odd jobs for myself. We did not go to the village as on other days, although this morning I did have to go to do a dressing for a man who could not walk. I go to his home once a day and usually a number of men and a few women gather, so that we have a very good meeting at the same time.

If I describe a day in camp, you will have an idea what we do.

We do not get up too early, as it is dark and cold. But we are usually ready for breakfast at eight; right after breakfast we have prayers; then the men go to whatever village they decide to visit, and the Biblewoman and I go to the one furthest away in the morning, walking through the village until some one calls us to go to them. We usually do not have to walk very far before we are called. We like best to go to a group of women, and sometimes we do get quite a group. One of the Brahmans in one village made quite a fuss over us yesterday, but I felt that he was not sincere. He wanted to show off more than anything else, but anyhow we said a few words to him and then left. We come back about noon, sometimes a little after, and have lunch. These days about 1.30 between twenty and thirty boys come, I think mostly out of curiosity. The first day after lunch I started to type and before long I saw all these boys watching me. It was something new to them. I suppose they had never seen a typewriter before and I think they thought it was some kind of musical instrument. I had to tell them what it was. We then spread a rug on the ground and they all sat down while we had a meeting with them. They were all quite bright boys who could understand. They had come in their school lunch hour and they spent the whole time with us, gladly learning what we were teaching them. The next day they came at the same time and were able to answer questions on what they had heard the day before. It looks as if they will be coming every day. This takes our afternoon, but we do not mind that when we feel that the Lord is sending them to us and giving us this opportunity of telling them the story of salvation. We can only pray that the seed will fall on good ground and bring fruit for His glory. Then the patients start coming at three o'clock. To-day they kept coming until just a little while ago, but usually we go to the village again in the afternoon after tea and stay until almost dark. Then we have our dinner, and after dinner, prayers. Usually soon after that I am ready for bed, although occasionally I do some writing. It is not easy to write by the lantern light and we do not have a good lamp. I cannot do much reading after dark, so if I do not get my reading done in the morning I do not get much chance. I usually have time while I am waiting for breakfast. We expect to be here for three weeks and then we shall go into Jhansi and when we come out again it will be to a different place.

*Monday*—Yesterday was a busy day; although we did not follow the ordinary routine, nevertheless the patients came and they had to be treated. There are so many ulcers, and very nasty ones. Some of them have had them for several months and, of course, they are quite large by this time. I am hoping that in the three weeks we are here I may be able to do something for these people and in this way gain their confidence.

It is interesting going through the fields and seeing the farmers busy watering them. Most of the farmers have a Persian well. This is more progressive than the ordinary well from which the water is drawn up in large skins and then poured into the trenches that have been cut through the fields. The water is also drawn by oxen, but some one has to be at the well to tip the vessel when it reaches the top. The Persian well is made differently. I should call it a Persian wheel, for that is what it is—a wheel made so that half of it dips into the water. There are clay vessels all around it and as the wheel goes round, these vessels fill up with water and when they reach the top, as they tip over to go into the well again, the water pours out into a trench, from which it is run through small trenches into the fields. It is wonderful to see how far this water will travel. It is a very good system of irrigation. The wheel is turned by oxen, but I have noticed in most of the fields that very small boys can drive these oxen around. I think it must be rather hard on these beasts travelling round and round a very small space all day long. This seems to be a good farming district and the people are not too poor.

I know you are praying for us at home, that the Lord will bless our work and give us souls. Certainly some of the people do listen well, but it is so hard for them to understand that they must give up all and follow Christ. They do not see their need at all and, although when we are talking to them they say, yes, they understand, it is another thing when you ask them if they will not follow Him. In fact, some of them say they do not believe; and, after all our explaining to them, they say it is just that we call our Saviour by one name, and they call Him by another. Then we have to explain all over again that there is only one, and that is the Lord Jesus. I am sure the Lord is working in the hearts of these people, though, and some day we will see the fruit.

## The Stone Manger

I think that Christ was laid in a stone manger,
Not in a manger of warm wood.
It is our English thought that builds of wood
That cosier cot in Palestinian stable;
Our English thought that turns a warm brown barn
Such as we know, into that nursery.

I saw those stone, severe and Roman mangers
In Timgad, where the Roman horses ate;
And suddenly perceived the likely fact.

Perhaps a little scatter of old straw
Softened that dour, that first prophetic bed;
But stone was His beginning, stone His end.

Pattern of life: the cradle scooped in stone,
That slab of stone at life's end, lying heavy,
Not heavy enough, oh men, oh Roman sentries!
The volatile spirit shifts your lid of stone.

The cradle and the tomb; and in between them
Anguish, and strife, and faith beyond despair.
A resurrection . . . then the pattern wheels
Full cycle back, to find a final limit:
A tomb within the stonier hearts of men.

—V. Sackville West, in *Times Literary Supplement*, 23rd December, 1944.

Philemon and Samsun. Picture sent by Miss Williamson, who has charge of the Abey Memorial Children's Home at Amkhut.

*From a Christmas letter from Miss Margaret Kennedy, Jobat:*

—Christmas is such a happy time, because we give special thanks then for Him who came to open our blinded eyes and to quicken our dead spirits. Yes, it is a happy time, but in India it must needs be a sad time, too, because we know here, oh so well, of the thousands who don't know anything about a life that is actually free and happy. We not only know of the thousands, but we know of a certain family in a certain village about whom we have prayed a lot, yet still they do not know Christ. We know of a certain man, living quite near, who listens, admits that the Message seems true to him, yet he cannot break the bonds of caste. We know of a certain woman who knows and seemingly understands the meaning of the Gospel, yet she continues to practise witchcraft. So we could go on giving instances, and wishing very much that we could give as many of people who have come through and accepted Christ.

A woman that was here two weeks ago in the maternity ward had everything wrong with her that could be wrong, and the baby was already dead. I knew her relatives, knew how they had almost accepted Christ, then turned from Him. They took the woman home and she died the same day. A group of us went out to the home a few days later, and they were all very sad. We wanted to comfort them, but what could we say apart from words of sympathy! Her husband told us how they knew now why she had died—when they burned her body, one piece would not burn, so there must have been an evil spirit in there. Somebody had put a curse on her. Their lives are bound up with fears of just such things happening. That is their heritage—and ours is that nothing in heaven or earth can separate us from the love of Christ, through Whom we can live triumphantly in every situation. May we sing His praises with a fuller, truer heart this year, and know more and more of the blessings of this new life.

## News of the Church in China

SOME interesting news items concerning the Church of Christ in China, sent out by Dr. A. J. Fisher of the North American Advisory Committee (January 31st):

— The Presbyterian Church of Victoria, Australia, is contemplating taking a share in the work of the Church of Christ in China. Their Foreign Missions Committee has voted favourably on this step and they expect the General Assembly to approve it at the meeting in the spring. Their former missionary work in Korea has been closed. A number of missionaries with experience in the Korea field have already applied for service in China. In fact, they are already studying the Chinese language. This will be a welcome addition to our co-operating churches.

— The new church at Kunming: " 'Caught in the backwash of war' is an expression which usually connotes misery, if not acute disaster. But for Kunming, China, it means anything but disaster. Crowds of people 'refugeeing' from East China have moved into the city for the duration. Many of them being Christian were not willing to wait out the war without an adequate worship centre. So to-day a beautiful little chapel has been erected at a cost of $1,000,000 (National Currency). It has seats for 120 people and has room for another 30 chairs. A small double residence is under construction; the pastor, Dr. T. K. Chow, a graduate of Cambridge, England, and a friendly, fine-spirited man, will occupy one half, while the missionary co-worker will live in the other half." (From the *Church Times.*)

A missionary transferred from another area writes: "The Church here is a joy and an inspiration. In all our years in China, I think I can truthfully say, we have never enjoyed our work more. The finance committee has just 'upped' the monthly budget to $70,000, $60,000 for the needs of this church and $10,000 for missionary work in the tin mines and among the tribespeople. The choir is one of the best I have heard in China. They are led by a young Chinese from the American

Consulate. Two weeks ago they went to one of the hostels (U.S. Army) and sang at evening service. It certainly impressed the fellows to hear a Chinese choir that reminded them of the music in their own churches at home. They were working on "The Messiah" for Christmas. Every Tuesday morning the Workers' Group get together for prayer, discussion and planning."

It must be remembered that very few of the members of the Kunming church are local people. They come from Peking, Shanghai, Canton, and other large centres. But both missionary and national Christian leaders are about the business of building a strong supporting body in the local constituency, which having caught the vision of Christian service will be impelled to follow it.

—"Dr. Tsui (General Secretary of the Church of Christ in China) told a rather interesting little story. This summer when he was in Kweichow province he visited a little church among the tribespeople. It was at the little town of Chiuchow, where we have a little Christian community of about twenty members. The people are very poor but they are filled with real enthusiasm for their church. They particularly love music. On the day that Dr. Tsui was with them they made a request for a baby organ. Dr. Tsui felt this was an impossible request for such a little church group, so he discouraged them in their appeal. That evening all the members of the church came as a delegation and again placed before him their request for an organ and promised to help purchase it. They asked for the approximate price and Dr. Tsui said that it would cost at least $30,000 (N.C.). The little band of Christians said, 'All right, we will pledge $10,000. Can the General Assembly provide the rest?' Dr. Tsui was overwhelmed with what they were willing to subscribe and deeply moved by their willingness to give. He could not refuse, although he did not know where he would find the balance. On his visit to Kunming he mentioned this incident to a friend, together with the two other needs, for a playground at our church at T'ungtze, and for a small piece of property needed for our primary school at Huishui. The friend immediately signed a cheque for a hundred thousand dollars. The Christians in Chiuchow have their organ and the properties have been bought at both T'ungtze and Huishui. Christians rich and poor are interested in their Church and during these dark days of disintegration we are thankful for the Christians who point the way to a new society."

— (From a letter from Dr. Tsui). Although we are facing perilous times and there are many discouraging signs, nevertheless we rejoice in the many evidences of genuine loyalty to the Church. The following is a letter from a member of the Kunming Church, Mr. Stacy Way:

"For some considerable time past I have been noticing with pain that pastors of churches in China are very insufficiently paid. It appears that the general attitude of a congregation is that their spiritual leader and guide, of all men in the community in which they live, is destined to live from hand to mouth while so much is expected from him in return. As a result, the poor man suffers silently and meekly, and however inadvertently, spends a good portion of his time and energy worrying over his worldly burdens instead of concentrating on spiritual affairs and shepherding his flock. I say this from personal and intimate experience and believe that I am hitting upon the truth of a subject rarely touched upon in public discussion.

"Enclosed herewith please find a cheque on the Central Bank of China for $10,000.00 as my monthly contribution for May 1944, toward the estimated expenditure of CN$30,000.00 for our Church. The condition I would suggest, rather than stipulating, is that 50% of this money be turned over to the pastor in the form of an allowance, in view of the ever-soaring cost of living, in addition to the regular monthly salary he is receiving at present. I shall make due adjustment accordingly, if the depreciation of the value of currency continues.

"I pray that the Lord's blessing may rest constantly upon our pastor and every member of our beloved Church."

— Our heart goes out to all those who have had to flee from their homes before the Japanese military invasion. The recent invasion in Honan, Hupeh, Hunan, Fukien, and Kwangtung covers areas where the Church of Christ in China has a large number of churches. With the exception of Szechuan Synod all our Synods are now occupied except for a few spots here and there. The missionaries who found themselves in the areas affected by the recent push have mostly been evacuated. We know of some of the Reformed Church of America in parts of Free South Fukien, and some English Presbyterians in East Kwangtung. . .

Schools have had to pick up and move, hospitals have had to evacuate and set up elsewhere, churches will be occupied by military. Some of the Chinese will trek on further west, some will stay and suffer indignities from the military invaders, some will die by the wayside. Most of them will meet the challenge of a new adventure bravely and fight more desperately for home, for country, and for freedom. What a world of tragedy is being enacted right before our eyes! Let us pray for them.

# Prayer

ALMIGHTY God, the Giver of every good and perfect gift, we bow before Thee in deep humility and with contrite hearts. We are unworthy to approach Thee, but Thou hast bidden us come as children to their father, and so we draw near unto Thee with confidence and joy.

We thank Thee for all the undeserved blessings that are poured out upon us daily. Help us to be faithful stewards of Thy gifts, remembering that to whom much is given, of him shall much be required.

Grant us, at this Easter season, a renewed sense of the greatness of Thy love for mankind in the sacrifice of Jesus Christ, Thine only Son, who gave His life for us.

We pray Thee to forgive our coldness and indifference. Make us strong in faith, willing to go wherever Thou dost lead us, knowing that no sacrifice on our part is to be compared to the love Thou hast shown for us.

We thank Thee for the precious written Word in which Christ is revealed to us. Quicken our zeal in carrying out His command, ''Go ye, therefore, and teach all nations.''

We would pray for the many who have gone forth in Thy name to lands far from their homes. Bless, O Lord, their efforts as they tell of Thee to the people of China, India, British Guiana, Africa. We pray, too, for the many others who are Thy ambassadors in the homeland, in cities, towns, and lonely places. May they see the reward of their labour, assured that Thy word will not return unto Thee void, and that the faithful presentation of the truth as it is in Christ Jesus will bring results in Thine own time.

These petitions we present in the precious Name of our Saviour, Jesus Christ. Amen.

## Galilee

By Galilee I walked one day,
'Twas peaceful and serene;
Spellbound I gazed o'er hill and lake,
For here my Lord had been.

Here at this spot, perchance, He'd stood
And asked St. Andrew then
To quit his calling, follow Him,
And thenceforth fish for men.

And on that hillside, midst a throng
Of folks like you and me,
He'd shown them, if they copied Him,
How changed their lives could be.

Two thousand years too late was I
To join that throng, and look
On His dear Face, or hear explained
The mysteries of God's Book.

Yet not too late—I left refreshed
In thought and faith by Thee;
Grant, Lord, that I may always feel
The spell of Galilee.

—Cpl. W. W. Tweedie, in *Other Lands.*

# A Service of Worship for the Easter Meeting

*(Prepared by Miss Elsie Mathieson)*

BLESSED be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead.

Let us sing to His praise Hymn 638—Blest be the everlasting God.

In the accounts of the resurrection we notice how often the disciples have to be reminded of what their Lord had said—Ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. He goeth before you into Galilee: there shall ye see him, as he said unto you. Remember how he spake unto you, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.—They forgot because they had not believed. So they had mourned and wept. He had to overcome their unbelief. Then they had fulness of joy.

Scripture—Luke 24: 36-53.

Let us sing of His victory in Hymn 214—Christ the Lord is risen to-day.

In joyous expectancy they awaited the promise of the Father. On the Day of Pentecost the Holy Spirit came to dwell in them, and the Church was born. Members of that mystic body everywhere bore convincing witness to their Lord because, as He said, it was not they who spoke but His Spirit dwelling in them.

Let us seek His gracious influence as we sing Hymn 270—Breathe on me, Breath of God.

Prayer: An Easter Prayer—p. 39, *Prayers for Auxiliary Meetings*
A Prayer for Power—p. 13, *Prayers for Auxiliary Meetings*
A prayer for the Witness of the Church

O Lord, we beseech Thee to bless Thy word wherever spoken throughout the universal Church. O make it a word of power and peace to convert those who are not yet Thine, and to confirm those that are. Bless those assembled to hear, and Thy servants speaking unto them. Lord Jesus, teach Thou Thy servants, that they may teach. Sanctify and enable all their powers, that in their full strength they may deliver Thy message reverently, readily, faithfully, and fruitfully. O make Thy word a swift word, that as the rain returns not empty, so neither may Thy word, but accomplish that for which it is given. O Lord, hearken, and do so for Thy blessed Son's sake, in whose sweet and pleasing words we say, "Our Father which art in heaven . . . .

(George Herbert's Prayer before Sermon.)

# What Some Deaconesses are Doing

IT seems rather a long time since we have had much news of the deaconesses and their work in different parts of the six provinces; and theirs is a most important part of the missionary work of our Women's Missionary Society. We are glad, therefore, to be able now to pass on some definite information about what some deaconesses have been doing during the past year in Ontario and Quebec.

Last year was an unusually heavy one for *Miss Iris Munro* of Kirkland Lake. For about six months, owing to the long illness of the Rev. P. W. Graham of Englehart, who had been conducting services in Kirkland Lake as well as in Englehart, the deaconess was responsible for the church services in both places, as well as for visiting and other work during the week. During the first nine months of the year, before the Rev. G. S. Baulch came as minister in October, she took forty-five services, in the two churches, made 485 calls in the congregations and attended 194 meetings. Yet at the end of the year Miss Munro could say: ''The whole work of the congregation for the year has been on the upgrade and improvement in all departments can be recorded.'' Some former members were welcomed back, when some of the families that had moved away returned to Kirkland Lake, as well as discharged service men. More new members were received in the church than the year before, most of them young people joining on profession of faith. The Auxiliary had a good year; the members took charge of all meetings, except the one taken by the new minister. Instead of continuing as two small groups, the senior Auxiliary and the Young Women united to form one Auxiliary. The Women's Association, as a whole and in groups, raised over $1,000; to their three groups a fourth group was added early in the year for young married women, business girls, and teachers. The Sunday School, which grew ''by leaps and bounds'', Miss Munro said, had 157 pupils enrolled and an average attendance of well over 100. The Young People's Society grew steadily, although some boys left to join the forces; for most of the year the deaconess directed this group—until Mr. Baulch took it over. The C.G.I.T., now a Chevron group, did well, too; the 23 members, from 11 to 14 years of age, were ''intensely interested in all phases of their programme''—mission study, knitting an afghan for bombed-out children in Britain, and making scrapbooks for the Navy League; at their mother-and-daughter banquet they put on a little play ''The Waking Church''. They gave $10 to their church, $10 to our Society, and $8 to the Ontario Girls' Work Board. The Mission Band children (6 to 8) were very enthusiastic about their weekly meetings. Two new groups were formed for those beyond the Junior Mission Band age—an Explorer group, under Mrs. Baulch, and a club for teen-age boys, led by Mr. Baulch, who also teaches them in Sunday School; beginning in October with seven members, the club had four times as many at the end of the year.

While all deaconesses give a good deal of time to visiting, *Mrs. Gillespie* gives almost her whole time to it—and those she visits are in hospitals and other institutions in Toronto, although they may come from many different parts of the country. It might seem, she says, that her work would not vary much from year to year—''visiting almost the same wards in the same hospitals, on the same days of the week, and meeting the same desk clerks, porters, supervisors, and even elevator operators''. But the people she visits differ, ''in looks, age, circumstances, creeds, and kinds of diseases—each one an individual physically ill, needing hospital care, and the majority of them needing some one with a 'hearing ear'.'' It seems to her that more patients than before look forward to a visit from a church worker, and that it is much easier to approach them. Occasionally, with a difficult patient, all she can do is to show her sympathy and understanding, and try to leave some message. There was a Christmas box, gaily decorated, for each patient. Jam, jelly, and candy were supplied her by thoughtful friends—several Auxiliaries had ''showers'', so that she might have what she needed for her work. Quilts and other supplies given to some families ''were very acceptable in the long cold winter''. And then there were attractive scrapbooks, stories, jigsaw puzzles, games, beads, etc., from the Mission Bands. Referring to these welcome gifts, Mrs. Gillespie wrote: ''If the women who work so hard quilting and sewing and the little girls who bring in these lovely gifts could only see how much they are appreciated, they would be amply repaid for any effort they have made.''

Another Toronto deaconess, *Miss Marjorie MacKay,* reported a very interesting year, working with the Leaside Presbyterian congregation, helping with the Melrose Park girls' work, and visiting and teaching in the Sunday School at the Weston Sanatorium. The C.G.I.T. and Explorer groups at Melrose Park had a very successful year, and the girls were very enthusiastic. By autumn leaders had been found to carry on the work. At Leaside she did a good deal of visiting among the Presbyterian families, and made a survey of North Leaside. The Sunday School made good progress; the attendance doubled, and a Cradle Roll department was organized. The Mission Band, formed in September, has held weekly meetings in the home of one of the members.

The deaconess also attended the meetings of the Women's Association and before the summer helped arrange for the Leaside Community Vacation School. In August she had "a very happy and profitable time" as one of the leaders at Camp Lorraine on Lake Temiskaming. She has continued to enjoy her visits to Presbyterian patients in the Sanatorium near Weston. The Sunday School, begun last spring, is held every Thursday morning at ten o'clock. Each child receives a birthday present, and at Christmas the Oakwood Mission Band sent them gifts. Older patients also received gifts at Christmas and a card from the Women's Missionary Society. The Rev. D. C. McLelland of Melrose Park Church has been teaching the older children in the Sunday School, and twice during the year had Communion services.

During the past year *Mrs. Fesenko* has been doing a good deal of work in connection with the paper, *Evangelical Truth,* which Mr. Fesenko publishes, at the same time carrying on her regular deaconess work—visiting the people in their homes, the sick in hospitals, distributing clothing and other supplies to needy families, and helping with the organizations. She reports a good year in the Sunday School, where she now has the help of one of the older girls, who teaches a class of little children. There were 32 pupils last year, with over fifty present at the Christmas entertainment. The toys and other gifts from the Supply Department were greatly appreciated. Five of the older Sunday School pupils joined the Church during the year. Following an old custom of their people, a group of their members went out Christmas carolling on the Ukrainian Christmas, January 8th. The $50 they brought in was sent as a contribution from their congregation to the Church Budget. The Women's Association, which met once a month, raised $117.45 during 1944, giving $10 to the Red Cross and the rest to the congregation for the church debt. The mothers and children who spent ten days at Grimsby Camp greatly enjoyed the holiday. More women would have gone, had they been able to get holidays at that time. The fact that the Claremont Day Nursery is held in the Ukrainian Church building helps the work indirectly, Mrs. Fesenko says, as more people come to know of their church through the nursery school. The past year was a very busy and profitable one, and they are very grateful for the kindly interest shown in the mission work among the Ukrainian people.

For the Hungarian congregation in Toronto, too, the past year was a good one, "the most outstanding one in her experience", *Mrs. Steinmetz* says. Much of her time was, as usual, given to visiting in homes and hospitals, calling on newcomers and, when necessary, acting as interpreter for those who do not understand English, and helping with meetings of the various groups. During 1944, 24 new members were added to the congregation, making, in all, 147 communicant members. Two of the men were responsible for sodding the ground around the church, and two others donated a bulletin board. Some members gave $125 to buy 100 new Hungarian hymn books. From voluntary givings more money was received than was raised in other years at the usual bazaar, and ''a substantial sum'' was added to their mortgage fund. Altogether, the givings of the congregation in 1944 were the highest in its history—$1,500 in all being received in free-will offerings. Twenty-five children attended the summer school held each morning in July. During September Mrs. Steinmetz had full charge of the work, when, at the request of the Board of Missions, Mr. Steinmetz went to visit the Hungarian congregation at Bekevar, Sask., which was without a minister. The Young People's Society resumed its weekly meetings in the fall, after being able to meet only once a month because of reduced numbers. ''A new crop of young people, who have grown up in the Sunday School and are now old enough for the Society,'' are carrying on. . . . ''Our people generally are taking a deeper interest in spiritual things and are increasing in willingness'' to supprt their church.

In Hamilton *Miss Allan* continues her work in Knox and Calvin Churches, helping with the organizations for women and young people, and visiting and helping the people in their homes. The fact that many women are engaged in part-time war work still affects the membership of senior groups at Calvin, but the deaconess pays tribute to the faithfulness and loyalty of all members. The senior Auxiliary and the young women's group work well together, which ''creates a bond of fellowship and comradeship that is very beneficial to both societies''. The Young Women, with 35 members, gave $85 to our Society, $11 for supplies, and $304 to their own church. Books were sent to the boys in the services, copies of *Every Day* to 35 of them and to one nursing sister; and a Christmas box to each. During July Miss Allan was at Grimsby Camp, where three groups, in turn, enjoyed a holiday during that month. At Knox Church the senior and Fraser Auxiliaries had an encouraging year, joining for their spring Thank-offering meeting and the ''supply tea''. Both ''went over the top in their givings'', exceeding their allocation. For the second year Miss Allan had monthly evening meetings of her women's Bible Class. The interest is growing among the members. They helped buy the equipment of the new kitchen, bought new hymn-books for the church, sent a donation to the Moose Hall fire victims, and to the Y.W.C.A. for the entertainment of soldiers. They had a ''shower'' for Christmas boxes for the soldiers; and 26 boxes were sent overseas and 22 to various parts of Canada, with a message from the minister in each. Visiting forms a most important part of her work, and for that in these days when there are so many sad homes and burdened hearts, she says, "the Christian worker needs an unshakable faith in One who still reigns supreme". The Knox Mission Band had a busy year, meeting every other Friday; the other week they came for Junior Choir practice. There are 20 members, as many boys as girls, and they have their own officers, who conduct the meetings, the deaconess telling the missionary and Bible stories. The Band gave $10 to the General Fund, and on work days made scrap-books for sailors. "Visiting in the various hospitals and institutions provides many opportunities for service."

At the beginning of October, when Miss Macarthur left Brantford to become Children's Work Secretary, *Miss V. Hamilton,* who had carried on the work for some weeks during Miss Macarthur's absence the year before, was appointed to succeed her as part-time worker at Knox Church and part-time worker under the Co-operating Committee. She has been helping in the Knox Sunday School, leading the Explorer group, visiting the sick and shut-in, helping the Auxiliary, and attending the meetings of the Ladies' Aid. Lately, since another teacher has been found for her teen-age class, she has been taking a course in leadership training with the young women's class. In the co-operative work, new families were visited, and names given to ministers of the various congregations, as well as to interested women. As a result, she has seen families "happily linked up with the church of their choice". Later she was visiting families in the War-time Housing Area. Quite a number of the children from these homes attend the Sunday Schools in the district. An effort was being made, too, to get in touch with the many girls who were boarding in the city, outside of the Residence in the War-time Housing area, who are not linked up with the churches.

During 1944 *Miss Athalie Read* continued her work in Hamilton under the Co-operating Committee of the Churches. At the end of the year she had a record of 1,130 calls made. Most of the families sent their children to Sunday School, and gradually some of the people were becoming interested in attending church services. Eleven families from that district had become interested in the new Presbyterian congregation. Here the Sunday School, which began with about 15 pupils, increased to 70, and a Ladies' Aid was organized. Miss Read taught in that Sunday School and led the C.G.I.T. at St. Enoch's and helped in the Y.P.S. Teen-age groups were organized in two of the churches in the district, and two girls from the Women's War-time Residence were teaching in East-end Sunday Schools. The two Daily Vacation Bible Schools were well attended, the average attendance at one being 100, and in the other, 75. Looking back over the work done, and its possibilities, Miss Read said: ''In such a district every member of the congregation should be a Welcome and Welfare worker.'' At the beginning of this year Miss Read went to Sarnia, where she has been continuing the work begun by Miss Ruby Walker.

In Ajax *Miss Marjory Cunningham* has assisted the minister of the community church in the visiting and in work with young people's and children's groups. Last summer she directed ''inside activities'' at the community playground—the work was similar to that of a Vacation School, with story-telling, craft-work, games and singing for the different age-groups. They had an average attendance of 100. Her principal concern, however, is with the girls who are doing war work at Ajax—getting in touch with them and visiting those she had already been in contact with. Living in the residence herself and taking her meals with the girls, she has more opportunities to see and talk with them. Besides visiting the girls in their rooms, she has set aside certain times, too, when girls can come and talk to her in her room. On Sunday afternoon there is a Fellowship Hour in the residence, ''an hour of worship and Bible study''. They were studying the Gospel of St. Mark; for Christmas prepared three hampers for needy families in the village, and later were making layettes. She assists, too, at the Sunday evening ''Fireside'' in the church, and encourages the girls to attend. She plans special outings for the girls, and on two evenings a week goes with some of them to visit in the homes of the community. From June to September ''Camp Ajax'' was open at Rosebank every week-end for girls from Ajax. Altogether 120 girls enjoyed the benefit of these holiday week-ends. In June, she planned and conducted a ''fellowship trip'' to Niagara Falls for 28 of the girls, and in August planned the same trip for 28 more. At Christmas 25 of them had a very full but carefully planned week-end in Toronto.

In May last, when a new minister came to First Church, Verdun, *Miss Helen Ross* was transferred to work under the Presbytery of Quebec at Sherbrooke, the church there being again without a minister. She at once began visiting in the homes of the congregation and helping in every way she could to carry on the work of the church. In the summer the Rev. A. E. Wright came as minister. During the past months there has been a gradual growth in all departments of the church's life. In September the deaconess called the teen-age girls together in order to organize a Canadian Girls in Training group. The year 1944 was the best, financially, for the women's groups; the Auxiliary exceeded their allocation. In October Mr. Wright began having a fortnightly church service on Sunday afternoon in the Brompton Community Hall, about five miles north of Sherbrooke, and at his request Miss Ross has been taking the younger children who attend into another room to teach them the Sunday School lesson while he is preaching. These services have been well attended.

## New Organizations

### Alberta

**Calgary Presbyterial**—Crusaders Explorer Group, Knox Church Calgary.

### Ontario

**Brockville Presbyterial**—Mission Band, Prescott. Leader, Mrs. Elmer Kingston.

**Bruce and Owen Sound Presbyterial**—Mission Band, Southampton. Leader, Miss Ida Piper.

**Hamilton Presbyterial**—Girls' Auxiliary, Jarvis. Leader, Mrs. Roy Hagerman.

**Huron Presbyterial**—Mission Band, Exeter. Leader, Mrs. Kenneth MacLean.

**Lindsay Presbyterial**—Canadian Girls in Training Group, Lindsay. Leader, Miss McFarquhar.

**London Presbyterial**—Mission Band, Port Stanley. Leader, Mrs. Lorne Wray.

**Orangeville Presbyterial**—Explorer Group, Tweedsmuir Memorial Church, Orangeville. Leader, Mrs. W. Roberts, East Broadway, Orangeville.

**Sarnia Presbyterial**—Canadian Girls in Training Group, Point Edward. Leader, Mrs. J. Ross.

**Toronto Presbyterial**—Explorer Group, Evangel Hall, Toronto. Leader, Miss H. Telford.

## *Spring Festival*

Spring, with her dainty and delicate artistry,
Comes with her bird-song, her cloud-dappled sky,
Reclothing the earth in her garment of Beauty
In myriad shadings, delighting the eye.

Spring, in her whimsy, has stolen the rainbow,
Scattering its pieces broadcast o'er the earth,
Singing her age-old, yet ageless, sweet melodies,
Songs of renewal and songs of rebirth.

—Margaret Connah, in *The Presbyterian Outlook* (Queensland).

# LITERATURE PAGE

**Miss Louise A. Reith**

AS Senior Auxiliaries come to the last two meetings of the 1944-45 study and Young Women's Auxiliaries to the last meeting of the ALL ASIA study, an unfamiliar part of the world opens before many of us and we feel the need of more and more information.

UNFOLDING DRAMA IN SOUTHEAST ASIA by Basil Mathews brings to us information about the peoples in these many lands—Burma, Thailand, Indo-China, Indonesia, Malaya, Sumatra, Islands of the Southwest Pacific, and the Philippines—and tells us how the Christian community has grown and is growing there. Such a story as that of the entrance of the Gospel into Burma gives us a living picture of Christian advance among these peoples. We are reminded of the work done by Adoniram and Ann Judson and thrilled with the story of a comparatively unknown missionary, Ludwig Nommenson, and his heroic work among the cannibals of Sumatra. We are led to think again of John Geddie in the New Hebrides and many others who laid foundations of Christian communities.

In the third section of the book we read of the part played by the Christian Church as preacher, teacher and healer and in providing foundations for new community life among these peoples torn and shaken by war. The stories of the sacrifices they have made in order to help sufferers in other parts of the world put us to shame and emphasize for us the miracle of the universal Church. Obviously ''with increasing momentum the Christian communities of these nations are moving toward the consciousness that they are branches of the Universal Vine''. The late Dr. Wm. Paton once remarked that ''the missionary and the members of the younger Churches are the only Christians today who take the whole of life as the province of religion, in contrast with Western Christendom which has falsely divided life into the secular and sacred''—the stories and incidents about members of the younger Churches as told by Mr. Mathews bring home to us the truth of that statement.

Having looked at the beginnings and at the present, we turn to the closing chapters to try to ''trace the future strategy of the universal Church as the Holy Spirit will guide it and to see what part we can play as 'servants of the divine foresight' ''.

As chapter after chapter unfolds for us the ''drama of Southeast Asia'' we are made aware of the ''momentous perils and possibilities'' which present themselves in this era of change; our interest is aroused and our world is widened as we meet and come to know the valiant band of loyal Christians who dwell in these faraway islands of the Pacific.

UNFOLDING DRAMA IN SOUTHEAST ASIA. By Basil Mathews.... 65c.

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## Auxiliary Page

MISS ELSIE MATHIESON

THE financial statement of the Women's Missionary Society for 1944 is cause for deep thankfulness. It was made possible by the faithfulness of the many who, while responding to new demands, have remained true to previous commitments. Without such loyalty the work we have undertaken could not be carried on.

Every member of the Society should be familiar with its work. To the member of long standing this is not difficult; she promptly fits news items into the general picture. But to the new member—and we should be constantly getting new members—the array of names of fields, stations, out-stations, institutions, and personnel must suggest several jigsaw puzzles jumbled together. It is the Auxiliary's privilege to help her sort them out. Try taking one field or one department at each meeting, giving a concise but definite account of what is being done and the names of the missionaries at work in it. Last year this was presented on the Auxiliary Page in connection with the monthly intercessory topics. We hope you are continuing the practice of definite intercession; it is what our missionaries most earnestly ask of us. You will find the condensed statements still useful. With a glance back over the intervening numbers of *The Glad Tidings*, you can easily bring them up-to-date.

For instance, of the fields from which missionaries have been withdrawn there is no further information; but we know that Formosa's air fields are being bombed, and the article on page 66 of the February 1945 *Glad Tidings* is of poignant interest. The material on Indian Schools (February 1944) can be used as it is with the addition of Miss Lang's report to the Council, p. 410 of the November number. There are new items in connection with the Yunnan Church-Mission-Project. Miss Gibbs returned to Canada in May, and Dr. and Mrs. Shoop have had to leave on account of ill-health; but the beautiful chapel in Kunming has been completed (October 1944, pp. 356-359), and the news in the present number of *The Glad Tidings* is inspiring.

These examples will show that it is a simple matter for the president or for the member conducting intercessions to present a clear, concise picture of a piece of work as it is going on now. It is worth doing. A well-informed member is a working partner.

If at first your group finds difficulty in taking part in the intercessions, try this plan. The president reads each topic, "Let us pray for, etc.", followed by a moment for silent prayer. This will accustom members to thinking definitely in prayer of the needs of the work. The group may then go on to offering sentence prayers.

## YOUNG WOMEN

**Mrs. C. N. Johnston,** *Secretary*

DO you realize what an important year 1945 is for the Young Women's Department? It is twenty-five years since this Department was inaugurated in our Women's Missionary Society. Don't you feel that it is only fitting that we should celebrate this event in some special way?

The Council Executive most heartily approve the plan to hold a Young Women's Conference in Toronto, May 24th to 27th.

In order that all the provinces may participate in this coming event the Council Executive have agreed to pay the travelling expenses of two delegates from each of the Provincials in the Western Division. Every member of a Young Women's Auxiliary is eligible to come. A registration fee of $2.00 will be required from each delegate. Full information has been sent to all Provincial Young Women's Secretaries.

Plans for the programme are well under way and a great deal of time and effort is being spent that it may be both inspirational and practical.

Here are a few of the ideas being considered—

1. That help be given to the delegates in the field of leadership.
2. There will be definite information about our work.
3. Instruction in the preparing and conducting of both study programmes and services of worship for Auxiliaries will be a major feature.

We are hoping to have at least two interesting speakers. An opportunity will also be given the delegates to meet the members of the Council Executive.

I feel sure that even from this sketchy outline you will feel that this conference will really be something worth while, one that you all will want to attend. Be sure and discuss this at your Auxiliary meetings; we are very anxious to have as many groups as possible represented. This is a rally for Young Women that no one who can arrange to attend can afford to miss.

# GIRLS and LEADERS

**Mrs. Harold Keefer,** *Secretary*

*Dear Friends,*

HAPPY greetings from the Birtle Indian School.

Our school is a large brick building with four dormitories, two dining-rooms, one for the children and the other for the staff, two playrooms, three classrooms, a hospital, consisting of two children's wards and a dispensary, a chapel, a kitchen, storerooms and a laundry.

Some changes were made this year. Another classroom was opened for the junior grades and now classes go to school all day, instead of half a day as formerly. We had our Christmas dinner on Christmas Eve. In past years we always had Christmas dinner the day of our concert and also received our gifts that day. This year we got our gifts on Christmas Day.

The Willing Workers, senior C.G.I.T. group at Birtle after a Sunrise Worship Service and breakfast out of doors.

In our school we have Sunday School in the morning and church at night on Sundays. We also go to the chapel three times a week for chapel service, where we sing a hymn, then Mr. Webb reads the scripture lesson, followed by the Lord's Prayer. Sometimes the older pupils lead this service.

The craft work we do is Indian things, such as rugs, beadwork, also other little things. Last year we made Indian puppets, too.

There are three groups in our C.G.I.T. and twenty-four members. Mrs. Webb is the leader in C.G.I.T. She has a group. The other two leaders are Miss Benner, our nurse, and Miss Gadd, our boys' matron.

Our social activities. We had a corn roast soon after school was open. We had a Hallowe'en party and a skating party. We had our skating party not very long ago. We sure had a swell time skating.

In our group we are studying the Book of St. John. Every Monday we do one chapter of the book. The one who is faithful in doing the lesson will get a present when the Gospel is finished. In November the C.G.I.T. conducted a Peace Service on Sunday night. We held our Vesper Service in December.

I thank the W.M.S. members who make it possible for us to have good times.

Yours truly,

ESTHER HANSKA.

NOTE: Esther is a Sioux Indian, whose home is on the Birdtail Reserve near Birtle. She is fifteen years old and is in grade VI. When she came to the Birtle Indian School in August 1938, she had to learn English before she could go on with her studies. She is fond of school, and was very glad when she could go all day. As her home is so near, she can see her parents nearly every Saturday.

## MISSION BANDS

**Mrs. W. N. Ferguson,** *Secretary*

*Dear Leaders of children:*

THIS month we thought you might enjoy some of the gleanings Miss Macarthur brought from her visits to Presbyterials. We are also answering some questions that we feel are of general interest.

— One leader uses pictures of children to paste on mite-boxes for use of Mission Band Home Helpers.

— In one scattered congregation they have one Band, but the members are divided into several groups, which meet in the homes in their own districts.

These same groups make their own attendance cards, mark their own attendance on them at each meeting, and keep them at the end of the year.

— We heard of a Band that has a row of nails on the wall of their meeting room. Under each nail is a member's name and a large question mark. When the child comes in, he hangs a snapshot of himself on his nail. This covers the question mark. If a member is absent, the large question mark stands out and the leader makes a point of finding out why Johnny is away.

—Have you made your Peace Thanksgiving Fund bags? And have you written copies of the verses? One leader tells us they sing the two stanzas to the tune of "Onward, Christian Soldiers", repeating the first stanza as the chorus. This Band intends singing it at each meeting, so that they will remember to count their blessings.

—From the Niagara Peninsula comes the suggestion that the children make souvenir memo-books to give to their parents at the closing exercises in June.

—How about an attractive offering-box? Here's a good idea that comes from down Ottawa way. Paste a coloured aeroplane on cardboard coloured blue and white. Print the number on the 'plane "1945"; the 'plane's name is "Mission Bees", or whatever your Band is called. A slit in the cockpit lets the offering into a candy box attached to the back.

This leader goes on to say, "We post up the name of our port of call each day we study the Pacific."

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Now to answer the few queries that have come our way.

—What do I do if I want a Junior Membership certificate for my Band?

Write to your Provincial Life Membership Secretary (in Ontario, to the Presbyterial Life Membership Secretary), asking her for the certificate (or certificates) you require. Do not send the money, but enclose in your letter a signed statement from the treasurer that the $5 for each certificate (or seal) that you are asking for has been paid. When remitting the offerings in the usual way to the Presbyterial Treasurer, mention the fact that a certain amount was for one or more certificates or seals.

—Where do I send Sunday School papers or cards our Band has collected?

Send or give these to your Auxiliary Library Secretary, or ask her for the address of some one who could use them.

Have you a question you would like answered? Send it along.

Have you a suggestion the rest of us could use? Please send it on, too. We shall be glad to hear from you.

Sincerely yours,
—*Margaret W. Ferguson.*

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## Provincial Annual Meetings

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| **Alberta** ................................ | April 4th, 5th, 6th |
| **Ontario** ................................ | April 9th, 10th, 11th, 12th |
| **Quebec**—St. Andrew's Church, Quebec ..... | April 17th, 18th |

# PROVINCIAL NEWS

## ALBERTA

MRS. J. H. WILLIAMSON, 811 12TH AVE. W., CALGARY, PRESS SECRETARY

CALGARY Presbyterial—The annual meeting of the Presbyterial opened in Knox Church with a prayer service, led by Mrs. C. E. Jamieson. Prayers were offered for the various phases of our work at home and abroad and for our nations at war. The following afternoon and evening the meeting was held at Grace Church, with Mrs. R. L. Freeman presiding. Mrs. J. H. Jamieson, who retired this year after thirteen years as treasurer, reported that the allocation of $1,800 was exceeded, a total of $1,987 having been raised for missions. Mrs. Freeman told of the successful year they had had in 1944 and urged a greater effort in extension work. Mrs. C. Allen reported that 66 Home Helpers had small children and could not attend the meetings but had contributed $150 to missions. It was decided to give voluntary contributions to aid in raising $30,000 for the Peace Thanksgiving Fund. Dr. F. S. Morley installed the officers.

F./L. the Rev. M. S. Blackburn was the speaker at the evening meeting. Although he had been only three months in the field, he found the churches making progress, quite a number no longer needing financial assistance from the Board of Missions. He spoke of the difficulty of getting leaders, and praised the work of the deaconesses who were carrying on in the absence of men. Madame R. Molnar conducted the devotions. Miss M. McLagan reported 13 girls' groups in the Presbyterial, with 184 members; they gave $22.00 to the Women's Missionary Society and made layettes, packed hampers for the sick, and sent Christmas parcels overseas. Calgary, she said, had one of the most active C.G.I.T. departments in Canada, but new leaders were needed. The Young Women's groups, Miss M. Smart reported, had raised $324 during the year.

Knox Church Auxiliary, Calgary, has started the new study book on Christian Literature, Mrs. J. Williamson giving the introduction.

**Edmonton Presbyterial** held its 31st annual meeting in First Presbyterian Church on January 30th. Mrs. J. C. Ihde, Killam, and Miss Isobel Young, Presbyterian church worker at Vegreville, were the out-of-town delegates. Mrs. MacBeath Miller spoke on the Peace Thanksgiving Fund. Miss Margaret Reith reported $1,356 for the General Fund, an increase of $66 over last year's contribution. All reports were very favourable. Great interest is being shown in the Explorer groups. Mrs. D. Thornton spoke of the C.G.I.T. groups and the splendid training the girls receive, fitting them to be good Christians and good citizens.

Mrs. C. Oscroft, Miss Isobel Young, and First Church Y.W.M.S. members were in charge of the devotional services. Mrs. W. A. McFarlane led in a memorial service for Mrs. Frances Lowes and Mrs. W. E. Wilson.

At the dinner meeting in the evening Mrs. H. O. T. Burkwall showed coloured slides of the Jhansi field, and Miss Cora Sutter, slides of scenes in

Alberta. Mrs. D. C. Thornton, Executive Secretary of the Edmonton C.G.I.T. Board, was the guest speaker.

**Red Deer Presbyterial** — At the February meeting of the Carstairs Auxiliary Mrs. H. Robinson gave a splendid introduction to the new study book on Christian Literature. She also used material obtained from the British and Foreign Bible Society.

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## BRITISH COLUMBIA

MRS. W. BARLOW, 149 W. 5TH ST.,
NORTH VANCOUVER, PRESS SECRETARY

VICTORIA Presbyterial—Representatives from Nanaimo, Duncan, Port Alberni, Sooke, and other Auxiliaries, as well as affiliated groups, attended the Presbyterial's 31st annual meeting, held in St. Andrew's Church. The theme of the meeting was ''Faith Conquers''. Mrs. J. A. Kennedy presided.

The Victoria Chinese Auxiliary, with 18 members, had an interesting year; they sent $50 to the General Fund, and $35 to the Medical Aid for China Fund. The Erskine-Gorge Auxiliary had the best year in its history; $82 was sent for the General Fund and $40 for the Supply Fund. Miss Gertrude Scott spoke of the Chinese Work; about 35 children attended during the year. Miss Ellen Douglas, the guest speaker, told of the work in India, where she had spent over ten years as a missionary. ''The day of Christian Missions is just beginning to dawn'', she said. She urged the people at home to pray for the work; the responsibility does not all rest on those who are on the fields. More workers are needed. The sum of $1,375.54 was sent to the General Fund in 1944. Mrs. R. H. Dickson was elected president.

**Westminster Presbyterial**—The Presbyterial annual meeting, held in the Vancouver Heights Church on February 13th, was very well attended. Mrs. W. J. Murdoch presided.

Miss Constance Brandon, International Secretary of the World Dominion Movement Inc., spoke on ''Immortal Tidings in Mortal Hands'', referring to missionary work in Norway, and the people's loyalty to the Church. Miss Ellen Douglas told of the worth-while work being done in India, speaking especially of the spiritual freedom the peoples of India have gained through the Gospel of Christ, which releases them from pagan superstitions and the agonizing fear of evil spirits. Although India is going through its darkest moments, she said, the work of the Church of Christ is most encouraging, and we must take heart, and not fear, but remember that the possibilities are much greater than before. The Rev. L. MacKay, the Presbytery's Convener of Young People's Work and Sabbath Schools, asked the women to consider the need of teachers in the Sunday Schools and to help in this very necessary work. He reminded them that ''when things are at their worst, Christians should be at their best''.

Miss E. Vincent of the Children's Centre gave an outline of the work carried on there. Her report was encouraging and showed the progress made. Mrs. Murdoch spoke on the Peace Thanksgiving Fund. During 1944 $3,600 was raised for the widespread work of the Society.

The officers were installed by Mrs. W. G. Gourlie, Provincial President. New officers: Mrs. H. G. Marsh, Girls' Organizations Secretary; Mrs. J. Blott, Mission Band Secretary.

At the Thank-offering meeting of St. Andrew's Auxiliary, New Westminster, Barbara Constance Anne McKay, aged 15, was honoured by the members for her perfect attendance for five years and her splendid leadership in Mission Band. She is in her second year in the C.G.I.T. and is showing great promise in her church work. Mrs. W. J. Murdoch, in an informative report of the Council meeting, showed the extensive work done by our Society.

### MANITOBA

MRS. W. S. NAIRN, 523 S. VICKERS ST., FORT WILLIAM, ONT., PRESS SECRETARY

WINNIPEG Presbyterial held its 31st annual meeting in the Norwood Church on January 31st and February 1st. Devotions were conducted by the Selkirk Auxiliary. Mrs. J. P. Duffin, who presided, spoke of prayer as the greatest weapon with which to combat evil influences; she gave figures to indicate the spread of Christianity in other parts of the world, stating that many converts are preparing to carry on missionary work in their own lands; the post-war period will be a testing time for them, and we should pray fervently that their efforts will not be in vain.

The treasurer reported that the allocation of $1,500.00 had been reached, and the secretaries told of progress made in the year's work. Under the leadership of Mrs. G. C. Maclean the Norwood Mission Band sang and recited several selections.

The special speaker, Rev. A. F. Willis, a ''padre'' recently returned from Freetown, West Africa, told of his work there with the Merchant Marine and members of the armed forces in the area. They were very grateful, and he considered it a great privilege to serve them. An unexpected and very welcome visitor was Mrs. C. Le Cocq of Fort William, who spoke briefly.

At the supper hour Mrs. Wm. Jervis welcomed the guests, who included members of the Presbytery. The evening meeting was under the direction of the Presbytery, the Rev. P. J. MacSween and the Rev. E. F. Dutcher taking part.

The following morning an address was given by Miss M. Quickfall, a 1943 graduate of Toronto Bible College who is stationed at Gonor. Mission work, she said, presented a challenge from the youth of isolated districts of the province. She had organized Sunday Schools, Mission Bands, prayer meetings, and church services for young people and adults. Language difficulties in some settlements, weather conditions, lack of adequate transportation, and many other problems had to be contended with, but the cooperation of the people helped greatly in overcoming all difficulties.

Mrs. H. H. Dunwoody conducted the election and installed the officers.

The closing address was given by Mrs. A. M. L. Long on ''Work Well Done''.

### ONTARIO

MRS. J. R. HILL, 250 COOPER STREET, OTTAWA, PRESS SECRETARY

ANNUAL Meeting: April 9, 10, 11, 12, Calvin Church, Toronto. Delegates—Board of Management and Presbyterial Presidents and Corresponding Secretaries. Billeting, Miss M. G. Oster, 14 Graham Gardens, Toronto 10.

**Algoma** Presbyterial met in Sault Ste.

Marie, Mrs. D. M. Hagan, presiding at the meeting. Mrs. Allan, of the Salvation Army, gave an address on ''Co-operation''. The Rev. W. S. Wadland conducted the opening devotional service, and the Rev. L. H. Fowler installed the officers.

**Barrie** — ''Looking Forward with Prayer'' was the theme of the annual Presbyterial meeting, held in Barrie, at which Mrs. C. W. Maitland presided. Highlights of reports included an oversubscribed allocation, a new Young Women's Auxiliary in Collingwood, and two new Mission Bands in Bradford. Midland Mission Band won the banner for attendance. Mrs. A. W. Pae spoke of the work in India and British Guiana. The Peace Thanksgiving Fund, she said, might make it possible to secure trained teachers and leaders among the East Indians. Mrs. N. R. D. Sinclair reported an increase in the number of Home Helpers.

**Chatham**—The theme of the Presbyterial meeting, held in Windsor, was ''Peace''. Senior and Young Women's Auxiliaries, also *Glad Tidings* subscriptions, had greatly increased. Mrs. W. E. Stauth presided at the Young Women's session, members conducting the service of worship. Mrs. M. S. Fulton used the flannelgraph to illustrate the story of the Prince of Peace. ''There is a wide avenue of service in the Women's Missionary Society'', Mrs. H. C. McKellar stated, ''a pledge to keep, an aim—to give the Gospel of the Prince of Peace to the world''. Mrs. D. McLaren presided.

Mrs. H. A. Edwards spoke on ''Orphaned Missions'', and Mrs. A. Hoyles on ''Peace Thanksgiving'' at the Auxiliary meeting in Dresden.

**Hamilton**—Mrs. D. Munro presided at the Presbyterial sessions. ''On Fire for God'' was the subject of a challenging address by Mrs. R. Moynan. While many showed strong feeling over secular affairs, she said, they were strangely quiet regarding their Christian faith; and she quoted a saying of her father's, the late Dr. Goforth, ''May God save people from being dummies!'' In her address Mrs. A. W. Pae gave an outline of the Society's work at home and overseas, especially from the standpoint of Christian literature. Mrs. H. C. McKellar brought greetings from the Provincial. A large increase in givings was reported. The new treasurer is Mrs. A. D. Poole, Hamilton.

**Kingston**—The Presbyterial sub-executive, meeting in Belleville, accepted with regret the resignation of Miss A. L. Fowler, who has been treasurer for many years. Miss Nesbitt of Kingston was named to succeed her.

**Lindsay** Presbyterial met in St. Andrew's Church, Lindsay. The resignation of Mrs. J. B. Ross, Recording Secretary for 25 years, was accepted, Mrs. N. Marks and Mrs. G. A. Lucas expressing the Presbyterial's warm appreciation of her faithful and efficient service. Beaverton Mission Band won the award. Miss Lily Macarthur was the special speaker. Mrs. J. Brabazon reported that the allocation had been exceeded. Miss Margaret Oliver was re-elected president.

**London**—Belmont Auxiliary paid tribute to the memory of the late Mrs. Erle Taylor, a beloved member. As president of the Auxiliary, member of the choir and of the Sunday School staff, her influence was widespread. In her short life she accomplished much.

**Ottawa**—It was indeed a ''Challenge

for the New Day'' that Mrs. H. C. McKellar gave in her address at the annual Presbyterial meeting. Her clarion call to return to the service of God in the home and the church found an echo in the resolutions submitted by Mrs. Robert Johnston, who urged the renewing of the family altar and the use of *Every Day* in personal devotions. Mrs. Harcourt Emra presided, with Miss Evelyn Reid in charge of the Young Women's session, and Mrs. A. G. Cameron during the Auxiliary reports. Mrs. A. Phillips presented a fine financial report; referring to it, Mrs. C. H. Thorburn, O.B.E., spoke of the generous contributions of Mrs. J. R. Hardinge of Coe Hill. Mrs. J. R. Hill was in charge of the Question Box. Mrs. McKellar installed the officers, Mrs. A. Ian Burnett offering the prayer. Mrs. Emra was re-elected. New Secretaries: Mrs. Gordon Murchison, Assistant Mission Band; Mrs. Gordon McJanet, Home Helpers; Mrs. Grant Hill, Supply; Mrs. Beverley Thorburn, Literature; Miss Jean Grant, *Glad Tidings.*

**Paris** Presbyterial held its annual meeting in Central Church, Brantford, with Mrs. George Gibbs in the chair. Greetings were extended by the Rev. John Kelman and the Rev. J. R. Esler. Mrs. E. C. McCullagh, speaking to the splendid reports, said she was pleased to notice in every department a word of criticism, with a desire to better conditions; when we are content with the conditions of things, then we are dead, she said. Mrs. Laing was presented with an Honorary certificate and pin. Mrs. John Kelman is the new president.

**Sarnia** Presbyterial met in Paterson Memorial Church, Sarnia, Mrs. R. S. Burnham presiding. Splendid reports were presented. Miss Margaret Webster told of her work among the girls. Addresses were also given by Miss A. Read, deaconess, and Mrs. C. H. McDougall. After the election Miss Webster conducted an impressive installation service.

**Stratford**—At its Golden Jubilee meeting Milverton Auxiliary welcomed four charter members — Mrs. Charles Neilson, Mrs. B. Denyer, Miss E. Riddell and Mrs. A. Dowd, who received golden roses from the Jubilee bouquet. Letters were read from members and officers unable to be present. Mrs. R. Moynan spoke on ''Memories''. Milverton mourns the loss of a beloved member, Mrs. A. F. Clark of Burns Auxiliary, an honorary member of the Society, a Presbyterial officer for many years, an Auxiliary officer, and a keen worker.

**Toronto**—With a well prepared programme, a galaxy of speakers, and their allocation exceeded, the annual Presbyterial meeting was a time of inspiration and information. The Rev. E. Foreman, bringing greetings from Presbytery, spoke of Scotland's contribution to our Presbyterian Church in Canada, and of the missionaries sent from there.

Capt. J. Y. Fraser, speaking on ''Why I believe in Missions'', said, ''One has only to compare the lands untouched by the Gospel with those where it has had free scope to be convinced of the value of Christian Missions''. Mrs. D. Strachan outlined plans for the Peace Thanksgiving Fund. Mrs. C. H. McDougall emphasized Young Women's work, and Miss J. F. Lang gave an address on the Mission to Indians in Canada. A presentation was made to Mrs. W. M. Hall, the retiring President. She is succeeded by Mrs. Robert Moynan. The officers were installed by Mrs. J. G. Inkster.

## QUEBEC

Miss Mary Greig, 2168 Paris St., Montreal, Press Secretary

MONTREAL Presbyterial — Reports submitted at the annual Presbyterial meeting, held recently in Knox Crescent Church, Montreal, showed steady endeavour along the various lines of work of the Society. Mrs. R. A. Kerr presided.

Thirty-three Auxiliaries were reported, and, in all branches, a total membership of 2,836. This is an increase over last year. The financial statement showed that $14,162 had been sent to the Provincial Treasurer, more than the allocation of $14,125. The Welcome and Welfare Department reported activity in meeting and welcoming newcomers, and endeavouring to extend a special welcome from the church to war brides arriving in Canada. Names and addresses of twenty-seven Presbyterian brides were forwarded from the Eastern Division's port worker at Halifax. The war services committee arranged entertainment in homes of members and friends for members of the Women's Divisions of the Army, Navy, and Air Force.

Mrs. A. W. Pae, of Toronto, in her address at the afternoon session, dwelt on the value and importance of Christian literature. The demand was great: from India and from China, where the Church of Christ has risen ''out of the smoke and turmoil of seven years of war''; and at home there was need for Christian literature in their own language among different racial groups. Hymn-books and a paper in Ukrainian were being published in Toronto.

At the evening session, the Right Rev. A. C. Stewart, Moderator of the General Assembly, bringing greetings from that body, commended the work of the Women's Missionary Society throughout Canada. He told of his tour of churches through the country; the loyalty and service of the people had been an inspiration, he said. He spoke of monuments in different parts of the country erected to the memory of early ministers who had laid the foundation of the church in these communities. There are still areas in Canada without church privileges, and he urged men and women of the Church to endeavour to extend its work. We can meet every request, if we feel that we are ''workers together with God'', he said.

The Young Women's Rally was held on Monday evening, with Mrs. Norman Dunlop in charge. Mrs. Pae urged the young women to be preparing for the future, when the responsibility of the Women's Missionary Society would rest with them. Auxiliary reports showed increasing interest. New supplies to the value of $413.10 were prepared and $177 in cash given to the Supply Fund. The membership now stands at 428, 378 active and 50 Home Helpers. The objective of $2,200 was exceeded by $19.52, an increase of $219.09.

## SASKATCHEWAN

Mrs. G. J. MacDonald, Assiniboia, Press Secretary

MOOSE JAW Presbyterial—The Auxiliary of Knox Church, Moose Jaw, held their January meeting at the home of Mrs. D. M. Craig. The speaker was

Miss Ruby Walker, deaconess in Regina, who took as her subject, ''Doors''. The door had been closed on the old year, she said, and the door of the New Year opened with high hopes. The doors of opportunity are always open, and we must open the door to prayer, to be strengthened in the essential work of Christ. Mrs. Shaw, on behalf of the Auxiliary, expressed their appreciation of Mrs. Craig's faithful and efficient leadership as president during the past twelve years. Mrs. Craig thanked the members for their expressions of love and loyalty to her during these years and for the gifts received on her retirement.

## TREASURER'S STATEMENT

***January and February, 1945***

RECEIPTS:

| | |
|---|---|
| Chinese Beginners and Primary Department, Cooke's Church, Toronto | $ 10.00 |
| Mrs. Wallace, Toronto, ''Happy Childhood Magazine, China'' | 1.00 |
| Lucknow Church, ''Miss Dorothy Douglas, British Guiana'' | 65.00 |
| A Friend, ''Christian Literature'' | 10.00 |
| A Friend, given through Evangelical Publishers | 5.00 |
| Income tax | 4.50 |
| Refund on Supplies, Rocky Mountain House Hospital | 272.00 |
| Refund on travelling expenses, Miss Edith Magee | 253.52 |
| Refund on Miss Simpson's ticket | 17.97 |
| Birtle Indian School, Government Grant | 4,458.50 |
| Cecilia Jeffrey Indian School, Government Grant | 5,650.20 |
| PROVINCIAL GIVINGS: | |
| Ontario | 3,000.00 |
| Quebec | 375.00 |
| | $14,122.69 |

DISBURSEMENTS:

| | |
|---|---|
| Hospitals: | |
| Rocky Mountain House | $ 570.00 |
| Weirdale | 20.00 |
| Chinese in Canada | 1,766.50 |
| Indian Schools: | |
| Birtle, Government Grant | 3,418.81 |
| Birtle | 316.64 |
| Cecilia Jeffrey, Government Grant | 5,181.51 |
| Cecilia Jeffrey | 324.98 |
| Mistawasis | 90.00 |
| Saskatoon Residence | 150.00 |
| Supplies | 1,136.32 |
| India: | |
| Bhil Field | 360.00 |
| Jhansi Field | 210.00 |
| British Guiana | 1,952.50 |
| China | 1,960.00 |
| Publications | 1,073.73 |
| Deaconesses | 3,225.89 |
| Organization | 2,266.95 |
| French Work | 161.66 |
| Children's Centres | 576.65 |
| Exchange | 19.36 |
| Christian Literature | 330.00 |
| Insurance | 317.14 |
| Life Membership | 22.15 |
| Grants | 1,700.00 |
| War Services | 943.33 |
| Deputation | 7.10 |
| Administration | 1,186.37 |
| | $29,287.59 |

## RESERVE FUNDS:

### RECEIPTS:

| | |
|---|---|
| Legacy Fund— | |
| Payment on Toronto House | $ 50.00 |
| Estate of Joan Johnston, Toronto | 100.00 |
| Estate of Mrs. Dowsley, through First Presbyterian Church Auxiliary, Brockville, Ont. | 300.00 |
| Interest | 14.58 |
| Special Fund— | |
| Canora Hospital | 512.35 |
| Interest | 95.99 |
| Pension Fund— | |
| Interest | 78.25 |
| Sustaining Fund— | |
| Interest | 162.50 |
| Overseas Fund— | |
| Interest | 60.00 |
| Peace Thanksgiving Fund— | |
| Ontario | 165.00 |
| Quebec | 77.67 |
| Saskatchewan | 40.00 |
| | $1,656.34 |

### DISBURSEMENTS:

| | |
|---|---|
| Legacy Fund— | |
| Chapel in China | $1,000.00 |
| Special Fund— | |
| Legal Charges | 214.97 |
| Overseas Fund— | |
| Missionary's Expenses | 319.00 |
| | $1,533.97 |

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

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The following story appeared in *The Women's Missionary Magazine.* An American soldier, who relates the incident, was going home one day by bus, when at one town an Indian family got on—''father, mother and a youngster with typical dark, sparkling eyes''. When 12 miles farther on, they were getting off at the stop for the Indian reservation, each member of the family—father, mother and son—stopped at the soldier's seat, grasped his hand, and said, ''Thank you''.

. . . The soldier was nonplussed, then inclined to shrug off the incident. Perhaps it was more important than he thought. Indians among strangers are not demonstrative, but this whole family had broken down that reserve to express, in a straightforward fashion, its appreciation for our fighting men. Indians, themselves, have proved good soldiers.

That expression of appreciation came from a race which has not enjoyed the full fruits of democracy as we have, whose forefathers were driven from their ancient homes by our forefathers. Do we understand any more fully that meaning of ''land of the free'' than did that family?

## "We Need the Glad Tidings"

More members, senior and young women, are finding they need the Society's monthly magazine to help them keep up to date on our missionary news. The circulation increased considerably in 1944, and larger orders have been coming in already from many secretaries for 1945. But a good many are still to come. How many could say, as some did last year, "We cannot get more subscribers in our congregation, for everyone takes it"?

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| | |
|---|---|
| UNFOLDING DRAMA IN SOUTHEAST ASIA. By Basil Mathews | $ .65 |
| INTO ACTION. By A. M. Chirgwin | .50 |
| AN ADVENTURE IN CHURCH UNION. The Church of Christ in China | .20 |
| TO-DAY IN MANCHURIA. By T. Ralph Morton | .25 |
| CHRISTIAN WORLD FACTS 1944-45 | .25 |
| SO LIVES THE CHURCH. By Eric C. Rust | .25 |
| GIVE US BOOKS. By Cecil Northcott | .10 |
| THE CHURCH AND CHINA. By John Foster | .10 |
| BHIL FIELD STORIES 1944 | .10 |
| THE CHUHCH IN A CHANGING WORLD. By Basil Mathews | .50 |
| FAR ROUND THE WORLD. By Grace McGavran (Stories for Children) | .65 |
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Renewals and new subscriptions for 1945 are coming in.

Subscriptions run from January to December, and are payable in advance. Individual orders are 50c.; two or more sent to one address are 35c. for each subscription. Send all subscriptions to your Presbyterial *Glad Tidings* Secretary, to be forwarded to the central office. All money orders should be made payable to The Editor of *Glad Tidings*. Write for sample copies to Miss Helen Mackintosh, Editor, Room 800, 100 Adelaide Street W., Toronto 1, Ont.

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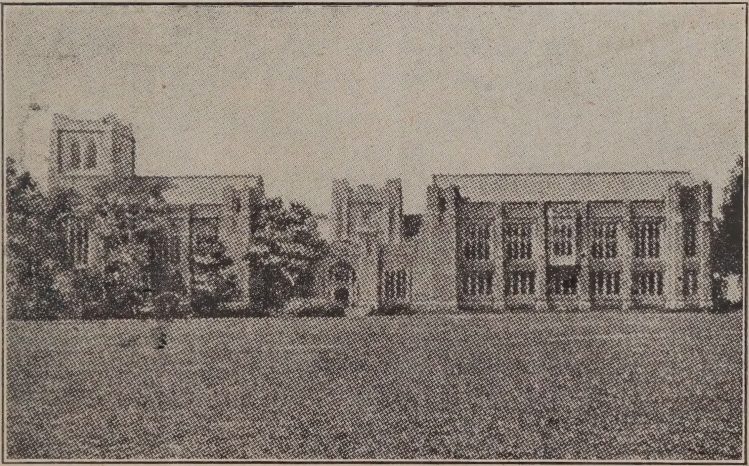
Vol. XXI MAY 1945 No. 5

# THE GLAD TIDINGS



Knox College, Toronto

**The Women's Missionary Society**
**of the**
**Presbyterian Church in Canada**
**Toronto 1**

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# The Glad Tidings

Vol. XXI TORONTO, MAY 1945 No. 5

## Daily Prayer

*O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.*

*Send Thy light into our darkness and guide the nations as one family into the ways of peace.*

*Take away all prejudice, hatred and fear.*

*Give grace to all who serve and suffer because of war.*

*Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.*

*To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.*

*Through Jesus Christ our Lord. Amen.*

## Editorial

### Mrs. W. M. Hall

On March 13th the Council Executive accepted with regret the resignation of Mrs. W. M. Hall, who became a member of the Board last year. Mrs. Hall felt that at the present time she should give her time and effort to the work of the Ontario Provincial Society.

### Miss Cunningham Resigns

Miss Marjorie Cunningham, B.A., who for two years has been doing very fine work at Ajax under the Co-operating Committee, has resigned. Her resignation was to take effect at the end of April, as she is to be married in May. Miss Watson, who will carry on the work during the summer, went to Ajax about the middle of April, in order to be there with Miss Cunningham for two weeks.

## New Appointments Under the Deaconess Department

With the closing of the 1944-45 session at the Missionary and Deaconess Training School it became possible for the Council Executive to make appointments to some fields that had appealed to our Women's Missionary Society for workers. Of the three members of the graduating class, Miss Zena Cavana of Prince Albert was appointed to work under the Presbytery of Calgary at Pleasant Heights, Calgary, where she will assist the Rev. M. C. Garabedian, Miss Muriel Judd of Toronto, to deaconess work at Val d'Or, under the Presbytery of Quebec, and Miss Helen Scott, B.A., of Toronto as regional worker in the province of Manitoba.

In addition, four of the student deaconesses have been appointed for summer work (five months). Miss Mary Shaw of Moose Jaw, who has completed her second year at the Training School, will serve under the Presbytery of Red Deer in the district west of Rocky Mountain House; Miss Barbara Isaac of Stayner, Ontario, at Portage la Prairie under the Presbytery of Brandon; Miss Estelle MacCausland of Tyne Valley, Prince Edward Island, at Sudbury, under the Presbytery of Algoma, and Miss Catherine Watson of Watford, Ontario, at Ajax, under the Co-operating Committee. The three latter have completed the first year of their course.

Miss Scott is to begin work the first of June, the others at the beginning of May.

## Canadian Overseas Missions Council

On April 3rd a forward step was taken by the Canadian Mission Boards with the inauguration of the Canadian Overseas Missions Council, ''to provide a medium through which the Boards and Societies may manifest their essential unity and by co-operation promote the effectiveness of their work''.

While the Foreign Missions Conference of North America deals with subjects of vital concern to all Boards in the United States and Canada, the feeling had been growing that there should be some body in Canada to deal with problems peculiar to the Canadian Boards. The need for this has been especially felt during the war. The decision of the Inter-Board Missionary Conference in February 1944 that the time had come for the formation of a Canadian Overseas Missions Council having been endorsed by the Boards of the Churches, the Council has been organized, with the Mission Boards and the Women's Missionary Societies of the Anglican, Presbyterian, and United Churches as charter members. As all the Mission Boards are directly related to the Board of Directors of the Canadian School of Missions it was decided that the School should be represented in the Council. Dr. A. E. Armstrong, senior secretary of the Canadian Mission Boards, was elected Chairman of the new Council, Mrs. A. R. McMurrich, Vice-Chairman, and the Rev. H. C. Priest, Secretary. Dr. W. A. Cameron and Mrs. J. G. Inkster are also members of the Executive Committee.

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Mr. Pitts, Principal of the Cecilia Jeffrey Indian School sends this item about the School Band, of which they are justly proud.

"The Band are going into Winnipeg on Monday, April 16th, for the Musical Festival. They are entered in three classes. They are to be the guests of the Hudson's Bay Company for a luncheon, of the Sea Cadets for sleeping quarters, and of the W.M.S. Provincial for another luncheon. The Young People's Council of Winnipeg are organizing a concert in the First Presbyterian Church to help with expenses."

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An earlier letter from Amkhut told of Miss Ruth Buchanan being there and arranging for a number of their young men to attend a *Mela* at Ratlam late in February. In an airgraph from Alirajpur (March 1st) Miss Buchanan tells something of that gathering, from which she had just returned.

— The Ratlam Mela was a great experience. It was thrilling to see Indian leaders of the calibre of Yunas Singh of the U.P. and our own K. Yohan-Masih (son of Y. Masih of Indore) shouldering the responsibility of the Mela. They are men that any Church in any land might be proud of. And to see how they *all* worked together to make it a success! The tone of the Mela was clean and strong and sincere and friendly. Our fourteen men from Amkhut were greatly encouraged. Dr. Wilson, Moderator of the United Church of India North, is to be in Amkhut this Sunday.

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In his tribute to the life and work of Dr. Buchanan among the Bhils, the Rev. B. S. Smillie said, as reported by Miss Bessie MacMurchy (April *Glad Tidings*, page 139): "It was probably due, in part, to his influence that so many Christians from that area had entered military service. There are more young men from the Amkhut district in war service than from any other comparable district in Central India."

It is interesting to note that one of the "extras" that makes it hard for Miss Williamson to leave the field during the war, although her furlough is long overdue, is the service she is able to render some of these young men. Writing from Amkhut (January 13th) she says:

"A number of our boys who have gone into the Army have made me their godmother, foster mother, etc., and their allotment comes to me. For others, I receive their money and pay to their families so much each month. If the whole amount went to their families, they would return to find themselves with nothing. One woman who was not receiving anything since her husband went away had me write for her and she has just now received allowance for nine months; there was some error in the roll number of her husband. Another one had not received anything for three or four months; her money was going to another post-office, there was an error of one letter in the name of the post-office. These are only little things to us, but they mean much to them, and just to have the time and patience to help them gets them over difficult places."

Miss Williamson adds: "We have just had a gift of 200 tablets for malaria from the State and another 200 for Sardi. Apparently, supplies are now becoming freer for distribution. This is the first of such donations to be received in my day and we are very glad to get them. They are no doubt being given in other villages through their own officers."

## Concerning Gifts to British Churches

### From Letters Received by Mrs. Strachan

THE Very Rev. John White, D.D., Convener of the War Damage Committee of the Church of Scotland, writes:

—Again I have to acknowledge a very generous action on the part of the Women's Missionary Society of the Presbyterian Church in Canada. I have placed your cheque for £ 89: 9: 8d. at the disposal of the War Damage Committee to be used for a church that has suffered through enemy action.

This gift is much greater than its financial value—great as that is—for it is a most considerate token of the Christian friendship of our churches.

At last General Assembly I reported that 480 church properties had sustained war damage since the outbreak of war; 28 had been totally destroyed, 68 seriously damaged and 384 damaged less seriously. I am glad to say that steady progress in the repairing of these properties has been maintained.

May I say that I had the honour of acknowledging in last Assembly the generous contributions which had come from the churches in Canada and in the United States of America. I can assure you that your deep and practical interest in the affairs of churches here that have suffered is very greatly appreciated, and one and all join with me in thanking you and the members of your Society for your sympathetic thought and action.

* * * *

Dr. S. W. Carruthers, Acting General Secretary of the Presbyterian Church of England, writes under the date of March 2nd:

"Many thanks for your very sympathetic letter of the 14th February.

We are hardly yet able to realize the position. We lost not only Mr. Elmslie, but the Rev. T. W. Douglas James, our Foreign Mission Secretary, Mr. Wright, the Financial Secretary, and the only two other officials who knew the details of the inner working. We are just beginning to get a little order into our temporary office, but the Church is going forward in good heart to re-construction of its work.

Very many thanks for the grant which you enclose. A great part of the courage with which the Church is going forward is due to the sympathy and help of sister Presbyterian Churches. You may realize that your help, though financially not large, is intrinsically most welcome and valuable."

[When radio and press brought the first report of the tragic loss sustained by the Presbyterian Church of England, it was not known how many had been killed besides the Rev. W. T. Elmslie, General Secretary, Mr. James and Mr. Wright; later it was learned that nine members of the administrative staff and the bookroom were killed when a V-bomb fell on a hall where they were engaged in the service of their Church. At the service of remembrance held at Marylebone Presbyterian Church, London, the Moderator, the Right Rev. A. D. Harcus, referring to Mr. Elmslie, spoke not only of his outstanding service to his own Church, but of his growing influence and authority in the wider Church—the Universal Church, which in eighteen months had, he said, lost three foremost leaders in Dr. William Paton, Dr. William Temple, and now the Rev. W. T. Elmslie.]

* * * *

From the Rev. John McCaughey, of the Irish Presbyterian Church:

—I appreciate more than I can express in words your kind remembrance. Please accept and convey to the Women's Missionary Society of the Presbyterian Church in Canada the best thanks of all friends in the Homeland for this further evidence of interest in the folk who suffered in the air raids. Your previous gifts brought much comfort to many in distress.

# Resolutions of the Bhil Council

## Dr. Buchanan

IT is with a feeling as of triumph in battle that this Council records the going forward into the desired haven of Dr. John Buchanan, the pioneer missionary of this Bhil field. For almost 60 years, this warrior of Christ fought in the vanguard of the King's Army in India and he never laid down his commission until he entered into his reward.

Dr. Buchanan was honoured by his Church in Canada; he was honoured by His Majesty the King; but most of all, he was honoured by being the spiritual father of all the Bhil Christians in this field. Here was his pride and joy, the establishment of Christ's Church among the Bhils of this jungle, and in his lifetime he had the satisfaction of seeing his Christian family to the fourth generation.

No eulogy of Dr. Buchanan's life-work is now necessary, as it is a living scene laid out in the wild countryside around the Amkhut district. His consecration and enthusiasm, which he exhibited even in his very last days, will continue to be a source of inspiration to his fellow missionaries in the years to come.

We extend our sincere sympathy to his daughters, Miss Ruth and Miss Edith Buchanan, in their bereavement.

* * * *

## Rev. D. E. McDonald

At this the first meeting of Council since our beloved fellow missionary, the Rev. Duncan E. McDonald, was called to his eternal home, members of Council desire to place on record their own sorrow and their sympathy with all who were near and dear to him.

At our last Council meeting we discussed the possibility of Mr. McDonald's being sent out for another term, and so the news of his death came as a great shock to all.

In his almost 30 years of service in India, Mr. McDonald was our friend and counsellor and, by his home life and in his work, an inspiration and guide to the people among whom he laboured.

We have lost a devoted missionary and a real friend. Our sympathy goes out to his family and friends.

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Resolution of the General Assembly of the United Church of North India: "In a field like India in which the Church is still small and the need is vast, we believe that it will continue to be in God's purpose to call missionaries from the older Churches to work in our midst and the U.C.N.I. will welcome such to a place of service within its fellowship."

—*National Christian Council Review.*

# Dr. Buchanan — An Appreciation

By Dr. Thomas Draper, Vellore, India

*"The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall."* Neh. 4: 10.

I AM writing these lines in a railway carriage as I travel from the land of the Bhils back to my own station in South India. Opportunity has just been given to me to pay a visit to my old station. So rather more than a week back I found myself seated on a motor bus which makes the 50-mile trip daily from the rail head at Dohad to Alirajpur, Central India. Entering into conversation with the Mohammedan driver, I asked about the various friends known to me in bygone years. This man had not heard of the death of Dr. Buchanan; all he knew was that he had lived in Alirajpur till quite recently and that now he had gone, as he thought, to Indore. To finish my journey to Jobat, a mission car met me, and it was from Cyril (one of the Christian community) that I first got the sad news that Dr. Buchanan had died quite recently. For about thirty years I had known him! My first visit to the Bhil country had taken me down that same Alirajpur road, but the journey was then done by tonga. I asked my companion on that occasion, "Is there any mission work being done down at the end of that road?" I was then of the opinion that that could hardly be, as we ourselves seemed to have reached the very edge of civilization. He told me there was a Jungle Tribes Mission, and that the missionaries were Canadians. In my mind I figured *two* jungle tribes, Bhils and Canadians! I was young and no doubt ignorant, but my reasoning was sound. Only those in love with the primitive life and primitive peoples could have remained buried in those solitudes. I believe it was about the year 1898 that Dr. Buchanan, returning from his first furlough, opened the Mission Station of Amkhut. If I am correct, then the work there had been in existence some 16 years before I first met him. My station was Anand, Gujerat, a mission hospital there. Dr. Buchanan was introduced to me and I learned from him that his business was to find some Gujerati carpenters for his building work in the Bhil country. From that time onwards I liked and admired him, and he took a liking for me. He must have done so, for later on he asked me to spend a fortnight in Toran Mal, "where", he said, "you will have a grand time with our young people—we run a Summer Bible school." Characteristically, he gave me a detailed outline of the route I should have to travel to reach the hill station. There was the northern approach through Alirajpur, and then across the Narbadda river, with a final 15-mile stretch of hill climbing; then the southern route, by train to the mouth of the Tapti river, and up the Tapti Valley railway into West Khandesh, with again a long stretch of rough riding and hill climbing, this time from the south. In later years I got to know the geography of Toran Mal at first hand. Toran Mal, indeed, came to mean so much to me that afterwards when I established a Nursing Home in Karachi I gave to it the name of "Toran Mal"! Often I was asked, "What is the meaning of the name you have given to your Nursing Home, and why have you given it?" But it is of Dr. Buchanan and not of myself that I wish to speak. In 1927 Dr. Buchanan asked me if I would consider working with the Canadian Presbyterian Mission as medical missionary in charge of the Jobat Hospital. I was not long in deciding that I would, for, as I have said, I admired Dr. Buchanan. His faith, his courage, his rough exterior, and his warm heart, all made their appeal to me. It was the man, rather than the mission, that I joined, for at that time none of the other missionaries were known to me. I think I see him now—He is up in that mountain retreat, mounted on a young and impatient horse, with his crutch across the pommel of his saddle, for it was after his accident in Toronto. Not many men, I think, at his age would have ridden that horse on those jungle paths with a crutch as a riding stock. To-day (this time by a bridge) I crossed a stream where once we spent a whole night together. He came to me after dusk, "I want you to come to Amkhut. Mrs. Buchanan has had a bad turn." I said, "We are just having dinner; stay and have some." "No", he replied, "we can eat at the other end, let us get away *now*." After seven miles or more on the road the sand in the bed of that bridgeless stream willed it otherwise; we were firmly held, and no amount of persuasion would bring any of the Bhils to our help. None of our own people were near at hand, and before help came from Jobat it was early morning, and breakfast time before we reached Amkhut. Dr. Buchanan was anxious, I knew, but he kept to himself his fears, and Mrs. Buchanan was somewhat better than when he had left her the afternoon before. To-day, too, I have re-visited Amkhut. In May 1935 I spent many hours with him there as Mrs. Buchanan drew near to that river which held no terrors for her. Like the pilgrim in the immortal story, she found good ground beneath the swelling flood and, also like him, she saw the light on the other side.

From such incidents as these that go to make up even now the everyday life of missionaries among the primitive peoples and off the beaten track of modern progress, you will learn how much I was looking forward to seeing him again. I had last met him in the autumn of 1941; he was then the strong man and I was the invalid not expected to recover. At that time also he was sympathetic and cheery. He would have rejoiced, I know, to see me once again in India, fit and strong. It was not to be. On earth I was not to see the ''Burra Doctor'' Sahib again. From the ladies, Miss McConnell and Miss MacMurchy, I learned of his illness, of his wonderful spirit, of his care for the souls of the people, of his latter days, and of his final triumph. From them I learned, too, of Mr. McDonald's death away in Canada. Too few now are the number of my fellow-pilgrims through the wilderness of this world, but two more are added to the Church of the first-born; they have now joined that great cloud of witnesses who, having witnessed on earth a good confession, call loudly to us who remain to carry on in that same faith and trust, and to witness as they did to the power of Jesus in every land and under every circumstance. The text I began with seems peculiarly fitted to this land and our jungle tribes. ''There is much rubbish!'' That is so, as seen by the natural eye, but by the eye of faith there is also seen the precious stones. One other met the despondent words of those days by his splendid rallying call—''The work is great and large, and we are separated . . ., one far from another.'' That is what Dr. Buchanan would say to us here and you over there. Look at the great work, see the precious stones, remove the rubbish of animism and heathenism. The living temple of Christ's Church is not yet complete, nor shall it be till those others of the Bhils yet to be called are gathered in. And now I count it a privilege to have been given this opportunity to add my personal testimony to that of many who have been inspired by the one of whom I have written. His labour of love, work of faith, and patience of hope have been seen by many along the Valley of the Narbadda, that great stretch of jungle which lies between the Northern Vindhiyas and the Southern Satpuras. Can you see it? Will you work and pray and give for it? That would be what he would say.

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They caught His vision of His ''other sheep'';
With Him they sought for them in every land,
That they might hear His call and, freed from fears,
Might follow Him, their Shepherd, loving, kind.

That all the world the love of Christ might know,
Their prayer; to sacrifice for that, their joy.
Those years of loving service challenge still
To lift their torch and carry on.

—*Women's Missionary Magazine.*

# The General Board of Missions

## *Some notes from the March Meeting*

THE General Board of Missions met in St. Andrew's Institute, Toronto, March 20th to 23rd, with Dr. Robert Johnston in the chair. The Rev. James Dickson, on furlough from British Guiana, and Dr. W. R. Quinn, from India, attended the sessions. The Moderator, the Right Rev. A. C. Stewart, was present on Friday, and spoke briefly of some impressions received as he visited churches through the country. On Monday evening, the 19th, a memorial service for Dr. Buchanan had been held in Knox Church, at which Dr. Johnston read the article sent by Miss MacMurchy (April *Glad Tidings*, p. 137) and Dr. M. B. Davidson of Central Church, Galt, in a very fine address, paid tribute to the life and work of Dr. Buchanan.

In spite of the serious shortage of ministers, reports from the Synods were, on the whole, optimistic in tone, telling of progress during the year—in some Presbyteries marked progress—and of further advance that should be made. Some new churches were built, church property was improved, many congregations increased their givings to the church budget as well as for the local churches, several congregations became self-supporting, and others were asking smaller grants. Some new fields had been opened, and some re-opened that had been closed. Opportunities for further extension were reported, in new suburban districts and in rural areas; some of the latter that were without any church services were asking that our Church go in. ''The doors of opportunity are ever opening to us,'' said one Convener.

The committee appointed to study the use of the radio in the Church reported, an ministers told of the broadcasting of services and the appreciation of the people, especially those out of reach of churches. A Radio Committee was appointed to investigate the possibilities of a wider use of the radio, and to encourage the use of local broadcasts.

On Thursday evening Mrs. G. D. Ralston, Principal of the Missionary and Deaconess Training School, presented to the Board Miss Sara Cameron and Miss Catherine MacFarlane, two of the graduating class who wished to serve in the Maritimes. Mrs. Ralston asked the ministers to be on the alert for girls who might come in to train as church workers; five were graduating this year, but several times that number could be placed. Later, at the request of Mrs. Tucker, President of the Women's Missionary Society (E.D.), the Board appointed Miss Cameron and Miss Bessie Halliwell to work in the Maritimes under that Society.

Continued progress was reported from British Guiana. The Bethel

Theological College granted diplomas to eight students. The Berbice High School had the largest enrolment in its history—195 pupils (110 boys and 85 girls); of the ten teachers, three are University graduates; 20 of the 23 who tried the senior Cambridge examination were successful. Religious instruction is being given a larger place in schools. Scripture is one of the Cambridge examination subjects, and a religious education syllabus was being prepared by a committee of the Churches for the elementary schools. Five new schools were built, and the new church at Triumph; one school was given by an East Indian family in memory of their father, an elder in the church. The people gave considerably more towards the support of their churches than before.

Thanking the Board for their expression of appreciation of his work, Mr. Dickson reminded the members that the present success was not due altogether to the efforts of missionaries recently on the field—others had laid the foundation. The people are more prosperous now, and better able to support the work. The Mission Council hoped that a Presbytery could be formed, perhaps in July, and that pastors might be ordained. To strengthen the work, qualified men are needed as leaders, but these should take more advanced training. The Board agreed to assist two young men to come for further study at University and Theological College.

A resolution was prepared paying tribute to the life and work of Dr. Buchanan, the members standing while it was read.

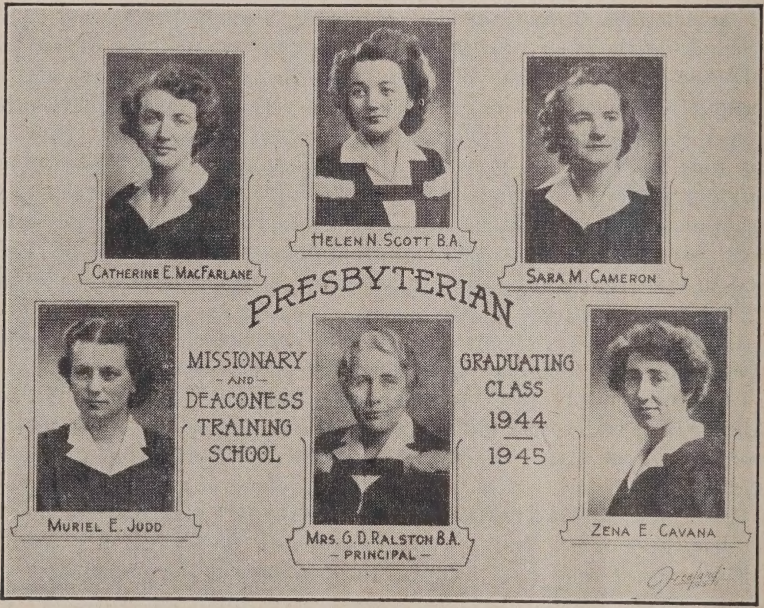
The arrival of the Rev. C. L. Wood and his family on furlough from the Bhil Field, India, was announced. Dr. Quinn would return to India as soon as passage was available; Mrs. Quinn and Ruth, who is attending University, are remaining in Canada. Dr. Johnston expressed appreciation of Dr. Quinn's deputation work, and assured him that they would remember the work in India, the workers, and the people in prayer.

From the Jhansi Field, India, the report was encouraging. More had been accomplished, in a larger area; more intensive work had been done, and the response was better. The Bible School had nine students, and results were good. Women's classes were to be opened, especially for the wives of students, with Miss Simpson directing this work. A church is to be built at Babina; so far church services and Sunday School have been held there in rented houses. More missionaries are urgently needed on this field.

To the All-India Christian Medical College at Vellore, South India, in which Churches in Great Britain, the United States and Canada are co-operating, the Board agreed to continue its grant of $1,000 towards maintenance, and to contribute to the capital sum required within the next five years.

# The Training School Closing

THE closing exercises of the Missionary and Deaconess Training School were held in Knox College Chapel on Thursday evening, April 5th. The Rev. Joseph Wasson, Chairman of the Training School Board, was in the chair, and the Rev. J. M. Milroy conducted the devotional exercises. The service of praise was led by the choir of Victoria Church, Toronto, with Austin Douglas, choirmaster, and Mrs. Donald Kinrade, organist.


CATHERINE E. MACFARLANE
HELEN N. SCOTT B.A.
SARA M. CAMERON
PRESBYTERIAN
MISSIONARY
– AND –
DEACONESS
TRAINING
SCHOOL
GRADUATING
CLASS
1944
1945
MURIEL E. JUDD
MRS. G. D. RALSTON B.A.
– PRINCIPAL –
ZENA E. CAVANA

The session had been a very successful one, the Chairman said. On behalf of the Board, he expressed appreciation of the Principal's services. They were very fortunate, he said, to have as the head of the Training School one so eminently qualified in every way as Mrs. Ralston. In addition to the regular staff, they were privileged to have Professor Bryden of Knox College, and also Dr. Scott Mackenzie. They were grateful, too, for the services of Dr. W. A. Cameron, Secretary of the General Board of Missions, and the Rev. E. A. Thomson, Secretary of the Board of Sabbath Schools and Young People's Societies. The record of the students was very creditable, and he was confident that they would be a credit to the School and to the Church. In the post-war years there would be a greater demand for deaconesses, and he hoped that there would be more young women who would hear the call of the great Head of the Church and offer themselves for service.

The Rev. W. T. McCree, Secretary of the Board, took charge of the presentation of certificates and awards. Mr. Thomson presented Leadership Training certificates to the students of the three classes; two courses, on The World Mission of the Church and on Sunday School Organization and Teaching Methods, were given by Dr. Cameron and Mr. Thomson. Those who had successfully completed the work of the first and second years received their certificates from the Rev. C. J. MacKay, who told of the high regard in which they were held by the city congregations they had been associated with for Sunday School and Young People's work: (second year) Miss Bessie M. Halliwell, Springton, P.E.I., Miss Mary M. Shaw, Moose Jaw, Sask., and Miss Evelyn B. Walker of Winchester Springs, Ont.; (first year) Miss Edith I. Anderson of Weyburn, Sask., Miss Barbara J. Isaac of Stayner, Ont., Miss A. Ruby Low, Sylvania, Sask., Miss Estelle J. MacCausland, Tyne Valley, P.E.I., Miss Margaret E. MacKenzie, Port Arthur, and Miss Catherine Watson, Watford, Ont. Diplomas were presented by Mr. Wasson to the five members of the graduating class: Miss Zena E. Cavana, Prince Albert, Sask., Miss Sara M. Cameron, East River, St. Mary's, Nova Scotia, Miss Muriel E. Judd, Toronto, Miss Catherine E. MacFarlane, Westville, Nova Scotia, and Miss Helen N. Scott, B.A., Toronto.

To Miss Anderson, Miss Halliwell and Miss Cameron, who stood first in their respective classes, were given special scholarships, presented by Mrs. J. G. Inkster, President of the Women's Missionary Society, Western Division. Prizes for second place were presented by the Rev. Edgar Foreman to Miss Low, Miss Shaw, and Miss Judd and Miss Scott, who were equal in the graduating class. A special prize, given by a member of Calvin congregation, Toronto, was presented by Dr. Lovell Murray to Miss Isaac, as the student who was most successful in the Bible Reading course. Miss Louise Reith, President of the Deaconess Alumnæ Association, presented the Alumnæ scholarship to Miss Muriel Judd.

A special presentation was that of the gold deaconess pin to Miss Christina Moffat, in recognition of her twenty-five years' service as a deaconess, first in Fairbanks congregation and now for nearly twenty-three years in St. Andrew's Church, Toronto. In presenting the pin, Mrs. Ralston paid high tribute to the work of Miss Moffat, who seemed to her to be the ideal congregational deaconess.

Professor D. W. Hay, who had just completed his first session as Professor of Systematic Theology at Knox College, delivered the address, basing his remarks on the text, ''Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain'' (John 15: 16). As the girls who had completed their course of training were about to go out to take their part in the work of the Church he would have them keep ever before them Christ's words: ''Ye have not chosen me, but I have chosen you.'' In spite of the difficulties they would encounter, and even opposition within the Church, those who had heard the call would find happiness in their work. The reward of the work is found in Christ, Professor Hay reminded them. And the responsibility is His. They were in the work because Christ had said He needed them, and if at any time they thought they were standing in the way so that the light of Christ was not reaching the people, they must remember that it was Christ that had chosen them and that He was using them, unworthy as they knew themselves to be. ''If ye abide in me, and my words abide in you,'' He had said, ''ye shall ask what ye will, and it shall be done unto you.'' In other work one might see results more quickly, but Christian workers are dealing with people—difficult material to work with; they are fighting sin, and that cost Christ His life. But they are not alone, and in choosing His workers, Christ gives them power, power beyond themselves. It is not for them to change people; the power is Christ's. Thus, the speaker concluded, the reward is Christ, the responsibility is Christ's, and the power is Christ's.

## The Children's Centre, Vancouver

IT is just a little more than a year since our Women's Missionary Society took over the property at 1123 Burnaby St., Vancouver, where a year ago this month the Children's Centre became a reality. Looking back to the days when she was planning her work, Miss Vincent writes: ''It seems incredible that one should have been worried about possible lack of children.'' With the close co-operation of the Council of Social Agencies and the Vancouver School Board she soon learned the areas where there was a real need of children's work. Walking about within two blocks of the house, she found a good many children of pre-school age. Mothers were visited and told of the morning's programme being planned for little children. Repeated visits resulted in the opening of the Centre with twenty children. On entrance, the Health

Committee of the city gave the children a physical examination and have since supervised them regularly.

Many of the children who came to the Centre at first have left, as their families moved elsewhere, and their places have been taken by newcomers. Until the beginning of this year, 65 children were registered in the pre-school work. At last reports 30 were enrolled—and there was ''an ever growing'' waiting list.

To many at least of these children, it was quite a new, and happy, experience to play and ''do things'' with others of their own age under guidance, learning the ''give and take'' of life together, and ''conforming to the requirements of the group''. Parents soon saw that the Centre was influencing their children for good, and were ready to come themselves and see this interesting place and the workers that were doing so much for their children—and the children wanted them to come. A mothers' meeting was begun, but it has developed into a parents' meeting, for the fathers are interested, too, and come to take part in the discussions; some of them have offered to do anything they could to help around the Centre.

Some of the children have now passed pre-school age, but they can still come to the Centre, for every Monday afternoon children from 6 to 8 years come to Mission Band—45 of them in all, and an average of 25. Many of these children would say, as did one: ''When I don't come here, I haven't a thing to do and Mummy doesn't come home till six; could I come to-morrow, too?''

The bigger boys, too, come twice a week. They go to Sunday School and once a week to the new Trail Rangers' group that meets at the church. At the Centre fifteen boys, ten to fourteen years of age, find useful occupation under guidance. In these days of housing problems, some say, ''We are glad to come here and work, because there's nothing to do at home and, if there were, there wouldn't be any room to do it in.'' Talents are being developed; and a new interest awakened as they discover that they can do things. As one eleven-year-old lad said: ''I didn't even know I could make anything, and look what I made! A tug boat that even looks like a tug boat and a clay dog that doesn't look like a cat or a horse or any other animal.''

The father of one of the boys comes to the Centre every Monday evening to supervise the boys' work and every Saturday morning to do any necessary repairs on toys or buildings. Six of the mothers act as volunteer helpers in the mornings, when the nursery school is held—some have little children of three or four coming regularly.

Thus whole families have become interested in this work. It is not only a Children's Centre, but a Centre for boys and girls of different ages, and for parents. It is, as Miss Vincent says, ''reaching out into the community''. ''Since its opening 210 children have been welcomed to it. Last summer, during July and part of August, 30 children, 6 to 8 years of age, attended the Vacation School. The Centre is in touch with 45 homes and the average attendance for the week is 85. Parents' meetings are held once a month.'' These meetings and visits to the homes are a most important part of the whole work.

Children's work at Central Church has been given a great impetus by the development of the Centre. The children from the Centre come to the Sunday School and the enrolment has increased from 15 to 60. Then, too, there are now the Mission Band, the Trail Rangers group, and an Explorers group; and a Junior Choir was being formed.

Writing of the work recently, Miss Vincent concludes: ''Eleven children were baptized during February and March and as these children were brought to the church by their parents one could not fail to be happy in the knowledge that even as Christianity began in a little Child so the Church is carrying on the work which was begun by the Founder of the Christian Church. . . . Jesus was the first Teacher who showed a genuine interest in and revealed the true worth of childhood. From the very hour He exalted the child to its rightful place a new spirit entered society. . . . The fact that the Women's Missionary Society of the Presbyterian Church in Canada is not only concerned about the future of the citizens of our land but is willing to take an active part in promoting work with young children is a cause for great thankfulness and betokens a chivalry living and active within the Church.''

## Orphaned Missions

DR. L. S. ALBRIGHT of the International Missionary Council reports that $3,816,893.05 has been given for Orphaned Missions since contributions began in 1939, and gives the following survey of the general situation in 1944:

*China*—The Japanese invasion of Interior China, the continued shortage of vital supplies and the consequent inflation are causes of grave concern. We sent $102,500 for continental missionaries and have ''budgeted'' an additional $60,000 for 1945.

*The Philippines*—Since the islands are still in process of liberation, there is nothing to report as yet as to continental missions in need.

*French Oceania*—The Service Men's Christian League in New Caledonia has undertaken to build a memorial church at Hauailou. We are trying to arrange furloughs to New Zealand for missionaries in New Caledonia and Tahiti.

*New Guinea*—There is interesting evidence from Australian padres and American chaplains regarding native Christians—loyal to the government and faithful to the word of God. Those of the Neuendettelsau Mission at Finschhafen want their missionaries to return, for they realize their need of spiritual help.

*Burma*—Part of Burma has been liberated, but missionaries cannot return as yet.

*India*—We have undertaken responsibility for Rs. 10 per month for all non-Lutheran interned German missionaries and have arranged for missionary reading material.

*Egypt*—Until Holland is fully liberated we continue to support Miss Hendrika Kat in her school work at Barrage and Calioub.

*Iran*—For a time the Christoffel Blind School was in danger of liquidation. Fortunately that calamity has been averted and the work continues under C.M.S. sponsorship.

*Palestine*—The Beit Sahur School in the Field of the Shepherds near Bethlehem has been taken over by the Bishop of Jerusalem from the custodian of enemy alien property on behalf of the Jerusalem Verein.

*Syria*—For 1944 the Lutheran World Convention and the International Missionary Council provided $48,000 for the work of the Action Chrétienne en Orient, Bird's Nest Orphanage, Danish Mission to the Orient, Danish women missionary workers in Beirut and Aleppo, and Moravian leper work. For 1945 almost $60,000 is requested.

*Belgian Congo*—Special help has been given to the Danish Baptist Mission. Seven missionaries have been provided with furloughs. The Norwegian Baptist Mission is seeking increased aid.

*Cameroun and Gabon*—These Paris Evangelical Missions have received $30,220 and $14,850 respectively, including provision for the furloughs in North and South Africa of nineteen adults and fifteen children. Negotiations are in progress for the return of all Paris missions to the parent society with decreasing aid during the period of rehabilitation.

*South and South-West Africa*—The Paris Missionary Society in Barotseland may go off our list soon, but the Rhenish Mission of South-West Africa, having exhausted its local resources, has received emergency help and been put on our list for regular quarterly remittances.

*Surinam (N.W.I.)*—This Moravian Mission has applied for and has received increased aid. We plan to continue this additional assistance until Holland is fully liberated.

*Miscellaneous (Through the London Office)*—The I.M.C. and the L.M.S. continue to support the work of the Paris Evangelical Mission in Barotseland, Basutoland and Madagascar, the Finnish Mission in India, and the British Moravian and German Missions in Tanganyika.

. . . I have budgeted for an income of $345,100 for 1945. This is $35,722.17 in excess of our income for 1944. As I see it, we are caught this year in a race between the process of the liberation of Europe, with gradual return of continental missions to their parent societies, and the process of inflation in China particularly, calling for larger appropriations. Thus 1945 will be a critical year and we trust that all our friends will share in the $35,700 extra required to bring our income up to the budget set for this year.

There is only one doctor for every 9,000 persons in India, against one for every 700 in Britain, said Canon F. A. Cockin, Chaplain to the King, broadcasting an appeal on behalf of the Christian Medical Missions in India. ''In India 90 per cent. of the people live in villages, but 90 per cent of doctors practise in towns,'' he said. Consequently, the rural maternity death rate is five times higher than in Britain, and the death rate among children compares even more gravely.

—*National Christian Council Review.*

## NEW ORGANIZATIONS

### British Columbia

**Westminster Presbyterial** — Explorer Group, Central Church, Vancouver. Leader, Miss E. Vincent, 1123 Burnaby St. Margaret Rose Mission Band, Vancouver Heights Church, Vancouver. Leader, Mrs. Ballantyne.

### Ontario

**Guelph Presbyterial**—Young Women's Auxiliary, Preston (organized Nov. 1944). Pres., Miss Marjorie Dempsey, 930 Queen St.; Sec.-Treas., Miss Shirley Wieford, 466 Margaret St.

**Hamilton Presbyterial**—Mission Band (reorganized), Beamsville. Leader, Mrs. G. Prudhomme. Mission Band, Knox Church, Fort Erie North. Leader, Mrs. John Bell.

**Lanark and Renfrew Presbyterial**—Auxiliary, Arnprior (reorganized). Pres., Mrs. T. J. Baker; Treas., Mrs. James Murdoch; Sec., Mrs. Neil Campbell, Box 393; Welcome and Welfare Secretary, Mrs. H. Wilson.

**Peterborough Presbyterial**—St. Paul's Evening Auxiliary, Peterborough (graduated from Young Women's Department). Pres., Mrs. C. R. Hagerman; Treas., Miss M. Nesbitt; Sec., Mrs. J. Hemphill, 264 Aylmer St.

**Sarnia Presbyterial**—Young Women's Auxiliary, Guthrie Church, Alvinston. Pres., Mrs. J. D. McNeil; Treas., Mrs. Lee Vosburgh; Sec., Mrs. Keith Armstrong, Box 71.

# Prayer

"SHEPHERD of our souls, Who leadest us out in the glamour of the morning by green pastures and beside still waters, Who in the noontide when the way is hard and hearts grow weary dost restore our souls and lead us in the paths of righteousness, and in the darkness of the evening shadows dost comfort us with Thy rod and Thy staff, we lift our hearts to Thee.

"In the simplicity of a constant trust, we seek ever Thy Kingdom and Thy righteousness. Open our eyes to see the greatness of the days in which we live. Make us more equal to our opportunities. Grant us a more vivid imagination of the needs of men, a deeper sympathy, a more understanding love. So we may serve our day and generation according to Thy will.

"Bless those who bear the burden of the trust of Church and nation. May those who lead us ever be led by Thee, and may Thy wisdom guide them in every perplexity.

"These things we ask in Jesus' name. Amen."

Let us offer this beautiful prayer for our missionaries overseas and in Canada, naming them over in our hearts—those who in the glamour of life's morning are on their fields for the first time; all who in the noontide are bearing the burden and heat of the day; any for whom the shadows are beginning to lengthen; not forgetting to give thanks for those who in the evening darkness have known the comfort of the great Shepherd's rod and staff.

Let us pray for the Young Women's Conference to be held this month; that, seeing the greatness of the days in which they live, our young women may rise to their opportunities of service; that all may return to their homes with a more vivid imagination of the world's need, with a deeper sympathy, and a more understanding love.

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## With Thee Alway

When morning breaks upon our ken,
And we face the work of the day,
Refreshed with sleep, Thy precious gift,
Attend us, Lord, we pray.

When we gather round the table, Lord,
With the children, young and gay,
And taste the joy of sweet content—
Be with us, then, we pray.

At even, when our tasks are done,
And the time has come for play,
We still would keep Thee at our side,
Lest haply we might stray.

And when once more we seek repose
At the end of a busy day,
Grant us Thy benediction, Lord,
And guard us still, we pray.

Vancouver, B.C.

—*May C. Smith.*

# India Letters

*From Miss Williamson, Amkhut (March 6th):*

. . . This year Miss Scott is having charge of the Evangelistic work among women here, as well as her school work. Also we hope to have something in Toran Mal this year, but as yet plans are not complete.

Since I wrote on January 13th many things have happened in our midst. Miss Larsen and I went out to Indore on January 16th and visited Dr. Buchanan in the hospital on the 17th and 18th. He was so cheerful and hopeful . . . The week after we were there he was out one day to tea with Capt. and Mrs. Toombs and enjoyed himself so much . . . I was very glad that we had got to see him and have a last message from him. To the very end he was making plans and praying that our work here would go forward. I am sure it must have been a great sorrow to him to see our field so short of workers after all these years.

Knitting group at Amkhut, on roof of Abey Memorial Children's Home.
Courtesy of Miss Ellen Douglas.

Our Bhil people would have liked him buried here in Amkhut, but it did not seem as if it could be, and Miss Ruth decided that it was appropriate to bury him in Indore where his missionary labours had begun. . . . We got word here just about the time the funeral was taking place. There is never time for us to get places on such occasions. Burials in this land have to take place so quickly, but we were glad that our boys from Rasalpura schools and a few others were able to be there.

Then Miss Sherrick was ill with fever when she went to Bombay and was kept longer than she had planned. That was a worry to us as our mail service at that time was about the worst we have ever known; letters were as long as five days in reaching us from Bombay, when two should be the limit. . . . We were glad when she got back; she is looking all right again now. There seems to be a special brand of fever this year that runs quite a course.

We had a Council meeting here on the 21st February and to our great joy we had Dr. Draper with us. He had come up from Madras to Bombay on business and, having a few days to spare, came on up to Jobat. He gave the ladies, Miss McConnell and Miss MacMurchy, good help in the hospital and came with them to our meeting, and led the devotions. It was good to see him again and we only wished that he were remaining with us. . . .

Following the Council meeting we had a day of prayer. We were sorry that Dr. Draper and Miss MacMurchy had to leave, but he was going to perform an operation for them and had to leave the same evening. On Friday there was the auditing of the books and Miss McConnell and Miss Kennedy stayed over. The Knoxes went home on Friday morning, too. It was quite a houseful, and we had a very happy time.

Now we have just had a visit from the Moderator of the General Assembly of the United Church of India North. He has just made a tour of all the churches in North India and came to our Presbytery to bring the greetings of Assembly. We made his visit the occasion of our *Mela* and so had people from other stations. Miss Ruth Buchanan was with us and on Sunday there was a memorial service for Dr. Buchanan and Mr. McDonald. Yesterday at the last meeting we had a very impressive communion service conducted by the Moderator. With Dr. Wilson, the Moderator, we have had Mr. and Mrs. Lewis of the Irish Presbyterian Mission of Dohad. Mrs. Knox and the children could not come as she is preparing for their departure. Miss McConnell was unable to come and Miss MacMurchy got here for just one meeting. Miss Buchanan was with us for a week after her return from Indore. . . . Next week she and I hope to take a trip to Toran Mal.

NOTE.—Miss Sherrick represented the Mission at a conference in Bombay, called to discuss church matters with Dr. J. W. Decker, Secretary of the International Missionary Council.

*Miss McConnell writes of Dr. Draper's visit to Jobat and the help he gave them at the hospital (March 9):*

I want to tell you about a recent visit of Dr. Draper's. As you may remember, he was in charge of the hospital in Jobat before Dr. Howie came to us. He has recently returned to India to be on the staff of Vellore Christian Medical College as professor of Pharmacology. . . . As we have been running the hospital for two years without a doctor, it was a great joy to receive a telegram from Dr. Draper telling us he was coming for two weeks. It seemed almost too good to be true. He has been through very much since he was with us as a missionary, including six operations. The last time he left India it was supposedly to be going home to see his children before he died. After two more operations he is back in India looking very well, indeed, and with a clean bill of health. He heard the boys playing football and thought he would like to go out and have a game with them. It was not only wonderful to have him back in Jobat, but it was lovely to hear about his family; four of his boys are in the Air Force in England. His visit was to be very brief, only two weeks, and Miss MacMurchy and I began to think of all the patients we had sent home to return after a doctor came. Here was our doctor, but the patients had gone a long way off. This was the time for operations for any who needed to have them.

It was a great surprise to Dr. Draper to see how the work had grown and, I think, a greater surprise to see so many patients in the hospital being taken care of and prescribed for by two nursing sisters in the absence of a doctor. As we made "rounds" in the hospital his words of commendation and encouragement were a great uplift to us. There were still some patients suffering from tropical ulcers. He said, "I have no suggestions to make about your treatment of ulcers; they all look very well indeed." We told him we had been using a powder he had used himself when he was here—one of the compounders had reminded us of it. We found we had very good results from it. It was a great encouragement to have him with us and to have him tell us we were giving the right treatments. At times we have felt it was not worth our while even to try to carry on, but the work has its compensations. After he had been with us for a week he had a telegram calling him back to Vellore. We think they got a little nervous about him being back in his old Mission. . . . While he was with us he performed several operations, did all sorts of things that we as nurses would not do, unless in the greatest emergency. One patient who came in with a very badly contracted knee is very happy to have almost a straight leg again, and a good movable joint, the result of an operation which would not have been done had the doctor not been here.

Several of our problem cases are getting the full benefit of the doctor's advice, and it is a joy to see them benefiting from the treatment ordered. About a week before the doctor came a boy came in, paralyzed from the waist down. When he examined him, the doctor said he was suffering from pseudo-paralysis and began to treat him for such—the boy is now walking around the ward with the help of a stick. It was when Dr. Draper was here, taking the responsibility for the patients and prescribing for them, that we realized how very much we were missing a doctor. But we feel very grateful to God for the way He has enabled us to carry on in a difficult situation.

Not only in the Hospital did we benefit from Doctor Draper's visit, but each missionary was able to have a physical examination.

At our Council meeting in Amkhut Dr. Draper brought the message to us in our devotional period, and encouraged us very much. We felt inspired to attempt greater things for the Master as he spoke to us. It was very good to have him sit with us in Council. He was saddened by the news of the deaths of Dr. Buchanan and Mr. McDonald, as he had not heard about them before coming to us. They were all good friends and he realized with us how much our Bhil Field would miss both these valiant men.

Yes, our ranks are very much depleted, but our God is marching on.

## The Nurse

The lights in yon high window through the night
    Keep company with the stars, while all around
    The homes of Health are wrapt in sleep profound,
And undisturbed. In sacramental white,
Through wards of Pain, with listening step, and light,
    All sorrow-softened, now I see you go,
    Watching the tides of life at ebb and flow,
Your sphere the scene of many a hard-fought fight.

'Tween life and death a mediator, you
    Plead much that Motherhood be left a while;
That tender buds be not untimely slain.
Down many a mist-encompassed valley, too,
    You go with travellers their last, lone mile,
Or bring them back to golden days again.

—Alexander Louis Fraser (from *The British Weekly*).

# Miss Margaret Wrong in Africa

*Miss Wrong, of the International Committee on Christian Literature for Africa, writes from Yaoundé, French Cameroons (December 29th, 1944):*

AFTER a delay of months I left for West Africa. There was a hurried departure from London by a night train. In the dimly lighted station civilians and men and women in the services were loading their luggage on to trucks, assisted here and there by women porters. A naval officer said to one of these, ''This is no work for girls,'' to which she replied, ''I'm no girl, I'm a married woman and I've done this for four years.'' We steamed out of London as an ''alert'' sounded. ''I hope Daddy's safe home'', said an anxious fellow passenger to her daughter.

A voyage of weeks in a company of some fifty passengers gave time for ciphers to become personalities. Many of the men were miners returning to Gold Coast mines, and some were anxious to know more of the Africans with whom they worked. One Scot mentioned the good co-operation he got from the headmen of the 300 men in his shift and added somewhat diffidently, ''Fourteen men in another shift were trapped by a fall of rock and one of my men and I managed to get seven out. It was just a matter of routine of course, but it seems the people remember.''

Five weeks in the Gold Coast as the guest of the Department of Education was spent in visiting a number of districts to discuss with missions and education and district officers the provision of reading matter, with special reference to the spread of literacy among adults. The demand for reading matter in African languages and English has increased enormously, one reason being the spread of literacy through army education, in which English is used as the medium of instruction.

Accompanied by an African education officer I visited the Army, Trade and Clerks schools housed in Elmina Castle and the smaller castle which overlooks it. Battlements, guardrooms, courtyards and dungeons are adapted to uses undreamed of by the Portuguese builders in 1482 or by their Dutch successors whose emblems are woven into the fine iron work. In these schools Africans receive six months' instruction. In one classroom on the battlements an African was explaining the importance of paying a water rate in order to have a public water supply. My African guide and I lunched in the officers' mess with the four European commissioned officers attached to the schools. The sound of the Atlantic surf was the undercurrent of our conversation. From the windows of the mess high on the castle walls we looked out over a wide expanse of sea dotted with fishing boats sailing home to the villages along the palm fringed shore. That the catch was a good one our noses reported as we drove away along the beach road.

My Gold Coast driver had been through the Abyssinian campaign. He considered Addis Ababa ''a good town'', but he found the people ''sometimes a little wild''. He sounded me on the nature of the forthcoming government report on higher education in West Africa, and when I disclaimed all knowledge and asked his view, he replied, ''The University of West Africa must, of course, be here, for the Gold Coast is the centre of West Africa.'' This local sense of effortless superiority must create certain difficulties for members of the commission in question, especially for African members who will be called to account by their people if they fail to uphold it.

The demand for education is great. Unofficial night schools are springing up in a number of towns. One incentive to attendance is economic. Lorry drivers, for instance, provide an appreciable number of pupils because the reading of English will improve their status. An official suggested the rules of the road as a suitable reading book for them, and some members of the public seemed to consider this a sound suggestion! Some elderly chiefs are attending these schools, and I had an audience with one who is in the top class, a more satisfactory situation from the point of view of prestige than that of another chief who sticks at the bottom of the school he sponsors. A young African chief educated at Achimota College is very anxious to spread literacy in his state and has selected material for translation into the local language, including a booklet on co-operatives. The district officer, magistrate and doctor in that area are Africans. I had last met the district officer when he was an Oxford undergraduate and we were both attending a conference on colonial questions. I lunched with another African district officer, this time a Cambridge man, and his wife, an old student of Achimota. Of him one of his European colleagues said, ''A fine officer, irrespective of race.''

Everywhere there is evidence of the meeting of Western and Eastern cultures and of rapid material change. In the Gold Coast and in all other territories visited there is more money in circulation than before the war, and the height of the salary is often the determining factor in taking a job with Africans as with Europeans. In the Gold Coast one man remarked, ''The most sought after vitamin in this country is vitamin M.'' Those with a real vocation to serve their fellows, who put that before profit, are willing to forego high salaries to stay in church and missionary work. It does not follow that supplies of ''vitamin M'' are always acquired in the most reputable ways. Decent African opinion is concerned about the prevalence of bribery and of debt.

Western practices often exist side by side with traditional ways. One day I attended inter-collegiate sports conducted as any such event would be conducted in Britain. Going to the town where they were held, we met many people walking to the one I had just left. My driver remarked, ''If you had stayed in that town another night I'd have shut myself up, for a stranger is required for sacrifice at the festival these people go to attend.'' Evidence forthcoming in a recent murder trial has shown that human sacrifice is still practised. Thoughtful Africans recognize that in Africa as in the West material development is outstripping the spiritual development required to direct it to good ends.

Mr. Jackson Davis of the General Education Board of the Rockefeller Foundation, and Mr. Thomas Campbell, the Negro head of agricultural extension work among Negroes in seven of the southern states, joined me in Accra in November. After one day there of official calls—including lunch at Government House and dinner with the Director of Education and an interview with three Afro-American journalists touring West Africa—we left by plane for the Belgian Congo. This tour is in response to an invitation from the missions conferences of North America and Great Britain to look at the educational work of missions with special reference to rural and agricultural education. I get opportunities in the course of it to discuss the need of literature. The various governments have been kind in giving priorities for travel and in explaining government policies. . . .

The Belgian Congo has made great strides in industrial development. The fine mobile hospital sent to Burma was entirely staffed and equipped in the colony. The production of palm oil, rubber and quinine is increasing and local cotton finds spinning and weaving works in Leopoldville employing 4,500 Africans and 100 Europeans. There is a movement of population to mines and industrial centres which is denuding the villages, and conditions among forest people are so primitive that it is doubtful how many of those who have had a taste of a higher standard of life will wish to return. The demobilized men from the Belgian expeditionary force are also carrying new standards, new demands and new ideas far and wide.

In the limited time at our disposal it was only possible to visit certain provinces and certain missions. In the Lower Congo the men went to the Government Agricultural School run by the Jesuits, while I went on down the line to Matadi, which lies among the rugged hills below the cataracts of the Congo River, to see the Swedish Mission press and discuss literature. They also visited the American Baptist Mission

Station of Sona Bata with its extensive hospital and educational work, and we all went to the union training institution of Kimpese with its Swedish, American, British and African staff. I wished for a pedometer to tell how many miles we walked in men's schools, wives' schools, children's schools, and in the gardens where the students grow their food.

We flew from Leopoldville to Stanleyville on the upper reaches of the Congo—1,000 miles, for the most part over dense forest stretching as far as eye could see, broken only by great rivers and occasional cleavages. At the Baptist Mission Station at Yakusu we had opportunities of consultation with the staff and again I wished for a pedometer in visiting schools, hospital and gardens. Nearly two days were spent on the Congo River going to and returning from the large Agricultural Experiment Station at Yangambi, where there is a keen research staff. On the way we stopped at some of the 600 church schools in the Yakusu district and saw one of the dispensaries staffed from the mission hospital and inspected by the doctors who are in charge of a large area for sleeping sickness control and who train African dispensers and hospital assistants. The people greeted us with drumming and singing and not only met us on the banks but swam after us when we left. Three boats which met our launch in order to greet Mr. Campbell were so enthusiastic that one capsized, but this did not damp the enthusiasm.

There is a busy river life carried on in dug-out canoes, large and small. Fishermen go out to tend nets and to fish. Others go up and down to trade, and from the larger boats blue spirals of smoke often rise at evening as food is cooked.

Later we divided forces, Mr. Campbell going with Mr. Coxill to the Disciples of Christ Mission on the Congo River, while Mr. Davis and I went with Mr. Carpenter to the American Methodist Mission. We flew over the forest to savannah country where lions are plentiful and motored to two large stations—Tunda and Wembo Nyama—which are about 80 miles apart (centres of church, school, welfare and medical work for large districts). At Tunda Europeans as well as Africans turn to the doctor there in their need.

All the missions are understaffed, many people are tired and there have been some serious breakdowns due to overwork. Leopoldville is crowded with missionaries and others hoping to get transport by plane or boat to America or Europe. Some people from India are held up there and a number from other parts of Africa. There are many enquiries about new recruits and no lack of plans if staff can be found.

Brazzaville, the capital of French Equatorial Africa, is only half an hour from Leopoldville across Stanley Pool, and we went over there several times. The Swedish Mission has old established work there and a large industrial school which makes fine furniture. The new house for General de Gaulle, commanding a magnificent view of the river, is furnished with furniture made there. We had interesting discussions on educational policy with French officials and saw the convent school for Mulatto children and the government technical school. In charge of the pottery workshop is a young Frenchman and his wife who were in London during the blitz. They have collected some talented craftsmen and are experimenting with glazes. Both are accomplished musicians and were sent by the late Governor-General Eboué to do some research on African music in a number of areas. We had a delightful afternoon with them, listening to music, seeing the workshop, and meeting the inhabitants of their domestic zoo in the backyard of their house.

We have just finished an all too short two weeks in the French Cameroons; we leave by plane to-morrow for Nigeria. Our first week has been spent in the area of the Paris Mission, our second in that of the American Presbyterians. In Douala, the day of our arrival, we attended a camp-fire meeting of scouts. Some young Englishmen and Frenchmen working in the town are helping them. They gave a spirited and amusing performance, including a skit in French and a number of songs. In the end all stood in a huge circle round the fire and repeated the scout law. We attended a rehearsal of classical music of a choir of young men from the various churches conducted by a French administrative officer and a young African, and two dramatic performances of Bible stories which were reminiscent of mediæval plays.

It was delightful to leave the heat of the coast behind and mount by train and car into the highlands, passing through many coffee plantations. We reached one station in time for the Christmas fête of the school children, held outside the school. As dusk fell, the European children on the station took much pleasure in lighting and relighting the candles on the Christmas tree as the evening breeze blew them out.

At the hospital of the French Mission at Bangwa we were on top of the world, looking out on range on range of hills. People come for treatment all the way from the coast. Like other mission hospitals, it is full to the doors and has a large out-patients department, and like others, the doctor shows with pride the buildings and engineering achievements. He is very proud of his African assistants and nurses. The doctor asked if young doctors had any conception of the range of experience and opportunity for service which such pioneering medical work offers. Like all others it is understaffed, as is the whole mission. Cut off from France, people have done very long tours and are hoping for recruits soon. Some are waiting anxiously for news of their families.

We went on to Somo, another station of the Paris Mission with a fine church. All serve large districts staffed by catechists, teachers, dispensers and artisans. They are making limited material resources go a long way.

Just before Christmas we reached Yaoundé, passing on our way through the American Mission station of Bafia where the missionary in charge sent word by us that he could not go to Yaoundé for Christmas because he was busy shooting hippos for the Christmas dinner of the hospital patients. At Yaoundé we gathered round a Christmas tree on Christmas Eve and enjoyed the delight of three small Americans in their presents and were touched to find presents for us on the tree. There was a service in French on Christmas morning, and a nativity play in an African language in the afternoon, planned and carried out by the younger members of an African congregation. Herold's seers typed their findings about the whereabouts of the Babe born to be King, and robes of several actors were evidently borrowed from Moslem traders.

Interviews with the Director of Education and the head of the Medical Service, with the new Governor of the Cameroons and various administrative officers gave a picture of government policy. In the highlands we visited the government agricultural station at Dschang where quinine is being produced and were impressed by the interest of the agricultural officer in charge in increasing the supply to meet the need of the people and in his view of the necessity of developing co-operatives.

In the field of the American Presbyterian mission we visited Metet, Foulassi and Elat, all in the forest country. At Metet it was encouraging to find a herd of cattle flourishing in spite of the fact that it is a tsetse fly area. This brings the benefit of milk to babies of parents in the leper camp who are kept in the nursery attached to the hospital. A recent government enquiry shows that in the district round Metet and Foulassi the number of children has increased and the health of the people has improved. This is put down to the hospital and dispensary work and to the baby clinics held at various points.

At Elat we had opportunity to meet most of the missionaries of the mission, who were gathering for the annual meeting. It was necessary to leave Elat at 2.30 a.m. by car to catch a train 75 miles away at 8 p.m. We reached Douala and called it a day!

*Lagos, December 31st, 1944.*

The hymns of the watchnight service in the cathedral fill the air as I end this letter. It carries you greetings and a hope that in 1945 there may be a lightening of the darkness of 1944 and that courage rooted in love and faith may not fail.

# LITERATURE PAGE

**Miss Louise A. Reith**

DURING the past years increasing interest has been shown in the Church of Christ in China and many articles and books have been written about it. We would remind you of two which have been mentioned before—AN ADVENTURE IN CHURCH UNION, the story of the Church of Christ in China, and THE CHURCH AND CHINA by John Foster. This month we would call your attention to another small book, THE CHINESE CHURCH—PARTNER IN A WORLD MISSION, by the Right Reverend Y. Y. Tsu, Bishop of Kunming. Kunming has been mentioned many times in *The Glad Tidings,* a picture of a new church there appearing on the cover of the October 1944 number, therefore this book by Bishop Tsu should be of interest.

The sub-title—''Partner in a World Mission''—is particularly significant, indicating as it does a Church ready to take its place as an active part of the Church universal, ready to do its share in winning the world for Christ.

The opening chapter, ''East Joins West'', captures our attention as Bishop Tsu tells of the warm friendships which have grown up between the Chinese people and the American soldiers. After expressing appreciation of the help given by these westerners, he says: ''That the American soldiers worship in our little mission church in Kunming is no mere accident of war. It is symbolic of the Christian fellowship that binds followers of Christ throughout the world. In the midst of the turmoil, strife, suffering and bitterness of this war-torn world, the Christian Church remains the one unifying force promising hope for the restoration of good will among men. These pages carry the story of what is happening in but one small sector of a world-wide movement for the building of the Day of Peace.''

Succeeding chapters tell of the reconstruction programme being carried on in China in the midst of war; of members of the Chinese Church dispersed by war carrying the Christian Gospel to far corners of China; of that Church at work among university students, in occupied areas, and along the Burma road. We learn of what Christianity has meant to the women of China and the resulting influence they have had on the life of the country. The concluding chapter, ''Partners in a World Mission'', leaves no doubt in our minds as to the use Chinese Christians have made of the opportunities war has given them to show what Christianity really means; nor can we doubt the desire of the

Chinese Church to share in the world mission of the Church as we read the concluding paragraph, which challenges us all: ''Faith in ourselves is necessary,'' says Bishop Tsu, ''but not enough. Faith in a just cause is important but in itself impotent. Only faith in God, in his divine providence, in his overruling sovereignty over the affairs of men and nations, can give us strength to stand the trials of these days and courage and hope to tackle the difficult tasks of the morrow. A new world is seeking to be born out of the travail and tears of war. Let us work together to strengthen the Christian forces already at work in different lands, so that the new world we are hoping for will bear some resemblance to the kingdom of Heaven for which we daily pray.''

## AUXILIARY PAGE

**Mrs. W. A. McLennan**

THE annual report of the Senior Auxiliaries of the Society is always an interesting one. From it we give some facts.

The Auxiliaries in every province increased their contributions.

One does not feel like making a comparative statement about the number of members. There are too many indications of lack of reporting and incorrect reporting to do that with accuracy. One would, however, say that the membership is fairly well maintained but there is still that large percentage of the women of the Church not enlisted.

The Home Helper members have maintained their membership even though an increased number became active members, and they also increased their contributions.

It behooves us to watch well our membership and not be deceived by figures. For instance, in one province three Young Women's Auxiliaries have transferred to the Senior Department and three others have amalgamated with the Senior Auxiliaries. This is as it should be and would cause us to look for an increase in Senior membership, but despite these additions there is a decrease in the Senior Auxiliary membership.

An encouraging note, common to all provinces, is that more Auxiliaries are using the prepared study, or following *some* consecutive study. Books mentioned are, ''Our India Story'', ''Focus on British Guiana'', ''So Lives the Church'', ''Chinese Christians Face their War'', ''Towards His Dominion'', ''Lamps in the Wind'', ''Under the Southern Cross'', ''For the Healing of the Nations''.

Much use is made of the information in *The Glad Tidings* in Auxiliary meetings. Secretaries report that it is read more and used more each year. There are larger sales of literature for supplementary reading in connection with the studies. Several lending libraries are reported. These are good signs, for they show more intelligent interest in the work for which we are organized. An increasing feeling of co-operation and fellowship exists among the various groups where they are working towards "the family complete". The number of these is steadily growing.

## YOUNG WOMEN

**Mrs. C. N. Johnston,** *Secretary*

### 25th ANNIVERSARY

**of**

**THE YOUNG WOMEN'S DEPARTMENT**

**KNOX COLLEGE, May 24 - 27, 1945, TORONTO**

**Theme:** *HIS WILL TO MAKE KNOWN*

*The programme will include*

- The Workshop Method
- An International Banquet
- Building a Service of Worship
- Church Service in Knox College Chapel
- Introduction of Council Executive Members

*Addresses by*

- Miss Edith M. Magee, B.A., Jhansi, India
- Mrs. Daniel Strachan
- Miss Laura K. Pelton

*Guest Speaker*

Dr. J. B. MacLaurin,
Secretary, Board of Foreign Missions,
Ontario and Quebec Baptist Convention

PURPOSE: LEADERSHIP THROUGH INCREASED KNOWLEDGE

PLAN TO ATTEND

Through the harsh noises of our day
A low, sweet prelude finds its way;
Through clouds of doubt, and creeds of fear,
A light is breaking, calm and clear.

—*Whittier.*

# GIRLS and LEADERS

**Mrs. Harold Keefer,** *Secretary*

IT has been most interesting, during the past few weeks, to read in reports from the provinces the "highlights" of the various groups. It was the next best thing to visiting you all in person—something we should like to be able to do some day. The reports showed many increases, in number of members, in contributions, in interest in missions. It was all so bright and cheerful, is it any wonder we enjoyed reading the reports!

Then, suddenly, we began to wonder just what a story the reports *might* have told, if every one in our girls' organization had worked as hard as she should to interest all the girls, and had done all she could for our work. It occurred to us that we might ask ourselves several questions, and, if the answers were not satisfactory, do something to make sure they would be better next year, when we would again consider them. Let us begin with the most important person in our girls' organizations—the member of a group.

Did you remain faithful to your group all season? Did you do what was asked of you at the meetings? Were you enthusiastic when speaking to others about your group? Did you invite other girls you knew who were not attending a girls' group to come with you to your group? Were you loyal to your leader? Were you always on time, and cheerful, and ready to share the responsibility of the group?

The next in importance is the leader, and we wish to thank sincerely all the loyal, faithful leaders who are leading our girls along the paths of Christian living. In this our stock-taking season, let us examine ourselves to determine whether we have given the utmost to our groups. Did we always have the evening's programme well planned? When our Girls' Work Secretary was scheduled to pay us a visit, did we arrange a suitable meeting for her and give her plenty of time so that we might benefit from her experience?

Then we turn to the Presbyterial Secretary. Her Presbyterial is her special field and it is her responsibility to see that every church, if possible, within this territory has an organized girls' group. To her we would say: If you should find any places where there are no groups, would it not be in order to do something about it now, so that next year you may be satisfied that you are not the weak link in the chain? And be sure to report any new groups to your Provincial Secretary at once. Then, when you are notified that the Girls' Work Secretary is planning to visit the groups in your district, do you immediately notify the leaders, in order to give them time to arrange for successful meetings? Do you keep girls' work before your Presbyterial Executive and ask for their co-operation? Do you keep in touch with each group by visits, correspondence or telephone? You will realize how important it is that each leader should be able to look to you as her friend and adviser, and that you should pass on to her at once any information you may receive from the Provincial Secretaries.

Our Provincial Secretaries are doing a fine job in promoting interest in our work and giving inspiration and help where it is needed. Their splendid co-operation is greatly appreciated. We are grateful for their prompt response to our requests and ask only that they will continue to give to their Presbyterial Secretaries all the assistance they can. Let them have all information and news promptly, and where organizing a group is difficult, please help all you can.

Lastly there is the Council Secretary, who has already analyzed her work rather thoroughly and, to her dismay, has found many weak spots, which she hopes to correct.

Let us all do some criticizing of ourselves and surely if we each take up the little bit of "slack" which we are pretty sure to find, we shall be doing a wonderful job for our Women's Missionary Society.

## CHILDREN'S DEPARTMENT

**Mrs. W. N. Ferguson**, *Secretary*

*It is suggested that this material might be used when the offerings for the Peace Thanksgiving Fund are brought in.*

ONCE a boy started to walk to his grandmother's house. As he was going to stay for a week, his mother had tied his clothes in a bundle, and this he was carrying. It was a hot, dry, dusty day, and very soon he was quite thirsty.

"Oh, for a cool drink of water!" he thought.

Presently he came to a farm, and through the fence he saw a pump and a deep watering-trough filled with water. Throwing his bundle on the ground, he climbed the fence and began pumping. As the clear cool water ran over the edge of the trough he cupped his hands and drank.

The boy looked at the pump and, doffing his hat, said, "Thank you, Mr. Pump, for the cool water."

"Not me," said the pump. "I only help the water to run."

"Thank you, cool water," said the boy, and he bowed again.

"Ah," said the water, "you must thank the hillside spring."

"Don't thank me," said the spring. "I depend on the rain."

"Well, I thank the rain", said the boy, looking up at the fleecy clouds.

But the clouds replied, "You shouldn't thank us; thank the sun."

"Mr. Sun, I thank you", said the boy, bowing low.

"Stop", said the Sun, "the drops come from the ocean."

As he looked at a blue streak in the distance, the boy said, "Many thanks, old Ocean."

"No thanks to us," roared the waves. "God made the sun to rule by day, and He causeth the rain to come down for you."

"Now I see", said the boy, and removing his hat he bowed and said, "Heavenly Father, I thank Thee for the cool water that I wanted so much. Amen."

As the sun was setting, the boy reached his grandmother's. He told her of his drink at the spring, and looking toward the blue ocean, she taught him David's song, "I will praise Thee, O Lord, with my whole heart."

* * * *

Suggestion for Leaders—For a Litany, or Prayer Responses, talk over with the children things for which they should give thanks, and let them choose a response from two or three you suggest, such as, "For this we thank Thee, Father"; "For all Thy goodness we give Thee thanks"; or, "Make us truly thankful, O God."

# PROVINCIAL NEWS

## ALBERTA

MRS. J. H. WILLIAMSON, 811 12TH AVE. W., CALGARY, PRESS SECRETARY

CALGARY Presbyterial—The C.G.I.T. and Explorer groups of Knox Church, Calgary, entertained the Auxiliary recently; a reaffiliation service was conducted by Mrs. E. Olsen, and for the Auxiliary, Mrs. J. Williamson presented three Junior membership certificates to the girls for their efficient and faithful work.

On March 14th the Grace Church Y.W.M.S. took charge of the mid-week service, Miss Beth McMillan, President, conducting the meeting, and other members taking the devotions. Dr. Frank S. Morley gave the address.

**Edmonton Presbyterial**—The March meeting of the First Church Auxiliary, Edmonton, was very interesting and instructive. The subject was "The Church in South East Asia", countries on which the attention of the world is focused at the present time. Mrs. Christie read a paper on the Netherlands East Indies and Mrs. MacMicking told of the coming of Christianity to the Islands of the Pacific.

**Macleod Presbyterial** — The annual Presbyterial meeting was held in St. Andrew's Church, Macleod, on February 20th, with the President, Mrs. A. S. Gray of Lethbridge, in the chair. There was a good representation from Medicine Hat, Lethbridge, and Macleod. After the devotional exercises, led by Mrs. Lucking of Medicine Hat, the morning session was devoted to the hearing and discussing of departmental reports. Mrs. Blackbourne reported on the progress of the work in the Auxiliaries, and Mrs. Gardiner reported that the Presbyterial had exceeded the allocation by a substantial amount. The Secretaries' reports were encouraging, showing a renewed interest in the missionary task of the Church. Mrs. Gray spoke of the Peace Thanksgiving Fund and each Auxiliary President briefly outlined the year's work, telling of the aims and objects of her Auxiliary.

Following luncheon, served by the Macleod Auxiliary members, the devotions were taken by Mrs. Austin of Lethbridge. The Rev. E. L. Garvin, after expressing the Presbytery's appreciation of the work the women are doing to advance the missionary efforts of the Church, gave a challenging address on the subject, ''Is God's Trumpet Heard here?'' To ascertain why our efforts are not more successful, he said, we must turn our eyes inward. Of the early Church in Thessalonica, so recently come out from heathenism, Paul was able to say, ''From you sounded out the Word of the Lord''. The Gospel was a power in their midst, so that their witness was like a trumpet blast! The life of these early Christians sounded out the Word of the Lord—they lived the life. Mr. Garvin exhorted his hearers to examine their lives to see that nothing within hindered the breath of God sounding forth as a bugle through them.

After the election, Mr. Garvin installed the officers. The new Library Secretary is Mrs. A. Portch, Macleod. An invitation to hold the next annual meeting in St. John's Church, Medicine Hat, was accepted.

**Red Deer Presbyterial**—Carstairs reports arrangements under way to have the 30th anniversary of their Auxiliary recognized this year.

## BRITISH COLUMBIA

MRS. W. BARLOW, 149 W. 5TH ST.,
NORTH VANCOUVER, PRESS SECRETARY

THE Provincial annual meeting was held in Mount Pleasant Church, Vancouver, on March 28th and 29th, the Board meeting on the evening of the 26th. Mrs. W. G. Gourlie was in the chair. The devotions on the two days were led by the two deaconesses, Miss Isabel Scott of Victoria and Miss Chrissie Diffin of Vancouver.

In her address, Mrs. Gourlie thanked her co-workers for the co-operation she had received. Although she was retiring as president, she said, she was not retiring from the work of missions. The department reports showed that excellent work had been done during the year. Stress was laid on the importance of advancing Girls' Work and interesting the young in missions. The treasurer reported that $5,675.00 had been sent for the General Fund.

The fine addresses given by the conference leaders, Miss Lily Macarthur and Miss Frieda Matthews, were both inspiring and practical. Miss Macarthur spoke on ''Evangelism in the

Post-War Period'', while Miss Matthews chose as her subject, ''The Vision of the Great Task before the Christian Church'', pointing out our responsibility to obey Christ's command to preach the Gospel to the whole world. The conferences held on Tuesday afternoon and Wednesday morning were most helpful. Miss Matthews discussed the planning of programmes with a view to stimulating keen interest, and seeking, through variation of programmes, the use of charts, individual participation, and well organized meetings, to hold the interest of the members. Miss Macarthur held conferences for Mission Bands and Explorer Groups, discussing and demonstrating ways of leading children to express in their own way their understanding of the teaching given them. Her suggestions were well received and leaders found the answers to many of their problems. After the meeting, leaders worked together at handwork, under Miss Macarthur's direction.

After the election, Mrs. Dickson of Victoria conducted the installation service. New officers: President, Miss Sybil D. White; Corresponding Secretary, Mrs. W. D. McLean; Treasurer, Mrs. G. Gordon; Young Women's Secretary, Mrs. W. J. Evans; Home Helpers Secretary, Mrs. A. Whitecross; Lantern Slides Secretary, Mrs. A. Barrie; *Glad Tidings* Secretary, Mrs. Surtees; Historian, Mrs. J. W. Dow.

Miss Ellen Douglas, in the closing words, urged the members to see their individual places in the grand scheme of God's work, which He has planned for the advancement of His Church.

Mrs. W. G. Gourlie entertained the members of the Board and visiting delegates at tea on Saturday, March 25th, when the guests of honour were Miss Lily Macarthur, Miss Frieda Matthews, and Miss Edith Magee.

**Westminster Presbyterial**—The Presbyterial Executive met in Central Church on March 23rd, and after the reports were read, a delightful hour was spent when the members entertained at tea in honour of Miss Edith Magee, recently returned from the Jhansi Field.

At the Thank-offering meeting of the Senior Auxiliary of St. Stephen's Church, North Vancouver, on the evening of March 23rd the speaker was Miss Ruth Yeandle; her talk on Chinese work in Vancouver was much appreciated, as it showed the members how much they could do for the missionary effort in their midst. Each organization in the church was well represented: the Young Women's Auxiliary had charge of the devotions, the Mission Band sang a chorus, and the choir an anthem, the Sunday School boys assisted with the offering, and prayers were offered by a member of Session and the Board of Management. This very profitable meeting ended with a closing message given by Rev. H. G. Marsh and the benediction.

## MANITOBA

MRS. W. S. NAIRN, 523 S. VICKERS ST.,
FORT WILLIAM, ONT., PRESS SECRETARY

THE 31st annual meeting of the Provincial Society was held in First Church, Winnipeg, on March 14th and 15th, with Mrs. H. H. Dunwoody presiding, and delegates from the three Presbyterials present.

Members of Superior Presbyterial led in the devotions on Wednesday afternoon. It was encouraging, Mrs. Dunwoody said, to see so many women present from different points throughout the Provincial. She reminded them of the unprecedented opportunity members of the Women's Missionary Society had for service today. She also spoke of the Peace Thanksgiving Fund.

From reports: still a serious lack of leaders; Miss Grace Irvine very much missed in the province; a membership of 762 in 37 Auxiliaries; givings amounting to $3,950.58; increase in Library work and more secretaries, books and magazines distributed to the sick, the shut-ins, and sent to men and women in the services; much interest in missionary literature, and sales amounting to $218.11; 694 subscribers to *The Glad Tidings;* 254 Home Helpers, 377 calls made, and $260.04 contributed.

Miss Marguerite Quickfall, deaconess at Gonor and Ashfield, told of the work being done in these districts among people of various nationalities. Young people, she said, were taking an increasing interest in the work, and the women must realize their responsibility in giving them leadership in church and community. Miss L. Macarthur, Children's Work Secretary, spoke of interesting projects, handicrafts, and study books used in teaching young people. Into the children's services of worship, she said, we could bring missionary feeling through hymns and stories of people in other places. Reports were discussed by Miss Frieda Matthews, who quoted, ''View the past with pride; live in the present with courage; face the future with faith.'' A pleasing interlude in the afternoon were the exercises conducted by the Explorer Group of St. John's Church and the Norwood Mission Band.

At the supper meeting Mrs. W. Allison, President of the Senior Auxiliary of First Church welcomed the delegates. Greetings were brought by Mrs. A. White from the Interdenominational Board, and by the Rev. G. H. Sparks, Moderator, from the Synod. An outstanding address, ''Together in Action'', was given by Mrs. J. R. McDonald, who spoke of the Foreign Missions Conference of North America.

At the evening session progress was reported in Young Women's, Girls' and Children's work. Miss Frieda Mathews led a conference on Young Women's work and C.G.I.T. activities, and Miss L. Macarthur one on Mission Band work. The devotions were in charge of the Young Women.

On Thursday out-of-town delegates were entertained at luncheon by the Winnipeg members of the Board. Miss L. Macarthur continued her conference on Mission Bands with leaders and special delegates sent to this meeting for that purpose, and Miss Matthews gave an address on the careful planning of the devotional services for Auxiliary meetings.

Mrs. H. H. Dunwoody was elected president for the fifth year. The installation service was conducted very impressively by Miss Matthews. To the newly elected officers she said, ''It is your privilege to build well your bridges now so that those who come after may cross over safely.''

Mrs. Hamlin gave the closing message, prepared by Mrs. Gray, who was unable to be present. In the year ahead, she said, tribulation and trial would be certain, but let our battle cry be, ''Hitherto hath the Lord led us'', and our motto, ''Attempt great things for God. Expect great things of God.''

**Superior Presbyterial** — With delegates from Kenora, Fort Frances, Geraldton, West Fort William, Fort

William, and Port Arthur, the 31st annual Presbyterial meeting was held in First Church, Port Arthur, on March 7th. Mrs. W. S. Nairn of Fort William, who presided in Mrs. LeCocq's absence, was elected president.

Guest speakers were Miss Lily Macarthur and Miss Frieda Matthews and the Rev. A. J. Calder. In the afternoon Miss Macarthur spoke on the Foreign Missions Conference giving highlights of the meeting in Toronto in January, and telling of plans for the post-war period. The opportunity afforded missionaries to spread the Gospel in other lands was stressed, and the readiness of the people to accept it. To us is given the opportunity to give our service, prayers and gifts to help carry on this work in mission fields, Miss Macarthur said, and we must give time and training to the young people of to-day who will be carrying on in the post-war world. In the evening she told of our Church's work at Val d'Or, where 80 per cent of the people had a Central European background; from her experience as a deaconess there she believed the various racial groups could be brought to live happily together.

Rev. A. J. Calder, of St. Andrew's Church, Geraldton, spoke of missions under our Church. The life of the Church, he said, was judged by its missionary effort. Not only were missionaries needed in foreign fields but some were needed right at home. Tracing the history of the Church up to the present, he said there were signs of new life in the Church through the world and a new interest in missions.

In the afternoon Miss Matthews led in a discussion period. She advised having a membership drive in senior and young people's groups. Many problems could be solved, she said, if one had the interest of the people. Members should be more enthusiastic about what they are doing and back the missionary movement, which was part of the Christian life. The Welcome and Welfare Department should be stressed; it could bring cheer to newcomers, war brides, etc. Leaders in girls' groups should be educated in this work, she said. A message was read from Mrs. LeCocq, and a letter was to go to her in Vancouver, expressing regret at her absence, and commending her for her splendid work during her five years as President.

Four Senior Auxiliaries were reported, and one Associate Society, five Young Women's groups, ten Girls' groups, three Mission Bands and one Explorer group. Total receipts for the year amounted to $1,171.05. The Lakehead Girls' Work Board had been organized and a girls' camp was sponsored at Loon. Mrs. L. K. Stewart of Kenora and Mrs. R. Cuthbertson of Fort Frances, led the devotional exercises in the afternoon, and in the evening Mrs. J. H. Fraser, First Church Y.W. President, Port Arthur, Mrs. Earl Miller of First Church, Fort William, and Miss Mary MacBean, Y.W. President of the St. Andrew's, Fort William had charge.

Presentations to Mission Bands were made by Mrs. D. Walker. The Mae McMahon Band, under the superintendent, Mrs. J. Wilson, and the C.G.I.T. of First Church, Port Arthur, under Miss Ella Forsyth, sang.

Mrs. W. Ballantyne presided for the election and officers were installed by Miss Ada Adams.

At 6 p.m. a delicious dinner was

served by the ladies of First Church, Port Arthur, under the convenership of Mrs. H. Jeacock.

## ONTARIO

MRS. J. R. HILL, 250 COOPER STREET, OTTAWA, PRESS SECRETARY

CHATHAM — Excellent papers characterized meetings throughout the Presbyterial. Mrs. N. C. Campbell, in an uplifting address, outlined the work among the Hungarians in Canada. At Thamesville Mrs. Neil Hubbell took the subject ''Our Service to God and the Church''. Miss N. Hubbell and Mrs. George Hardy gave a fine paper on ''Values to the Church—Our Responsibility''. Many of the Auxiliaries are using the study book, ''Gateway to Freedom'', especially stressing the value to their groups of the use of William Carey's motto, ''Attempt great things for God; expect great things from God.'' A successful beginning has been made toward the Peace Thanksgiving Fund.

**Guelph**—With all groups represented and a fine attendance of presidents and other officers, the Presbyterial Executive welcomed the new president, Mrs. Lindsay of Elora, at a meeting held in the Y.W.C.A., Guelph. Much interest was shown in a discussion on the menace to our young people of the harmful type of reading material so readily available, and a resolution was sent on to the Provincial Board asking that steps be taken to curb this danger. It is worthy of note that the Kitchener *Record* sent a reporter to ''cover'' this meeting.

**Hamilton**—Mrs. Duncan Allan, Provincial Girls' Organizations Secretary, brought the Easter message to a joint meeting of the Senior and Young Women's Auxiliaries in Knox Church, Dundas. Her subject was ''God's Plan for Individual Lives''. The Peace Thanksgiving Fund was presented by Miss Mima Layden, and a committee consisting of representatives of the Senior Auxiliary, the Ladies' Aid, and the C.G.I.T., was appointed to assist in this enterprise. Mrs. Fred Burstow reviewed *The Glad Tidings* and in the service of worship the Rev. W. B. Mitchell spoke on ''Ambassadors for Christ''.

Many visitors, including Mrs. H. C. McKellar, Provincial President, and Mrs. W. Laing of the Presbyterial Executive, were present at the 16th birthday meeting of Calvin Auxiliary, Hamilton. The Rev. S. H. Hill took as the subject of his address, ''The Name above every Name''.

**Kingston** — The annual Presbyterial meeting was held in St. Andrew's Church, Belleville, with the President, Mrs. William Shaw of Ivanhoe in the chair. The devotional service was led by Mrs. Larsen of Madoc, who urged that greater stress be laid on this part of any meeting; God's people should be bound together in the great bond of prayer, she said. Departmental reports were most gratifying; there are 72 Home Helpers; 4 C.G.I.T. groups, and five new Mission Bands; fifteen Auxiliaries had reports of their meetings published regularly. Mrs. McKay of Burnbrae, Exchange Secretary, asked that each Auxiliary send her at least one good paper that had been given during the year. The treasurer reported contributions amounting to $2,601.82. Mrs. I. A. Gollan spoke on the Supply work. Mrs. Shaw was re-elected president. Miss Mary Nesbitt, Kingston, is the new treasurer. The Rev. R. C. MacLean installed the officers.

**Ottawa**—The C.G.I.T. groups, with 99 per cent of the members present, met in Erskine Church, Ottawa, for a joint rally and affiliation service, under the auspices of the Presbyterial. The rally programme centred around the work among the North American Indians, and Erskine C.G.I.T., under Miss Betty Good, had a miniature Indian village on display, and several posters on Indian life. The St. Giles group contributed three Indian choruses, directed by Miss Evelyn Reid and Mrs. N. Morgan. Knox group (Miss Muriel Christie, leader) presented a play, "Who cares for the Indians?", written by Miss Isabel Hill. Mrs. J. R. Hill showed slides on Indian and Chinese work in Canada and Miss Miriam Wilkinson led in the singsong. Greetings were brought from the Baptist and United Church groups. The rally concluded with an impressive service of re-affiliation with the Women's Missionary Society, led by Miss Isabel Hill, Presbyterial Girls' Organizations Secretary, who presided at the meeting.

The Presbyterial Executive arranged to prepare a complete Easter programme to be sent to all Auxiliaries, but especially for out-of-town societies, as, owing to transportation difficulties, it is not possible to visit them.

**Sarnia**—Mrs. Stokes was hostess to Petrolia Auxiliary, and Mrs. Ernie Brown and Mrs. John Thompson had charge of the programme, which included a portion of the study book. Mrs. J. A. Drummond explained the Peace Thanksgiving Fund.

Mrs. George Boyle was honoured at a meeting of the Bear Creek Auxiliary, held at the home of Mrs. Gordon Edwards. Mrs. Seager spoke on "Hymns that Never Die", and also outlined *Glad Tidings* items. Mrs. Pratt reviewed the study book, with an address on Christian World Facts. Mrs. Alex McBean and Mrs. Harry McBean were in charge of the service of worship.

**Toronto**—By a happy coincidence, in February 1945 the second Monday, which is the regular day for the monthly meeting of Rosedale Auxiliary, Toronto, fell on the same date, February 12th, as that on which, exactly thirty-seven years before, the first organization for women was formed in the Rosedale Church, at that time only three months old. It was felt that mention should be made of this event. Several of the remaining charter members, or their representatives, had made an effort to attend this anniversary meeting. The President, Mrs. G. P. Duncan, spoke briefly, referring especially to three of the officers. Mrs. Thomas Rennie, who conducted the devotions, is a charter member; she held office for the first four years (1908-11) as secretary for the *Foreign Missionary Tidings* and *The Home Mission Pioneer*, and is now the third Vice-President and Literature and Library Secretary. Mrs. Duncan Donald, another charter member, called upon during these years to hold several offices, has been since 1935 the Auxiliary Treasurer. The Recording Secretary, Miss Evelyn Henderson, is a daughter of the late Mrs. Joseph Henderson, a charter member, who not only organized the Auxiliary in 1908, and was its first president, but had the privilege of re-organizing after Union; and a grand-daughter of Mrs. Thomas Ewart, the first secretary and second president of the Woman's Foreign Missionary Society of our

Church. The end of a perfect afternoon was a delightful gathering for tea with Dr. and Mrs. J. B. Paulin at the manse.

## SASKATCHEWAN

Mrs. G. J. MacDonald, Assiniboia, Press Secretary

THE 31st annual meeting of the Provincial Society was held in First Church, Regina, on March 21st and 22nd, with delegates present from many places in the province. Mrs. J. A. Sinclair presided, and speakers and instructors included Miss Lily Macarthur, Children's Work Secretary, and Miss Frieda Matthews, Field Secretary, both of Toronto. Mrs. J. W. Hedley gave a well prepared report as Recording Secretary and Mrs. J. E. Tanner presented a summary of the departmental reports. The treasurer, Miss Helen Horne, reported that the allocation had been exceeded by a substantial amount and brought in a recommendation that the allocation be raised to $3,000; this was unanimously endorsed by the members. Greetings were received from the President of the Women's Missionary Society (W.D.), the British Columbia Provincial, and their Honorary President, Mrs. Horne.

Miss Helen Horne and Miss Ruby Walker gave an excellent account of the two church camps, Buena Vista, opened last year, and a new one to be opened this year at Christopher Lake, 30 miles north of Prince Albert. Both camps are well situated, one in the south and the other in the north, to serve the needs of the young people, and all missionary organizations of the church are showing keen interest in this venture.

Miss Frieda Matthews installed the new officers. Mrs. J. A. Sinclair was returned as president for another year.

**Regina Presbyterial** — Successful accomplishment during the past year was recorded at the Presbyterial annual meeting, held in First Church, Regina. Mrs. J. B. Shaw was in the chair, Mrs. J. A. Sinclair presiding for the election and installing the officers. Mrs. Sinclair spoke in appreciation of the excellent leadership given in Presbyterial enterprises for the last seven years by Mrs. Shaw, the audience warmly endorsing her words. Mrs. E. V. Wahn is the new president. Money raised for missions amounted to $1,041. Following the secretaries' reports, Miss R. Walker and Mrs. Sinclair led in the discussion, pointing out the lines that needed strengthening. Many places suffered from a lack of leaders for girls' and children's work, and young married women were urged to take part in this very vital work.

The C.G.I.T. and Explorer groups of the three Presbyterian churches in Regina entertained their mothers in First Church lecture hall one evening in February. A splendid conclusion to the missionary study, led by Mrs. G. W. Sahlmark for six weeks, was the moving picture "Portage"; the demonstration of making a birch bark canoe proved very interesting to all. Miss Ruby Walker led in a service of reaffiliation of the C.G.I.T. groups, and Mrs. Frank Wood, Presbyterial Girls' Organizations Secretary, was in charge of the programme. Mrs. Walker of Lloydminster, mother of the deaconess, addressed the girls on "The Parable of the Talents," showing them their responsibility for their gifts from God. The Rev. N. D. Kennedy then spoke to the mothers on their part in helping the girls in the work of the C.G.I.T. Games were enjoyed for a short time, and refreshments served at the end of an enjoyable evening.

The Rev. H. R. and Mrs. Horne, who celebrated their golden wedding anniversary in February received many messages of congratulation. A gift presented by the Women's Missionary Society members throughout the province showed the love and esteem in which they are held.

**Moose Jaw Presbyterial** — St. Andrew's Auxiliary, Assiniboia, took charge of the church service on March 18th in the absence in Toronto of the minister, Rev. P. Schissler. Mrs. Stewart conducted the service; Mrs. G. J. Wright gave a résumé of Women's Missionary Society work, and Mrs. Shaw, a thoughtful address on ''Repentance''. Mrs. Melville gave the Scripture reading and Mrs. Hodgin led in prayer. Mrs. Stuckey's solo was an inspiration.

**Saskatoon Presbyterial**—At the February meeting of St. Andrew's Auxiliary, Saskatoon, Miss H. Stewart reviewed the second chapter of the study book, ''The Gateway to Freedom'', referring to the work of Dr. Frank Laubach and Dr. James Yen.

The Rosetown Day of Prayer service, held in the Anglican Church, was well attended. Three members of the Presbyterian Auxiliary took part.

At their March meeting the Tisdale Auxiliary entertained the children of the Mission Band and the Willing Workers group and their mothers. There was a fine attendance and everyone enjoyed the special programme. Mrs. E. S. Mackay told the children a missionary story, and this was followed by prayer by Mrs. M. Tuck, one of the Auxiliary's oldest members. It was decided to stress the work of the Home Helpers Department during this year, the aim being to have every woman who is not an active Auxiliary member become a Home Helper. Members are to visit all ladies of the congregation frequently, with messages from the Auxiliary meeting, copies of *The Glad Tidings* and other interesting literature bearing on the work.

## Treasurer's Statement

***March 31st, 1945***

RECEIPTS:

| | |
|---|---|
| St. Mary's and District Ministers' Association, ''Presbyterian Church of England'' | $ 15.00 |
| Government Grant, Cecilia Jeffrey Indian School | 3,000.00 |
| Government Grant, Birtle Indian School | 3,000.00 |
| Knox Church, Toronto, Bible School, ''Mrs. Dickson and Mrs. Mackay's Work, British Guiana'' | 62.50 |
| St. Andrew's Girls' Club, Brampton, Ont., ''Education of boy in India'' | 20.00 |
| Life Membership Pins | 28.25 |
| Refund on Miss Anderson's trunk | 231.54 |
| Income Tax received from Workers | 655.84 |
| Miss Mary Currie, Cromarty, Ont., ''Christian Literature'' | .30 |

PROVINCIAL GIVINGS:

| | |
|---|---|
| Alberta | 354.05 |
| Ontario | 4,600.00 |
| Manitoba | 262.95 |
| | $12,230.43 |

### DISBURSEMENTS:

| | |
|---|---|
| Hospitals: | |
| Rocky Mountain House | $ 285.00 |
| Weirdale | 10.00 |
| Chinese in Canada | 833.75 |
| Indian Schools: | |
| Birtle, Government Grant | 1,698.39 |
| Birtle | 158.32 |
| Cecilia Jeffrey, Government Grant | 2,208.45 |
| Cecilia Jeffrey | 162.49 |
| Mistawasis | 45.00 |
| Saskatoon Residence | 75.00 |
| Supplies | 698.06 |
| India: | |
| Bhil Field | 5,677.00 |
| Jhansi Field | 4,037.00 |
| British Guiana | 2,147.80 |
| Publications | 519.34 |
| Deaconesses | 1,557.95 |
| Organization | 350.00 |
| French Work | 80.83 |
| Children's Centres | 323.35 |
| Exchange | 16.53 |
| Administration | 1,013.21 |
| Christian Literature | 36.00 |
| Grants | 1,981.15 |
| Deputation | 115.34 |
| Student | 287.05 |
| Candidate | 5.00 |
| Presbyterian Church of England | 15.00 |
| Bursaries for British Guiana | 175.00 |
| Income Tax paid to Government | 660.34 |
| | $25,172.35 |

### RESERVE FUNDS:

### RECEIPTS:

| | |
|---|---|
| Legacy Fund— | |
| Payment on Toronto House | $ 25.00 |
| Estate of Miss Catherine Mitchell, Tara, Ont. | 986.60 |
| Premium on Bonds | 130.55 |
| Interest | 11.51 |
| Special Fund— | |
| Payment on Prince Albert Residence | 67.00 |
| Pension Fund— | |
| Annuity rates received from Workers | 586.90 |
| Interest | 191.12 |
| Premium on Bonds | 1,405.99 |
| Overseas Fund— | |
| Premium on Bonds | 162.50 |
| Interest | 75.00 |
| Sustaining Fund— | |
| Premium on Bonds | 226.06 |
| Interest | 23.23 |
| Peace Thanksgiving Fund— | |
| Ontario | 265.31 |
| Quebec | 25.00 |
| Manitoba | 425.00 |
| Saskatchewan | 25.00 |
| British Columbia | 42.50 |
| Exchange | .30 |
| | $4,674.57 |

### DISBURSEMENTS

| | |
|---|---|
| Pension Fund— | |
| Government Annuity Rates | $1,053.80 |
| | $1,053.80 |

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

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**Orders must be sent directly to the PRESBYTERIAN WOMEN'S MISSIONARY SOCIETY, Room 800, 100 Adelaide St. W., Toronto 1**

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# *Book List*

| | |
|---|---|
| AN ADVENTURE IN CHURCH UNION. The Church of Christ in China | $ .20 |
| INTO ACTION. By A. M. Chirgwin | .50 |
| UNFOLDING DRAMA IN SOUTHEAST ASIA. By Basil Mathews | .65 |
| SO LIVES THE CHURCH. By Eric C. Rust | .25 |
| THE CHURCH AND CHINA. By John Foster | .10 |
| THE CHINESE CHURCH. Partner in a World Mission. By Bishop Y. Y. Tsu | .35 |
| GIVE US BOOKS. By Cecil Northcott | .10 |
| THE CHURCH IN A CHANGING WORLD. By Basil Mathews | .50 |
| FAR ROUND THE WORLD. Stories for children by Grace McGavran | .65 |
| A BELL FOR BABY BROTHER. Stories for children by Jessie Eleanor Moore | .65 |
| LET'S MAKE A PLAY. By Bernice Buehler | .35 |
| QUESTS IN HANDICRAFT | .35 |
| QUESTS IN CREATIVE ACTIVITIES | .65 |
| STORIES OF OUR HYMNS | .25 |
| ROBIN OF DELHI. A Story of an American Soldier and an Indian boy | .20 |
| THE LEADER'S BOOK. For leaders of Girls' Groups | 1.00 |

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Renewals and new subscriptions for 1945 are coming in.

Subscriptions run from January to December, and are payable in advance. Individual orders are 50c.; two or more sent to one address are 35c. for each subscription. Send all subscriptions to your Presbyterial *Glad Tidings* Secretary, to be forwarded to the central office. All money orders should be made payable to The Editor of *Glad Tidings*. Write for sample copies to Miss Helen Mackintosh, Editor, Room 800, 100 Adelaide Street W., Toronto 1, Ont.

## Form of Bequest

*I give and bequeath to the* Women's Missionary Society (Western Division) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of .......................................... dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

Vol. XXI JUNE 1945 No. 6

# THE GLAD TIDINGS

*His Majesty the King*

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 1

# Women's Missionary Society, W.D.
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---

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# The Glad Tidings

Vol. XXI TORONTO, JUNE 1945 No. 6

## The King to His People on V-E Day

*To-day we give thanks to God for a great deliverance. . . .*

*First, let us remember those who will not come back: their constancy and courage in battle, their sacrifice and endurance in the face of a merciless enemy; let us remember the men in all the services, the women in all the services, who have laid down their lives. . . .*

*With those memories in our minds, let us think what it was that has upheld us through nearly six years of suffering and peril. The knowledge that everything was at stake, our freedom, our independence, our very existence as a people; but the knowledge also that in defending ourselves we were defending the liberties of the whole world; that our cause was the cause not of this nation only, not of this Empire and Commonwealth only, but of every land where freedom is cherished and where law and liberty go hand in hand.*

*. . . We kept faith with ourselves and with one another; we kept faith and unity with our great Allies. That faith, that unity have carried us to victory through dangers which at times seemed overwhelming.*

*So let us resolve to bring to the tasks which lie ahead the same high confidence in our mission. . . . We shall have failed, and the blood of our dearest will have flowed in vain, if the victory which they died to win does not lead to a lasting peace founded on justice and established in good will.*

*To that, then, let us turn our thoughts on this day of just triumph and proud sorrow; and to-morrow take up our work again, resolved as a people to do nothing unworthy of those who died for us and to make the world such a world as they would have desired, for their children and for ours.*

*This is a task to which now honour binds us. In the hour of danger we humbly committed our cause into the hand of God and He has been our strength and shield. Let us thank Him for His mercies and in this hour of victory commit ourselves and our new task to the guidance of the same strong hand.*

# Daily Prayer

*O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.*

*Send Thy light into our darkness and guide the nations as one family into the ways of peace.*

*Take away all prejudice, hatred and fear.*

*Give grace to all who serve and suffer because of war.*

*Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.*

*To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.*

*Through Jesus Christ our Lord. Amen.*

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# Editorial

The following cable has been received from the General Assembly of the Church of Christ in China: ''Assembly invites Mrs. Gehman for Yunnan or Border Mission, decide after arrival.''

This is in response to the action of The North American Advisory Committee last January in recommending Mrs. Gehman. The choice which Mrs. Gehman will make is as to remaining in the Yunnan Mission as a public health nurse, for which, we are told, ''there is a crying need'', or going into hospital work as outlined.

The Friends' Ambulance Unit under the direction of Dr. Robert McClure are planning to establish a hospital centre in Kienshu (Southern Yunnan) as a project in connection with the Church of Christ in China, with a view to turning over the work with all equipment (including X-ray and full operating and sterilizing equipment) to the Yunnan Mission within a year from the time of opening. This is the hospital to which Mrs. Gehman may be assigned.

To whichever position she is assigned, those who know Mrs. Gehman feel she will render fine service in this most needy and long neglected field.

In the meantime, Council Executive are making all arrangements, which are many, that Mrs. Gehman may as speedily as possible be on her way.

We rejoice with Mrs. Gehman that at last she sees a realization of work earnestly longed for and pray that through her ministries many may come to know the Great Physician. —H.M.S.

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With the liberation of Europe accomplished, our thoughts turn more frequently to the East, where for eight years China has been resisting the aggressor. Many Chinese are to us not only Allies but fellow-Christians whose welfare should be our intimate concern. Press and radio keep us informed about the progress of the armed forces; our magazine, *The Glad Tidings,* is to keep us abreast of the progress of the Church in mobilizing the nation's spiritual forces. The Church of Christ in China, even amid war's chaos, is planning for rehabilitation. A recent News Letter sets forth the plans of the Kwangtung Synod, the first Synod of the Church of Christ in China, and one of peculiar interest to Canadian Presbyterians. During the first quarter of the century one of our most promising fields had its centre at Kong Moon in Kwangtung Province, South China. In the hearts of older members of the Women's Missionary Society it is associated with such honoured and well-loved names as Agnes Dickson, Ethel Reid (Mrs. Burkwall), Jessie MacBean, and Agnes Dulmage. Now after twenty years, as a co-operating Board, we are once more in touch with churches that are the fruits of its labours. (See page 235). —E.M.

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With much regret the Council Executive accepted the resignation from the deaconess staff of Miss Mabel Booth, who has been for ten years one of the most valued workers of our Women's Missionary Society. After serving for a time in the Ukrainian congregation in Toronto, Miss Booth was appointed to work under the Presbytery of Saskatoon; then three years ago, after some months spent in Prince Albert and the surrounding district, she was transferred to Edmonton. There she gave part time to First Church and part time to other congregations in the city, also giving help, when possible, at outside points. Always ready to give any help needed in church work, she rendered especially fine service in her work among young people.

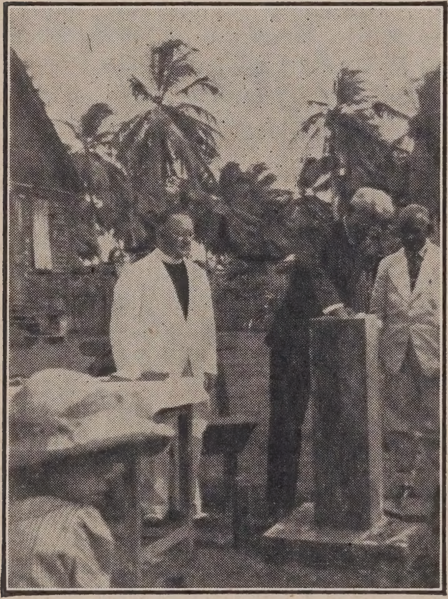
Miss Booth is now a congregational deaconess in Central Church, Galt.

---

A Presbyterian Church Calendar is being prepared for 1946, with pictures and information about the missionary work our Church is doing at home and overseas. If success attends this new venture, in which our Women's Missionary Society has a share, a calendar may be published annually.

It is expected that the calendars will be ready in the autumn in time for Christmas sales. All are asked to help by making this known as widely as possible. The selling of calendars would be an interesting and profitable project for Girls' Groups and Mission Bands.

### Dr. J. B. Cropper


Dr. Cropper, centre, laying corner-stone of the J. B. Cropper Church at Triumph.

With the death of Dr. J. B. Cropper at New Amsterdam, British Guiana, on April 8th there passed one who had had a large part in establishing our missionary work in British Guiana. Appointed as a missionary there forty-nine years ago, he made a fresh beginning in the work among East Indians in that country; the first missionary appointed to that field, the Rev. John Gibson, died there in 1888 after four years' service. Although ''retired'' for some years, Dr. Cropper had remained in British Guiana and continued to help with the work of the Mission. Latterly, he had been supplying at the Scots church in New Amsterdam and it was during the evening service that he died suddenly.

The funeral service was held on April 9th at all Saints Scots Church, New Amsterdam, conducted by the Moderator of the Presbytery, the Rev. Norman Birnie, assisted by the Rev. M. A. Cossou. The number of those who gathered to honour the memory of the veteran missionary was so great that many could find only standing room in the church, or outside.

On behalf of the Canadian Mission Council, the Rev. George W. Mackay read an appreciation of the life and work of Dr. Cropper (see page 227), and the Rev. John Elder of Georgetown, Chairman of the Council, gave the address.

The service at the cemetery at Stanleytown was conducted by Mr. Birnie, assisted by Mr. Elder.

**Mrs. A. R. Kepler**

Word was received recently of the death of Mrs. A. R. Kepler at Woodbridge, New Jersey, on March 30th. Mrs. Kepler was the daughter of Dr. and Mrs. G. F. Fitch, missionaries of the American Presbyterian Church, who after serving for some years at Soochow, China, (where she was born) were transferred to Shanghai. There Dr. Fitch was ''to assume the oversight of the Presbyterian Mission Press, which under his leadership became a world-renowned institution.'' Having come to the United States to continue her education, Miss Fitch graduated from Wooster College, Ohio, and taught for a time before returning to China to work with her mother in Shanghai. In 1903 she and Dr. Kepler were married. During their years of missionary service they lived in many places in China, but wherever they were stationed, Mrs. Kepler shared in the work, teaching the Chinese, itinerating with her husband, and leading in Sunday School work. ''In later years she shared fully in Dr. Kepler's leadership in the Church of Christ in China'', of which from 1927 until his death in 1942 he was Executive Secretary and ''which he did so much to bring into being and help nurture to maturity.'' Two of their sons and a daughter are also missionaries.

From Jhansi comes news of the birth of a son to Mr. and Mrs. Raymond W. Welles, formerly Miss Annie Whatling.

*Glad Tidings* Secretaries are reminded of the reduced subscription rate for the last half of the year. Beginning with the July-August number, the rate is twenty-five cents, if the magazine is mailed separately; twenty cents, if several copies are sent in a parcel to one address. Anyone paying the full subscription at any time of the year will receive all numbers. We would suggest that advantage be taken of the half-yearly rate to introduce *The Glad Tidings* to the many homes in our congregations where it is not now going.

At the Winnipeg Musical Festival (see May *Glad Tidings,* page 179) the Cecilia Jeffrey Indian School Band, of which Mr. P. Highfield is conductor, was very successful. In two classes there were no other entries, for rural bands and for small bands (under twenty instruments). In the first they were marked 86, and in the second, 85; and the valuable criticism of the adjudicator, Dr. Straton, ''will do much to encourage the boys and help them to improve their work''. In the contest for Grade B bands they came second, with 85, two below that of the St. Boniface city band, of 45 instruments, whose members are all adults.

## Assembly Missions Nights

Programmes of special interest are again being prepared for presenting Canadian and overseas mission work at the 71st General Assembly, meeting in Knox Church, Toronto, June 6-13, 1945.

*Home Missions Night, Thursday June 7th, 8-10 p.m.*

Theme: Make Canada Thine Own.

Music will be provided by a Canadian Christian of Hungarian descent, a girl violinist of outstanding ability.

A kodachrome moving picture of the work of a student missionary.

An interview presentation of the needs of the west.

A comprehensive statement about our home mission work.

*Foreign Missions Night, Friday June 8th, 8-10 p.m.*

Theme: For the Healing of The Nations.

A gifted negro Christian soloist will introduce some of the finer spirituals.

A comprehensive statement about our overseas work.

Missionaries on furlough will be introduced.

Missionary forum on the theme of the evening with three missionaries participating—

Miss Edith Magee of the Jhansi Mission, India,
Rev. James Dickson of British Guiana,
Rev. C. L. Wood of the Bhil field, India.

These meetings are open to the public.

*Plan to attend*

*Home Missions Night, Thursday June 7th,*
*Foreign Missions Night, Friday June 8th.*

---

*The Missionary Chronicle* of Victoria and Queensland (March 1945) tells of the death in Australia of a daughter of Dr. John Geddie, whose story was so vividly recalled by Miss Mathieson's articles in the January and February *Glad Tidings.*

''The name of Geddie is one greatly honoured by all acquainted with the history of the New Hebrides. The Rev. John and Mrs. Geddie went from Nova Scotia to Aneityum (New Hebrides) in 1848. In the following year their daughter Elizabeth Keir was born. Through all the 24 years of her father's wonderful service she knew the New Hebrides. Then for a generation with her husband, the Rev. Daniel Macdonald, of Havannah Harbour (1872-1905) she lived much with the Islands people. Right up to the last she kept her interest. Now at the age of 96 she has passed from our sight. Her sister, Miss Geddie, is still with us.''

# The Rev. J. B. Cropper, D.D.

THROUGHOUT the entire Colony of British Guiana there will be a general mourning to-day because of the passing of the Rev. J. B. Cropper, D.D., veteran missionary of the Canadian Presbyterian Mission. Men of various races, classes and colours will express their appreciation of the great soul who gave himself so unstintingly to the service of humanity. East Indians in particular will speak of his amazing energy and untiring efforts in the development of the children of their race. All along the coast line of British Guiana, up the mighty Essequibo and Demerara Rivers and various creeks the news will cast a pall of gloom when the people hear that the well beloved Rev. J. B. Cropper is dead.

In the year 1896 the Rev. J. B. Cropper, a graduate of Pine Hill College, Halifax, Canada, was appointed to British Guiana by the Foreign Mission Board of the Presbyterian Church in Canada as a missionary of the Gospel of Jesus Christ. He was the son of Hon. R. P. Cropper, who held the government position of Protector of immigrants on the Island of St. Lucia. He had acted as his father's assistant and had interested himself in the education of the East Indians under his care. He could speak Hindi fluently and was in the position to enlist the co-operation of the Government in organizing schools and securing teachers. The Rev. John Morton visited the Island of St. Lucia and urged him to leave his Government position and study for the ministry. After his graduation he was received by the Presbytery of Trinidad in October 1896, and sent to British Guiana to take up work at Better Hope on the East Coast.

From the beginning, the policy adopted by Dr. Cropper followed two lines of work, educational and evangelistic, and experience has proved that his judgment was sound and far-seeing. By the grace and wisdom of God this great missionary of the Cross was enabled to lay solid foundations for a great work in the years to come. . . .

If Dr. Cropper had lived until next year, he would have celebrated his Golden Jubilee of Christian missionary work in this Colony. He has given energetic, efficient, devoted and sacrificial service. No other missionary of our Church had such a long and splendid record here. Like St. Paul, he went up and down the coast establishing new churches and Sabbath Schools. When East Indian parents appealed to him to start a new primary school he never rejected such an appeal but would build the school and secure a suitable teacher even in the most remote districts. In the year 1944, the Rev. J. B. Cropper Canadian

Mission School, Albion Front, Corentyne Coast, and the J. B. Cropper Presbyterian Church at Triumph were erected as a mark of esteem and appreciation of Dr. Cropper's work; he was a man whom we delighted to honour.

He was a fearless preacher, strongly evangelical in his message. A man who had the courage of his convictions, he turned many to righteousness. He was a true servant of Jesus Christ and a holy man of God.

He received the call to higher service while he was engaged in the ministry of the Word, being called from the pulpit into the presence of his Lord.

—*John Elder, Chairman of the Canadian*
*Mission Council.*

*In a private letter to a friend in Toronto Mrs. G. W. Mackay writes from New Amsterdam (9th April):*

–You will have heard, ere this reaches you, that Dr. Cropper is gone—so suddenly that we cannot yet realize it. . . .

Dr. Cropper put in a busy week, and a busy Sunday. . . . Yesterday he took the morning service at All Saints, went across the river, and took two communion services, and as Miss Ramsay came up to our church in the evening, she met him stepping briskly along to his own. This was his last Sunday supplying at All Saints, as the new minister from Scotland has come. It seems he sang heartily ''I hear thy welcome voice'', though usually he did not sing out strongly. He announced his sermon, paused, said, ''Friends, forgive . . . forgive . .'', and sank, caught by an elder who had just taken up the collection. He was gone before a nearby doctor could arrive. . . . Next year would have been his fiftieth. Several High School boys were here after church when the news came. . . . One of them said that his father had often told him of his early days with Dr. Cropper and of how they went through bog and swamp to the various stations. Later folks don't always realize these things.

When asked by Basil Mathews, ''What is the root difficulty in building world peace after we shall have won the war?'' the immediate answer, he said, of ''one of the greatest of those who are devoting their gifts of international political experience, knowledge of the past and insight into the future to discovering a way for us all into a new world order'' was, ''The greatest difficulty is the small-scale individual''—meaning the narrow, selfish outlook.

# The Church in Europe

FROM the ruins of Europe there is rising a new life, and in that life a vital, dynamic force is the Church to which is given the opportunity and the responsibility of serving at this hour. Such was the impression received by Dr. A. L. Warnshuis, formerly Secretary of the International Missionary Council, during his visit to Europe in the last months of 1944. At a public meeting held in Toronto on April 3rd under the auspices of the Canadian Overseas Missions Council, just organized that afternoon, Dr. Warnshuis told of what he had seen and heard on that visit, when he had a remarkable opportunity, he said, to listen to men and women who had been living in Europe during the war.

Sent by the Protestant Churches of the United States as a messenger to the Churches of Europe, he was the first American civilian in two years to cross France and enter Switzerland without a Government commission. As a messenger of the Churches he was given the highest priority, he said, because both the Government and the Army recognized the important place of the Church in the re-ordering of Europe.

Although Europe is only fourteen hours from New York—a day's flight—he had the impression of passing from one world to another. In many respects, he said, Europe is now the new world, North America the old. Almost the whole of Europe has been a battleground, with countries bruised and battered to an extent people on this continent have no idea of. Although our countries have been at war, too, we in the United States and Canada have not suffered enough to realize the suffering of the peoples of Europe, he felt. England has suffered a great deal more than most people realize. More than a million houses had been destroyed or were in need of repair [4,500,000 houses in the United Kingdom have been damaged by enemy action, according to the official record] and 4,000 churches in England damaged or totally destroyed—with parish houses and other church properties, 14,000 in all. ''They are not asking for a cent, but are raising £1,000,000 to help restore churches on the continent.''

In Switzerland there were 100,000 refugees. (If the United States had as many in proportion they would have 4,000,000.) Yet in Switzerland they were undertaking a national campaign to raise 2,000,000 francs to help other Churches. No country in Europe, Dr. Warnshuis stated, had suffered in the last months as had Holland. Yet underground workers had been active. A Dutch Protestant minister and his wife whom he met in Switzerland had begun by helping two little Jewish children who had seen their parents dragged from their home and ended by helping 400 such victims to escape into Switzerland.

In Germany the Christian Church, Protestant and Roman Catholic, proved to be the only group in which a considerable number refused to bow to the Nazis. There lies the hope for their reconstruction. There is a new interest in the Bible—laymen are looking to it as they did not before. There is a great demand for the Bible; and he brought back a request for a million German Bibles.

''I brought back no appeal,'' said Dr. Warnshuis, ''but a mandate of hope. The Churches of Europe have emerged with renewed life.'' A community conscience has been awakened. Before the war many of the European Churches were living, he said, ''on the fringes of life'', with a message for individuals, and charitable work, but little concerned with the actual life of the people. The Nazi régime in these countries did not attack the Church directly. They might have continued for a time, but of their own will they had risen, roused to the danger when they saw the moral law being broken, and they resisted with increasing courage as they recognized Nazism as the greatest threat to all the Church represented. They began to protest with growing assurance and determination against the treatment of the Jews, the deportations, slave labour, the imposition of an educational system under which children were taught lies and vicious propaganda. They became the guardians of all the highest and best traditions of the nations. In Holland church attendance had doubled. While Dr. Warnshuis was in Paris, in spite of the blackout and the lack of heating facilities 4,000 people came out one evening to a great evangelical meeting.

The youth of these countries have a real part in this new church life, Dr. Warnshuis said. ''Youth has rediscovered the Church.'' In France a remarkable youth movement began when the people of Alsace-Lorraine had to leave their homes and were scattered over France. Teams were formed to go around the country visiting these people. Then they were able to go into the concentration camps, help people there and hold services. Later they were carrying on work in devastated areas, holding Bible classes, establishing centres, etc. The French Churches, Protestant and Roman Catholic, have been working together, and it is under a National Committee representing all Churches that they are to carry on the reconstruction work to which they pledge themselves to give the same leadership as they gave to the resistance movement.

''The Churches in Europe resisted the Nazi régime in the name of universal truth,'' Dr. Warnshuis declared—''in the name of the universal Church. They have rediscovered the truth that Christ reigns, not that He will reign, but that He reigns now, that He is King of Kings now. It was that that gave them courage and hope, that made it inevitable for them to speak out.'' What the world needs, he said, is spiritual and moral leadership. An international political organization is needed, of course. That *must* be established. But the Church must recognize her responsibility to give to the world the spiritual leadership it so badly needs. Humanitarian help? Yes, of course. We must give what we can in money; it is needed. But the greater task is to revive and awaken Christian faith in man. The peoples of Europe want a sympathetic understanding of their struggle.

Recalling the declaration of the Madras Conference: ''The Church is called to live and give life to a world shaken to its foundations,'' Dr. Warnshuis said he wondered whether Christians had taken that seriously, whether the Churches were living and giving life.

## Designated as Deaconesses

ON Thursday evening April 19th, at a service held under the auspices of the Presbytery of Toronto in Glenview Church, Toronto, three of this year's graduates of the Missionary and Deaconess Training School were designated as deaconesses of The Presbyterian Church of Canada.

Dr. J. Stanley Glen of Glenview Church was in charge of the service. The Rev. Edgar Foreman, Clerk of Presbytery, outlined the steps leading up to the requests received from the Presbytery of Quebec, the Presbytery of Calgary, and the Synod of Manitoba, that the candidates appointed to work in their areas should be designated by the Presbytery of Toronto. The Rev. W. T. McCree, Secretary of the Training School Board, then presented Miss Muriel Judd, Miss Zena Cavana, and Miss Helen N. Scott for designation to deaconess work under our Church.

The Moderator of Presbytery, the Rev. J. R. Sanderson, conducted the service of dedication, and members of Presbytery who were present welcomed the new deaconesses into the service of the Church.

On behalf of the Training School Board, Mrs. Ralston presented to each the deaconess pin. In the name of The Women's Missionary Society, Western Division, Mrs. J. M. Warren presented a Bible to Miss Judd, who had been appointed to Val d'Or, Quebec, and Mrs. K. B. Schroeder, Bibles to Miss Cavana, who will serve in Calgary, and Miss Scott, who goes as regional worker to Manitoba.

Dr. W. A. Cameron, Secretary of the General Board of Missions, addressed the young women who had just been designated. Referring to the great part women have been playing during the war, in the services and in all kinds of war work, he said they had shown what they are capable of. Our Church, and the Christian Church as a whole, had been hesitant, he felt, about making all the use they might of women members. In the deaconess order they have proved their worth by the service they have rendered our Church across Canada. As the new workers, having completed their course of preparation, were about to start out he would remind them of four things. The first was the sense of vocation that must come to those who would serve. The Master said,—"Ye have not chosen me, but I have chosen you." As they went out, they would feel that they were not worthy, but God had given them a task to do. Secondly, there was the sense of power—power that comes from God, who had called them to the work . They should not forget to take time to be alone with God, that their own lives might be strengthened. They should, too, have a vision of the world's need—a need that can be satisfied in only one way, the way of righteousness. Lastly, there was the sense of trusteeship. Theirs was a rich heritage, won for them by the struggle of pioneers in the faith. All their gifts of mind and of heart and of circumstance were to be held in trust, to be shared with those to whom they were called to minister. They must seek to labour faithfully so that at the end of the day they might hear their Master's "Well Done".

In the Sunday School room after the service, all had an opportunity to meet the new deaconesses and wish them well, in a social hour arranged by the Glenview women. Presentations were made—by the Rev. C. J. MacKay to Miss Scott on behalf of four W.M.S. groups of Victoria Church; by Mrs. Ralston to Miss Cavana, in appreciation of her work in Calvin Sunday School, and to Miss Judd by Mrs. H. Ferrier, Mr. MacDonald, and Mrs. Glen, for the Janet Haig and Young Women's Auxiliaries, the Sunday School, and the congregation of Glenview Church.

# After Eight Months in British Guiana

By Miss M. E. Anderson, Georgetown

EIGHT months in British Guiana! How grateful I am that they are behind and not in front! But they are behind, and they have taught me much. Eight months ago, to my unaccustomed eyes there was no beauty anywhere but the eager eyes of little children and the souls of men. Now there is beauty also in the flaming flower, the variety of fern and tree and shrub, the sunset's tints, the expanse of hill-less countryside. Those months have taught me, too, to traverse distances, perched precariously on a bicycle, and to return with no bones broken, to guide a motor car through traffic, peculiar, surely, to this land of narrow roads thronged at times with donkey carts, bicycles, pedestrians, sheep, cattle, goats, dogs, and fowl. But, best of all, they have taught me to know a little better some of those ''other sheep'' who are waiting to be brought into the ''one fold'' by the ''one Shepherd''.

The work in this field is quite different from that of my former field among the Koreans in Japan in that there is no barrier of language, although it does take a little time before the people and we become acquainted with one another, the type of English spoken, and the inflection. On one occasion, because of my peculiar accent, I was thought to be a native of Barbados. But it is a great advantage to be able to work immediately upon arrival in the Colony. Our schools would surprise our Canadian friends, built as they are to accommodate perhaps 300 children in one large room—so built without partitions to ensure a breeze, for one must have a breeze in British Guiana. We teach the children in groups; the discipline is, for the most part, good; and the keen memory of East Indian children is a decided asset to us in our Bible teaching. As many of these children come from non-Christian homes, one can easily realize how boundless is the opportunity and how great the privilege. In Demerara there are eight schools that are easy of access and five that are difficult to reach. On March 28th an Arts and Crafts Exhibition by the schools of Demerara was held in Georgetown. In addition to a splendid display of needlework, other handwork, and art, there was a written examination based on Scripture, also the recitation of Scripture passages and Catechism.

In Demerara we have seven women's groups; six meet once a month, and the Burns Memorial group in Georgetown, twice a month. Our object is the study of God's Word, and the development of these women in the Christian life. We are eager that they shall have a burden on their hearts for those who know not the Christ, and will be constrained to go out to win them. There are also two very promising groups in the Island of Leguan; I hope to meet with them once a month. At the present time we are making plans for a special gathering in Georgetown of the women of Demerara and Essequibo, which we hope will become an annual event. We believe that it will prove an inspiration and benefit to our women to meet for fellowship in this way.

In Georgetown, the Burns' Memorial Church provides the missionary with a variety of meetings. In addition to the women's groups, there is the Sunday School, which has a staff of eight teachers and an attendance of about eighty children. Our teachers meet fortnightly for prayer and the study of the lesson, and their keen interest in the highest welfare of the children and their splendid co-operation in every way is a great encouragement to the superintendent. Our Girls' Group has a regular attendance of about twenty-five, and here again, as in all our activities, our chief purpose is to instil God's Word into their hearts. Our Young People's Society, meeting weekly, is composed of a fine group of young people, normal in their liveliness and love of fun, but also seeking little by little to learn the higher things. Our choir began to function last October and its members are making splendid efforts to lead the congregation in the service of song.

It is a source of strength to us to remember the interest and prayers of the many friends in Canada who are our partners in this great task.

## Hold Fast!

When hope seems dead, and courage fails,
Look up, and have no fear!
Your Shepherd's holding out His staff—
The time of succour's near!

Where Christ, the Saviour, brings His Cross,
His presence, too, He brings.
You'll find sweet consolation
In the shelter of His wings.

So carry on, tired, aching heart—
The night will soon be past:
Tho' dark the way, and steep the road,
The end will come at last.

And soon that Glorious Day will break,
When the God of Life and Love
Will call His faithful, wayworn child
To the Heavenly Home above.

Vancouver. —*May C. Smith*

# The Kwangtung Synod of the Church of Christ in China

## Special Issue of News Letter — Church Rehabilitation

### I.

KWANGTUNG was the first province of China to come in touch with western civilization. It was here that Protestant Christianity was first introduced. It was 138 years ago that Robert E. Morrison ignited the fire of evangelism in Kwangtung. As this fire spread, hundreds of churches and chapels have been established in the province through the efforts of many Missionary Societies.

The Kwangtung Synod was the first to organize as a Synod of the Church of Christ in China. This brought together into one united church the churches which grew out of the work of the following missions: London Missionary Society, Presbyterian Church, U.S.A., The New Zealand Presbyterian, The United Brethren in Christ, The Presbyterian Church in Canada, The American Board, The Independent Chinese Presbyterian Churches, the two Chinese independent Congregational Missions and the independent Chinese Churches which grew out of these Mission efforts. Before the war, in 1937, there were 242 organized churches with over 50,000 communicant members. There were seven hospitals conducted by the co-operating Missions, seven Middle Schools, one of which (Fui Ying with three branch schools) was directly under the Synod, over 80 Primary schools. The Synod conducted two rural service centres, and a travelling evangelistic group held missions in various centres. There are ten District Associations (Presbyteries). The Churches are largely in the densely populated sections of the Province, such as Canton, Hong Kong, Macau, Chung Shaan, Sz Yap, KoChow, Yeung Kong, The East River and LinHsien. The estimated population of these areas is 20,000,000.

Established more than twenty years ago, the Synod has devoted its efforts to organizing the work according to the tenets of the CCC and in expanding its work to unreached areas. The principles of self-support, self-propagation and self-government have been carried out. There are still large areas to serve and many, many people who are ignorant of the Gospel. The Synod feels its responsibility in spreading the Gospel to its own people.

Kwangtung is one of the richest provinces of China, and it has always been known as the most progressive. It has many native Industries and its people are frugal and industrious. Of the Chinese going abroad by far the largest number are from Kwangtung. The money they sent back to Kwangtung was a great help to the economic life of the people, and this helped in making the churches self-supporting. This has all been cut off now by this terrible war and we cannot but appeal to friends outside for help.

After the fall of Canton in 1938 business and industries suffered a death blow. Owing to the blockade by the enemy, import and export came to a standstill. Under ordinary circumstances Kwangtung imports about one-third of its rice from Burma, Thailand, and Indo-China. This supply was entirely cut off after the outbreak of the Pacific war, and the people are suffering for lack of sufficient rice. The spirit of endurance, however, has been magnificent.

Under such terrible conditions the churches under the Synod have suffered great material loss, directly or indirectly attributable to the Japanese invasion. A great number of churches, hospitals and schools were either bombed, damaged or occupied by the enemy; a great part of the church membership became bankrupt and many lost their lives. With Canton and Hong Kong, our chief centres, fallen to the enemy, the church members suffered tremendous financial reverses; expenses of the church, on the other hand, soared, and community life became disorganized. Under such conditions one can easily imagine the terrible state of affairs we find ourselves in.

In spite of all, the Synod has never allowed itself to be discouraged. In times of distress more people come to the church for spiritual comfort. This is very encouraging. The Church workers spend every ounce of their strength in their work. The Church has gained a higher respect and trust from the community through the good work of Christians during the war. This will be a good foundation for future development of church work.

The Synod hopes not only to restore the pre-war condition of the Church but to enlarge its sphere of usefulness. China is facing difficulties such as she has never, in her long history, faced before. In the end she will gain the victory with justice. The Church must avail herself of the present opportunity, when people are looking to her for comfort and help, to expand her influence for good-will and brotherliness when the time comes for reconstruction in times of peace.

In her struggle for freedom and liberty, China is facing many social problems, as well as political and financial ones. The Synod is carrying on, with her more direct evangelistic work, programmes for social service. During this war period this effort has brought excellent results—in closer relationship with and a better understanding from the community in which the churches are working. In the rebuilding of a better China more work of this kind must be undertaken.

China is a nation of peace-loving people. During the last century she has been continually suffering from foreign aggressions and internal strife. These sufferings, however, have in the end helped to unite the nation. The Christians are anxious lest these peace-loving people will be imbued with narrow-minded nationalism and revenge. China, with a quarter of the world's population, would be a great danger to world peace and good-will among nations, if she were led in any policy detrimental to these ideals. It is essential to train the youth of China in the way of high moral ideals, love and peace, and a co-operative spirit of the brotherhood of mankind. This is one of the ideals toward which the Synod will strive in its work, in addition to its main, more spiritual, task.

We are presenting herewith a scheme for rehabilitation of the work of the Kwangtung Synod. It is not an ideal scheme but a workable one. We do hope that Christian friends will not only give us their suggestions but also pray for us in our efforts, so that the Church in China may flourish to the Glory of God.

### CHURCH WORK:

The most important work of the Synod is the preaching of the Gospel and the development of the spiritual life of the members of the Church.

Before the war Evangelistic work was carried on through widespread preaching of the Gospel in cities, market towns and villages, by bands of evangelists. Shops were rented and preaching halls opened for ''street preaching''. Literature was distributed, and Scriptures were sold for a small price. Thus believers were received into the brotherhood of the Church. Churches were organized, and officers trained, and these centres then became self-propagating and, in many cases, self-supporting. District Associations were organized out of the groups within a certain prescribed district. These District Associations then joined together to form a Synod.

The work within the church itself is to develop the spiritual life of its members; to stimulate their prayer life, to read and interpret the Bible, and encourage them to take upon themselves the responsibility of evangelism in order to lead more people to Christ. During recent years much attention has been given to this intensive work, with excellent results, in better worship services, in making their church building have an air of worship, in the enrichment of liturgical services, and in the spirit of service for others shown by the Christians.

Literature as an agent for evangelism is of the greatest importance. While the sphere of this work may seem to be limited because of the high percentage of illiteracy, actually it is not so. Common people follow the educated people as their guide. A village elder can influence his whole village. The head of a family will often lead his whole family to Christ. Literature for students is of the utmost importance. The Synod has concerned herself with this for a long time. During the war, while opportunities for this work have increased, the high cost of printing and lack of funds have greatly hindered it.

Before the war there were 242 churches, during the war, 170—a decrease of 72; before the war, 262 preachers, during the war, 176—a decrease of 86; before the war, 50,000 members, at present, 54,862—an *increase* of 4,862.

The decrease in the number of churches is due to the fact that some churches have been burned, occupied or are in dangerous locations. The decrease in the number of pastors and preachers is due to the fact that some have been killed, some imprisoned and some have had to seek other employment for lack of support—the church members having been scattered. What about the increase in membership? Through suffering the Chinese people have become more unified and co-operative. The Church has rendered great service to the refugees and the wounded soldiers. This has allayed suspicion, eradicated anti-Christian activities, and given the Church and its membership a better standing in the community. The Church members have been scattered and wherever they went they have preached Christ and Him crucified.

[NOTE—Part II, dealing with the Synod's plans for post-war work will be given next month.—EDITOR.]

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*From Miss Beatrice Scott, Amkhut (March 30th, 1945)*

– We were at Jobat yesterday for our monthly prayer meeting. We had it a day earlier, so that people could be at their own stations for Good Friday services. Mr. and Mrs. Knox were not there, but all the W.M.S. ladies, Mrs. Toombs, and Miss Buchanan were present, and we had a good day. In the evening there was the first graduation ceremony for Jobat Hospital nurses, when three girls and one boy received their diplomas. It was a happy time for them, and for the nurses in charge, too. The Padre conducted the service and Musa Padre gave the message. Miss McConnell presided over the presentation, Miss MacMurchy gave the hospital pins and Miss Williamson, the certificates. . . .

Miss Kennedy has been for two weeks in a village where people asked for teaching and has found an unusual interest. We pray for guidance that the work of the Holy Spirit may not be hindered and that these people may be led to a place of conviction and surrender.

## Graduation of Jobat Nurses

*From Miss Isabel McConnell, Jobat, Central India (April 3rd, 1945)*

– This week I am supervising the nurses' examination. . . . Last month was a busy one. Early in the month I had a bout of malaria, after which I went to a friend's for a change of air. The change helped me very much. I just got back in time to take the oral and practical examinations for the Mid-India area. (She was again one of the examiners in the nurses' examination.) I had to have a substitute go to one of the hospitals as the distance was great and it did not seem wise for me to take the long trip when some one nearer could do it just as well. . . . Fortunately, I had set the questions, etc., before I became ill, so I was all ready when the time came for me to visit the hospitals. As last year after such a trip, I came back feeling quite satisfied with our own hospital, but wishing that we had enough third-year nurses to warrant the nurses coming from the Board for examinations here. They would find us much better eqiupped than some of the hospitals I visited. Some day we shall have them coming in to us. While this year we have had to "retrench", as it were . . . we hope we shall not always be in the same circumstances. . . .

Last month was a record month for admissions to the hospital—92. I do not remember ever having as many before. The staff were all kept busy, as was Miss MacMurchy, because I was not at home, or when here was in bed. I am glad, however, I could do the examinations and see for myself what others were trying to do. It is encouraging to know that other places are short of help, too, and that there is a consciousness of the lack of clinical material for our Training Schools. The very realization of the fact makes us want to get ahead and have better Training Schools. That, of course, will take time. We found that in so many hospitals there was very little for the nurses to do along the line of surgery. Shortage of doctors was the reason in some places. I was able to send our one male nurse who was taking the Mid-India examinations to Ratlam for some operating-room work. . . .

Our nurses have passed their examinations. I have arranged for the two third-year nurses to go to Indore, and for the second-year student to go to Banswara. I like the atmosphere of the Banswara Hospital very much. I did not take any new students last year, and this year I will have to run the hospital with staff nurses and ward or nurse aides. I have asked Miss Williamson to send me four new girls.

Last Thursday we had our first graduation. We were going to have it when Dr. Draper was with us, but he was called away suddenly and so we had to postpone it. We did want to have it before Miss MacMurchy went home. We had the Day of Prayer in Jobat on Thursday instead of Friday. We wanted to have the other missionaries here, if possible. Only four from the two classes were present, as Mercy is still in Jhansi taking her Midwifery. The service was held in the church. After the people had assembled, the staff, graduates, new graduates, and nurses in training marched in. They looked very nice as they came in. . . . After a hymn and prayer and Scripture reading, the graduating nurses received their certificates and repeated the Florence Nightingale pledge. Miss Williamson presented the certificates, and Miss MacMurchy pinned their hospital pins on. The Pastor offered the prayer of dedication for the new graduates. Musa Padre from Mendha spoke to the graduates, giving a very inspiring address. At the close of his address, we had the candle-lighting ceremony; I lit a big candle which was on the table, Miss MacMurchy lit hers from it, and then the graduates came in order of seniority and lit their candles, thus handing down the light from one to another until all the staff had lit their candles. Then standing in a semi-circle, the staff sang the hymn, ‘‘Stand up for Jesus’’. After the benediction the nurses marched out again, and had some pictures taken. Then they entertained their relatives to tea in the Nurses’ Home. It did give us a thrill to think that they were our very own girls trained by ourselves. I wish we had as many more coming on.

Up to date this year we have had more than last year. It amazes us to have so many patients coming to us when there is no doctor, but it lets us see that the people have confidence in us.

Miss MacMurchy is all ready to leave on furlough, waiting for her call. . . . It will be too bad if I have to go off to the hills and leave her here. Sailing is so uncertain these days. Some people have been waiting for months. . . . It has been very hot for a couple of weeks now, and it will not be getting any cooler. My ideal holiday for this year is to be a small house-boat and to move around wherever we want to go.

## Planning for Korea

*From Korea Letter of Dr. C. A. Clark*

THE Year for Jubilee for Korea seems to be approaching, though slowly. It will probably be two years yet before we get back "home".

People still ask me if the Korean Church has been destroyed since the missionaries were forced to come away. Destroyed! How could they destroy a Church of 400,000 believers, where they have 4,000 churches, 1,300 pastors, ordained and unordained, 600 salaried Bible-women and 25,000 Elders, Deacons and Sunday School teachers, especially when the Bible has been so deeply planted in the heart of the Church and of its believers? The summer we came out, in Pyengyang City alone, six big new churches were erected entirely by gifts of the people, three of them seating over 1,000 each. . . . The Church moves steadily on.

There were half a million Christians of all denominations in Korea when we came away. We hope that ten years after the Restoration there will be five million. Pray with us for that. All former missionaries are girding themselves for the great problems of reconstruction. The Board has already appointed four new "candidates in waiting", and there will be more. In the last ten months, for all the world, the Board has sent out 47 new missionaries. For the coming year they plan for 80. Their list of "candidates in waiting" now numbers over 100. We are not discouraged about Korea, though the waiting has been long.

Korea has 22½ million people and there are about two million Koreans across the river in Manchuria. . . . The Koreans are not Chinese, nor are they Japanese. They are a separate race with a separate language, culture, national character and history. Their history goes back for 4,500 years and their written history to about the time Samson was ruling in Palestine. . . .

Japan must be driven off the mainland of Asia. . . . At the same time, I protest against this campaign of hate against the Japanese. . . . We must not hate them, for if we come out of this war hating anyone, even the Japanese, we have lost the war, and we'll have to fight them again and again. Hatred begets hatred, and denies the religion we profess. In Japan there are a quarter of a million Christians. Our greatest hope of orienting Japan back into the family of nations will be that quarter of a million Christians.

# Prayer

OUR Heavenly Father, we come unto Thee at this time with gratitude and thanksgiving for all the mercies Thou hast bestowed upon us. For the measure of victory that has come to the Allied nations we give Thee thanks. For the courage and sacrifice of those who have served by sea and land and in the air, for the faithfulness of those who have toiled and endured, to make victory possible, we thank Thee.

We remember before Thee the men and women who have given their lives in the service of their country. Make us worthy of their sacrifice, and comfort, we beseech Thee, those who have been bereaved.

We pray for Thy Church throughout the world. May she be faithful in the task of giving the Gospel to all men. We thank Thee that when wars divide the nations Christians in every land are united in the Church Universal. Bless, we beseech Thee, the branch of Thy Church to which we belong, her ministers and her people, her work at home and overseas. Guard and guide our missionaries wherever they may be; strengthen them in the assurance that Thou art with them in all their ways. Give to one and all a clearer vision of the world's need, and grant that many young men and women may hear Thy call and offer themselves for Thy service.

For all men and women in the services, for the prisoners of war, for the sick and wounded, and for all who minister to them, we pray.

Bless, we pray Thee, our King and Queen, and all who direct the affairs of the nations. Endue with wisdom those who must at this time make great decisions; strengthen in them and those whom they lead the will to work together for the good of all mankind.

O Thou Who hast made of one blood all nations of men, mercifully grant that the day of complete victory may soon come, and the way be prepared for an enduring peace in the world.

Through Jesus Christ our Lord. Amen.

If there is righteousness in the heart
There will be beauty in the character.
If there is beauty in the character,
There will be harmony in the home.
If there is harmony in the home,
There will be order in the nation.
If there is order in the nation,
There will be peace in the world.

—*An Old Chinese Proverb.*

# Progress in Chinese Work in Canada

STEADY progress has been evident in the work among the Chinese in Canada during recent years. The number of Chinese workers has been growing; eight of the fourteen workers at present are Chinese, the Rev. D. A. Smith reported in March. Financially, 1944 was a banner year in the Chinese congregations, and contributions were larger, to the Church budget, towards the support of their own churches, and to the work of the Women's Missionary Society.

Having a special responsibility for the work among Chinese women and children, our Society has workers in the larger centres. In Victoria, where Miss Gertrude Scott and Miss Grace Lee are in charge, 35 children were enrolled in the kindergarten, nine going on to public school in September and five new pupils entering. Of late years, Miss Scott notes, English is being used more in the homes, and their pupils speak it more fluently than did those of earlier years. June and December ''closings'' are outstanding days for them, when in a programme of songs, games, recitations and plays they can show their families and friends something of what they have been learning. The Willing Helpers Mission Band, with nineteen members, began the stories in *Beyond the Blue Pacific* in November, after finishing their work on British Guiana, Miss Lee taking Bible stories with the smallest children; and there was always half an hour for handwork and games. As so many girls were working on Saturdays and had school work on Friday evenings after their Chinese classes the Shining Lights Girls' Guild did not meet regularly, but the ten members decided to take the girls' mission study after Sunday School. They gave $2.00 to the Women's Missionary Society. In October they had a supper party at the church, and at the Christmas concert presented a one-act play. The Young Women's Auxiliary, with Miss Lee as president, have carried on faithfully, usually meeting at the home of a member who has small children; they had three meetings with the senior Auxiliary. The women were pleased to have the Presbyterial meet in their church last year; and it gave the women of other congregations a good opportunity to become acquainted with the Chinese members, a goodly number of whom attended the sessions. Group leaders take charge of the Auxiliary meetings and every member has a chance to take part. They reached their allocation in 1944. Another group met weekly to sew and knit for war victims; from a Charity Box collection for war relief $35.00 was given for medical aid for China. One afternoon a week Miss Scott and Miss Lee visited the Chinese families, and Miss Lee did a good deal of visiting at other times as well. Miss Scott had a Vacation Bible School for three weeks in July. At the Chinese night school the Rev. M. F. Leung and Miss Lee had four classes, with 80 pupils, most of whom attend the Sunday School. "It is gratifying to see as the years go on," Miss Scott says, "that the non-Christian Chinese esteem the work of the Mission and let their children come to the Sunday School and to Chinese classes, where they are under Christian influence and hear the Word of God."

In Vancouver Miss Ruth Yeandle, Miss Susan Yeung and Miss Isabelle Bennett find plenty to do. They were greatly encouraged and helped by the visits of Miss Matthews, Mrs. C. P. Young and the Provincial and Presbyterial Presidents. The past year was a good one for the congregation. Ten new families became connected with the Mission through the kindergarten. Givings were better than ever before. The church building was redecorated, and the class rooms, with new curtains and brightly painted kindergarten tables and chairs, are much more attractive than before. Both Auxiliaries reported interesting meetings. For some the senior group had special missionary speakers. They gave double the amount allocated, besides giving to the Supply Fund. The Esther Armstrong Auxiliary took the Young Women's mission study, and also studied some of the doctrines of the Church; they sent a quilt to the Birtle Indian School, gave to the Supply Fund, sent $17.00 for the General Fund, and gave $37.50 towards the purchase of pews for their church. The Girls' Auxiliary had Miss Elsie Potter as leader for the first part of 1944; at one of the meetings they presented her with a quilt they had made "in appreciation of her faithful work among them for many years". Later these girls joined the Young Women's group. Then two girls who had graduated from the Mission Band heard Miss Webster and became interested in forming a new girls' group; others joined them, and the Girls' Mission Club was organized with Miss Yeandle as leader. They were very much interested in the study on the Canadian Indians, looked up books about the Indians, collected Indian pictures for a scrap-book and news items for the bulletin board, and sent Christmas gifts to four girls at the Birtle Indian School. Although organized late in the year, they contributed to the General Fund. In the Jung Kwong Mission Band Miss Bennett had 21 children, who learned about boys and girls of other lands, especially where our Church has work, as well as Bible stories, for which the flannelgraph was used. The older girls worked on a quilt, while the boys and the little children did other handwork; they all helped to make Christmas gifts for friends who were in the hospital. They, too, gave to the General Fund ($3.45). Thirteen boys of a Sunday School class became a Boys' Christian Brigade, under Mr. H. Neilson, and met on Saturday afternoons, while older boys, with John Chan as leader, met on Saturday evenings. The Vacation Bible School was a ''Troop School'', with Miss Yeandle, Miss Bennett, and Mrs. Yeandle in charge. It was a great loss to the Chinese work in Vancouver when Mr. F. Y. Louie moved to Moose Jaw last summer. He was the Chinese teacher; and Mrs. Louie was very active in Sunday School and Auxiliary.

In Toronto Miss Fay McTavish has been assisted by Miss Ruth Ma. For both kindergarten and Mission Band 1944 was a successful year. As the children go to Chinese classes from five o'clock till seven during the week, the Band met on Saturday afternoons. Some of the members attended the fall rally; to one, Helen Lowe, a junior certificate was presented. Forty children attended Sunday School, besides the classes of older boys and girls, and 35 were at the Vacation Bible School, where Miss Ma and Mrs. Chow took charge of the little ones, while Miss McTavish and Miss E. Ferrier took the primary and junior classes. Thirty-five mothers, children and young people spent eleven enjoyable days at Grimsby Camp in August. At the monthly meetings of the Ladies' Auxiliary the Rev. K. H. Yeung gives a message in Chinese. Wool is given out there to those who can knit at home. From the proceeds of their bazaar $35.00 was given to the Women's Missionary Society, and $30.00 to the Chinese Institute. Although it was difficult for young mothers with little children to get out to meetings, the Young Women's Auxiliary continued to meet, at the Institute or at the homes of members. They enjoyed their mission study, on *Agnes Dickson.* They gave $21.00 for missions, and sent in supplies valued at $11.35.

In Montreal the Chinese congregation has been making steady progress under the Rev. Paul Chan, with Miss Burdick and Mrs. G. P. Louie carrying on work among women and children. The women are interested in the work of the church, and have been taking part in their Auxiliary meetings. Mrs. Kerr, Presbyterial President, installed the officers for 1945. They gave the amount allocated to them for the General Fund, gave to the China Relief Fund and to the special offering for Famine Relief in China and India, and contributed to the fund for purchasing a Presbyterian camp site. The children in kindergarten, Sunday School, and Vacation Bible School also sent an offering to help children in China. The large attendance of friends at the closing was evidence of the growing interest in the work being done in the kindergarten, where little children have memory work in Chinese and English, learn hymns and choruses, learn to write English and Chinese, to draw, and to play games together. Most of the 35 pupils at the Vacation Bible School were Chinese, and later three Chinese boys were sent to a boys' camp near Sherbrooke. Besides the Mission Band, there are two clubs that meet on Saturdays, one for children of six and seven, who have missionary stories, learn Scripture verses, and play; and the other for older boys, who have a devotional service at their meetings, and games. All ages enjoyed the Christmas activities. At a Christmas party for the women gifts from the Presbyterial Supply Department were distributed. At the concert the children took part in a cantata in English and a pageant, and the young people presented a play, directed by Mrs. Louie.

Mrs. Louie went to Ottawa twice last year to visit Chinese families. Miss Reid tells of the appreciation of the women and children they visited then, and the sick in the hospital. The Chinese mission school opened with 23 pupils, and in April a Sunday School was started, with 21 children. There is a very fine group of Chinese young people. They became better known to Ottawa people when they accepted invitations to present their Chinese play for several other groups, and made money for the Chinese Relief Fund. Their banquet in Christmas week was a reunion, as some members were away at school or work; Mr. Frank Lee, a charter member, who is attending Queen's, was the speaker. On December 24th Dr. Johnston baptized four young Chinese in Knox Church.

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## Miss Wrong in West Africa

*Writing from London, on Easter Monday, Miss Wrong continues the story of her trip through West Africa.*

— We had something over a month in Nigeria—an absurdly short time for that country of great distances and some 20 million inhabitants of widely different outlooks and cultures. It was a great help to have with us for travels in Nigeria and the Gold Coast the Rev. J. L. Lewars of the Church of Scotland Mission East of the Niger. There is need of more inter-African travel and consultations between people of similar jobs in different areas.

Government and missions made it possible for us to visit Northern as well as Southern Nigeria. Petrol was short, but we were allowed the necessary coupons and cars of various sizes and vintages were put at our disposal. Many cars are now in the sear and yellow leaf and transport problems have much the same priority in conversation in Nigeria as did bomb stories in Britain during the blitz. On New Year's Day a very elderly taxi was taking us to Abeokuta. We had on board a leaky 8-gallon drum of petrol. Some 11 miles out of Abeokuta Mr. Campbell, who was sitting in front, called out, "Fire! Get out at once!" We tumbled out to see smoke and flames through the floor boards. Fortunately an officer in charge of mechanical transport was in an army car behind us and was on the spot in an instant with a fire extinguisher, which he used most effectively. . . .

We had many discussions with missionaries and officials of the education, agricultural and veterinary departments as well as with district officers about rural development and education. Much emphasis was laid on the necessity of making a knowledge of farming, stock-breeding and nutrition available to the people and showing them how old ways and customs can be improved through modern knowledge. A senior official in the Department of Agriculture, speaking of the cultivation of palm oil, said, "Our first aim must be to make palm oil more widely available as a food for the people."

The use of schools, training colleges and technical courses to convey knowledge to the people and so enable them to improve standards of life was frequently discussed. One government experiment in this is a vocational farm school in Western Nigeria where elementary schoolboys are given a two-year training course in practical farming. Experiments in methods of keeping cattle in a tsetse fly area are going on there and tools and material used are within the reach of farmers of the district, some of whom have had their initial scepticism about new-fangled ways shaken by demonstrations of their effectiveness.

Rural science masters are spearheads of work undertaken by Mr. Kenneth Prior, a Canadian agricultural missionary on the staff of the Church Missionary Society East of the Niger. They have charge of the school farms attached to elementary schools. On these a rotation of crops is practised and improved methods of cultivation are demonstrated. In this neighbourhood signs of improved methods included the grassing of school and church compounds to prevent erosion and the presence of more portly poultry in many compounds. A plan is on foot for an elementary agricultural training centre under the mission and some of the local people are sufficiently enthusiastic to offer land for the venture. Another Canadian agriculturalist is joining Mr. Prior soon and both missionaries and officials spoke of the importance of recruiting people with experience in North America for extension work in agriculture and nutrition.

In North Nigeria we visited the rural training centre of the Sudan United Mission at Gindiri, where curriculum and practice are closely related. Family units trained here are sent circular letters on their return home, and women as well as men read and appreciate these. . .

At Anchau in Northern Nigeria there is a government resettlement scheme in a sleeping sickness area. Here new agricultural knowledge is put at the disposal of the people. During the war a dairy industry has been developed in Northern Nigeria and also the breeding of pigs and the curing of bacon. In conversation with officials . . . the hope was expressed that the development of these industries would be directed primarily to meet the needs of the people. A grant from the Colonial Development and Welfare Fund has made possible the development of training for African veterinary officers. In connection with the fostering of local industries the importance of accelerating the development of co-operatives was stressed and the need of education in co-operative principles and practice was recognized.

The war has given an impetus to tin mining at Jos. We stood on a huge machine as it scooped out a hillside and also watched the thousands of Africans performing the same process by hand. A young government official talked of needed labour legislation and of the many problems to be faced in safeguarding the interests of illiterate tribal labour. One obvious provision—operative so far as we saw in only one section—was the replacing of the soil after the tin had been taken out so that the land could again go under agriculture—a procedure required, I believe, in surface mining in Malaya.

Leprosy is prevalent in Nigeria. The American and British Leprosy Associations in conjunction with missions have done much to provide treatment, but still only the fringe is touched. A rising standard of life is a condition of control. We had a glimpse of the Methodist Settlement at Uzuakoli and spent a week-end at the Church of Scotland Settlement at Itu, a community of some 3,000 with its own town services, agriculture and industry. We were there for a guide and scout parade and for the farewell at the Sunday service to 210 lepers dismissed as arrested cases. These were massed in the front of the great red mud church with its pillars of forest trees and before the great congregation of some 2,000 were wished Godspeed. They were of all ages, and many placed thank-offerings on the Communion Table. Mr. Campbell had given joy in many places by singing negro spirituals, but nowhere did he give greater joy than at the evening congregation of lepers at Itu.

Experiments in adult education are going on in various parts of the country. Aids such as films, broadcasting and books are greatly needed. But the fundamental essential is to awaken in illiterates the urge to learn and in the literate the desire to pass on their knowledge. A number of literates are anxious to know what remuneration they would receive for teaching people to read and do not seem to feel that they are stewards of their knowledge, which should be passed on to less fortunate people. The following note from East Africa is true also of other areas:

> Great as is the weight of inertia among the illiterates themselves, and the problem of arousing their enthusiasm, a greater problem, it seems to me, is that of arousing the enthusiasm of the educated élite, who with few exceptions appear unwilling to co-operate wholeheartedly in any movement which necessitates voluntary help on any large scale. I have no doubts about the response of the former, given the right kind of leadership. I have doubts as to whether Africa at the moment can produce the right kind of leadership.

Only through a great voluntary movement can adult education be spread to all the people, and in starting and fostering such a movement the Christian Church is in a key position. An admirable account of how people have been roused to help themselves is given in *Come over into Macedonia*, by Harold B. Allen, which serves as a useful textbook on many aspects of adult education.

We visited many schools and colleges. It was encouraging to see signs of African initiative in education. We visited the Aggrey Memorial School at Arochuku and discussed education with the keen principal and founder and his staff. Government has big educational plans and missions are trying to see their place in the new picture. Union institutions, greater facilities for training teachers and other leaders, and united planning and action are increasingly recognized as conditions of success in this. For both missions and government staffing problems bulk large.

The contrasts facing African peoples were forcibly brought to our notice by going direct from the Aggrey School to some of the Juju houses in the old town. These we were allowed to enter because of the trust and affection in which the people held our guides—two pioneer women missionaries of the Church of Scotland mission who have lived and worked among them for 30 years. One of the old guardians of a shrine complained to one of them, "You have not come to talk with me for so long." "I am very busy and you do not wish to talk of my religion," she replied. "Why should I not wish to talk of your religion?" replied the old man, "I, too, believe in God, but", turning to the shrine stained with the blood of many sacrifices, "if I become a Christian, who will care for the spirit of my grandfather?" The Christian people recently had a collection for the Aid to Russia Fund. A pagan woman brought 6/6d. for it, saying, "There is nothing in my religion that prevents me helping to feed the hungry." They were delighted to receive a letter of thanks for their contributions from Mrs. Churchill.

In Zaria in Northern Nigeria we stayed with the head of the Government Translation Bureau and his assistant inside the old red mud walls of that ancient town. Our coming coincided with that of a woman missionary seconded to the Bureau by the S.U.M. The Moslem *mallams* on the staff stand between the old world and the new, as was evident when the question of teaching women to read was raised. ''If they went together to learn,'' said one, ''they will get many dangerous ideas.'' Another said, ''But they must learn. Husbands should teach their wives to read. I read how to do this in the magazine *Listen* and taught my second wife in three months.'' Later I called on his wives in the seclusion of their compound. On the wall was a time-table for the younger wife, who was apparently instructed from dawn to dark by either her husband or the senior wife!

In Lagos interviews with Africans, missionaries and officials, including the governor and education officers, broadcasts and social engagements filled the short time before our plane left for Accra. We had the pleasure of being entertained to dinner by the executive of the National Union of Teachers of Nigeria and had some talk about the future of education.

Our stay in the Gold Coast was barely three weeks. We were the guests of the government and motored 2,000 miles in a car provided for us. . . . We had a most competent African driver. We were much impressed by some of the music we heard. One not-to-be-forgotten scene was a half-circle of college students at the Presbyterian Training College at Akropong dressed in the gorgeously coloured cloths of the country, who stood in the moonlight against a background of hills and forests and sang compositions of the African music master. Another was standing on the upper verandah of a mission bungalow in the hills of British Togoland looking down on the boys of the senior school standing in the moonlight with here and there the light of a hurricane lantern throwing a dark face into high relief—and singing traditional songs, marching songs and classical music, including the Hallelujah Chorus, conducted by a schoolboy. The German missionaries in the past and now the Church of Scotland have encouraged this musical people. One of the pastor's sons in that hill village is now studying music in London. Here and elsewhere research on and recording of African music are needed.

As in Nigeria local industries are developing. In the hill villages of British Togoland a village weaving industry is being fostered by the textile expert of the Institute of West African Art and the local district officer. Spinning wheels rather on the pattern of those advocated by Mr. Gandhi have been introduced, also looms weaving wide instead of the traditional narrow strips. It was pleasant to go around with the district officer, whom old and young welcomed as a friend. He hopes the industry will supplement the farmers' income and agrees that a next step is a study of marketing. In Ashanti a co-operative venture in supplying the army with yams has now to consider future markets and organization. Many aspects of internal marketing in the Gold Coast and Nigeria require study and constructive planning.

Returning from Togoland to Accra, we called on the Achimota trained chief I mentioned in my last letter and went over his state school. He has concentrated on getting the best possible staff and will add better buildings as revenue allows.

At Wesley College, Kumasi, we heard of plans for new developments in women's work. Here as in a number of other places there seemed a place for the contribution American extension workers in agriculture and home economics have to give. This seems a sphere of Anglo-American co-operation which well might be explored.

We travelled 240 miles north of Kumasi to Tamale in the Northern Territories, much of it through the red dust clouds of the harmattan. The country is very similar to parts of Northern Nigeria. People keep cattle, and mixed farming is possible. We were entertained by government officials in Tamale and talked with them about future developments.

We were fortunate in being there for the installation of the head boy at the government central school. The ritual was modelled on that of the installation of a chief. The ceremony opens with the arrival of the Na's (Captain) skin bearers. Then follows a train of elders who are welcomed to prepared places by drums. The new chief walks in attended by a body-guard. He takes his seat and greets his elders through his linguist. The crowning and robing is undertaken by two chosen elders. Following this initiation to office, the new Na delivers his inaugural speech, defining his policy and giving promise of a peaceful reign. In token of his good intention, he presents his elders with gifts—kola. The gathering breaks up amidst drumming, the people following the chief to his compound. The promise given by the head boy was as follows:

> I, Seidu Abudulai, promise by God's help as the Na of the Tamale Government Senior Boarding School to enforce the standing orders of the School, to obey my masters, to act honourably and justly in all things, to serve the School and to use my influence and authority for the maintenance of good order, fair play and harmony in the School.
>
> So help me God and keep me faithful to my promise.

As in Lagos, our few days in Accra were full of interviews and meetings. Mr. Campbell again broadcast on the local service. All too soon we rose above the great airport bound for Sierra Leone.

Our days in Sierra Leone only allowed for consultation in Freetown with representatives of the U.B.C., some of whom came from up country to see us, the M.M.S. and C.M.S., with African leaders and government officials and for a visit to Fourah Bay College, the first university college of West Africa, now evacuated from Freetown to the country. The pressure on missionaries and other members of the community in Freetown to meet the needs of the services and—in the past—to care for shipwrecked people has been very great. The economic problems of villages are difficult to solve. In Sierra Leone, the Gold Coast and Nigeria it would seem that surveys such as Mr. Merle Davis has made in India and elsewhere might be very helpful in relation to the life and work of the Church.

Two and half days' flying took us from the sultry heat of the West Coast and the red dust of the harmattan to the coolness of early spring in England. Mr. Davis and Mr. Campbell had a busy three weeks of work and interviews before sailing for America. Besides missionary committees they met the Advisory Committee on Education in the Colonies at the Colonial Office and had a talk with the Secretary of State for the Colonies and other Colonial Office officials, and Mr. Campbell and I took part in a short-wave broadcast discussion on "The Future of the African" and wondered if any friends in Africa or America picked it up. . . .

It has been very fortunate that we got back in time to meet here Dr. Emory Ross from the United States, Mr. Coxill from the Belgian Congo, and Dr. Tucker from Angola and to continue discussions which were started elsewhere. I hope to be in the U.S.A. and Canada in the late summer—one of the tasks to be done then is to assist in the drafting of the report of this tour.

As I write, the wireless is announcing the German retreat from Holland and we are beginning to think the V-bombs may soon be things of the past. So strong is this conviction that we are clearing our attics preparatory to using them again. As a schoolboy on holiday finished polishing one of the floors he remarked, "Now that I've done that they'll probably drop something on it and mess it all up again!"

London is very shabby but also very lovely in the spring sunlight with delicate traceries of green against old buildings, and greenery appears on ruins. Day by day we realize more clearly the colossal devastation of Europe and the problems of material and spiritual rebuilding. ''We need above everything,'' said a speaker recently, ''centres of material and spiritual stability—and the men and women to man them.''

## LITERATURE PAGE

**Miss Louise A. Reith**

MANY Auxiliaries now will be approaching the end or at least the second part of the study for 1944-45. In order that the maximum of good might be derived from the study on ''Christian Literature and the Churches in Captivity'', various supplementary books were suggested in the Study and from time to time on this page. Therefore, before leaving the 1944-45 Senior Study, we suggest that members of Auxiliaries check over the following books and, if they have not read them, try to do so before turning to a new subject of study.

In connection with Christian Literature, did you read the following books?—GIVE US BOOKS by Cecil Northcott, which pictures for us the need of the world for good books in the languages of the various peoples and what good books can do for the world; THE TALKING LEAF, which tells of the literature prepared and distributed to the women and children of many lands by the Committee on Christian Literature for Women and Children in Mission Fields, Inc.; THE SILENT BILLION SPEAK by Frank C. Laubach, which describes the development, use and results of Dr. Laubach's method of teaching the illiterate in many lands to read.

When thinking of the branches of the Christian Church in other lands, did you read these?—THE CHURCH AND CHINA by John Foster, which outlines the beginnings and growth of the Christian Church in that land; AN ADVENTURE IN CHURCH UNION, the story of the Church of Christ in China—its organization, its beliefs, its mission work, and its plans for the future; THE CHINESE CHURCH by The Right Reverend Y. Y. Tsu, Bishop of Kunming, who tells us of that Church and how it is taking its place as a ''Partner in a world mission''; TO-DAY IN MANCHURIA by Ralph T. Morton, the story of the struggle of the Church in Manchuria and its achievements in the face of difficulties and dangers; UNFOLDING DRAMA IN SOUTHEAST ASIA by Basil Mathews, which tells of the beginnings and development of the Church in that part of the world; SO LIVES THE CHURCH by Eric C. Rust, an excellent little book written for those ''who are eager to know of the activities of the World Church of to-day''; THE CHURCH IN A CHANGING WORLD by Basil Mathews, containing illuminating information on the problems facing the Church at the present time; INTO ACTION by A. M. Chirgwin—in the chapters of this book ''the attempt is made to show the Christian Church estimating the strength of the opposition bracing itself for the coming struggle, and in some instances entering upon the fight''.

(For prices of books see the Book List on the inside of the back cover.)

## AUXILIARY PAGE

**Mrs. W. A. McLennan**

ONE Presbyterial Secretary speaks of her Auxiliaries as being ''in a healthy condition''. We believe that can be said of a great number. Those in good health usually accept and discharge their responsibilities. Is your Auxiliary a healthy one?

Are your Home Helpers steadily on the increase?

Is your Library Secretary gathering and distributing good reading matter?

Does your Literature Secretary keep before the members helpful and interesting literature?

Are you working towards an Auxiliary lending library?

Are your Welcome and Welfare Secretary and her committee living up to their opportunities?

Have you increased your subscriptions to *The Glad Tidings?* Are you making use of *The Glad Tidings* in your meetings?

Does your Press Secretary make use of good publicity?

* * * *

As many Auxiliaries adjourn in June not to meet again until September, we suggest that those responsible for the June programme plan something special for this meeting, with at least two objects in mind: first, so to emphasize one or more aspects of our Society's work that the members will think about it during the summer months; second, to have an attractive social hour so that the members may enjoy happy, informal fellowship before separating for the summer.

Although many members of the Society do not meet together during the summer months, there is no reason why they should not be held together in a fellowship of prayer. The Auxiliary President might ask the members to set aside two minutes each day, at an hour agreed upon by the Auxiliary, when they would ''remember'' all our missionary workers in Canada and overseas and make definite petition in behalf of our work. Thus, though separated, we may come together before the Throne of God.

# GIRLS and LEADERS

**Mrs. Harold Keefer,** *Secretary*

*Dear Girls:*

ARE you going to camp this year? I am pretty sure that those of you who attended last year will be practically counting the days until it is time to go again. According to the reports from your leaders, you thought camp was quite wonderful and didn't like the idea of waiting a whole year before you could go back again. However, even a year passes eventually, and here it is again time to be making camp plans.

No doubt you ''old timers'' have already made arrangements to go back again, and I shall be delighted to hear of the fine times you have.

It is to you girls who have never had this experience that I am writing especially. I believe you would find camping a wonderful experience and, if it is possible, I urge you to go to one of our Presbyterian camps this year. There you will find other girls of your own age who are interested in the same things as you are and who play the games you like to play. You will find leaders who have spent endless time in preparing an interesting programme for you and are most anxious to make sure that every girl has the most profitable and enjoyable time that it is possible for her to have.

One former C.G.I.T. member, now beyond camp age, said to me to-day, ''Tell all teen-age girls not on any account to pass up camp. It is the most wonderful experience in a young girl's life, and it is an experience that cannot be obtained elsewhere. I wept bitterly when I found I was too old to go to camp again.''

Our Women's Missionary Society, realizing the great value of camp life to our girls, purchased, or in some Provinces helped to purchase, beautiful camp sites, and it is hoped that many of our girls will enjoy visiting these lovely places this year.

Miss Webster will attend three camps this year and give a course on leadership training. Other capable leaders will also give interesting instruction, so that you will not have one dull moment.

Won't you decide now to go to camp this year and to try to influence other girls in your group to go, too? I can assure you that if you do, you will always treasure the memories of the summer of 1945.

With best wishes,

Yours sincerely,
*Edith Keefer, Girls' Organizations Secretary.*

# CHILDREN'S DEPARTMENT

**Mrs. W. N. Ferguson,** *Secretary*

SOME months ago you met the Walker family, Margaret and George and their parents. To-day we are to meet them again.

"Hurry up, Margaret," called George from the porch, and he muttered to himself, "Girls are always fussing."

They were going to the closing service in connection with the Peace Thanksgiving Fund in their Explorer group. During the last four months they had been taking stock of their blessings, and so many were their reasons for thankfulness that the two "Blessing" bags that George was holding were filled with nickels and dimes.

Sometimes it had been hard to put aside the money they earned, especially when the grocer displayed candy bars, and when other boys and girls were having ice-cream cones. Once or twice it had been almost too much to sacrifice some longed-for new thing, in order that the "Blessing" bag might be enriched. But now on the closing day the bags were heavy, and their hearts were light with the joy that comes from giving.

This was a very special "Expedition" for their group. The Chief Counsellor had chosen a Saturday afternoon for it, hoping for a full attendance of parents and children. When it was planned, peace seemed far away, but last week V-E day had come with the wonderful news of victory in Europe. Although the Pacific war is not yet over, the sun did seem to shine a little brighter this lovely afternoon.

Margaret and George chattered all the way to the little country church. As they went in, they thought they had never seen it look more beautiful. Loving childish hands had gathered tulips and daffodils from the home gardens, and sprays of pear and apple blossoms filled the Sunday School room with fragrance. There was an air of peace—even the noisy boys and girls seemed filled with a spirit of reverence.

It would take too much space to tell you of all the programme, but one thing that Margaret and George will never forget was the line of happy girls in their middies and navy skirts and the boys in their white shirts and navy trousers, each holding a "Blessing" bag. Having put their bags in the offering basket, they stood with bowed heads, silently thanking God for those who had given their lives that we might have peace, and for all the blessings He had given them. Then while heads remained bowed one of the boys rang the church bell, and as the beautiful chimes rang out across the quiet countryside, the Chief Counsellor read the hymn, "Joy-bells ringing". The words they knew so well took on a new meaning as they listened to them now.

# PROVINCIAL NEWS

## ALBERTA

MRS. A. A. MACGREGOR, 9824 103RD ST., EDMONTON, PRESS SECRETARY

THE 31st annual Provincial meeting was held in First Church, Edmonton, on the 4th, 5th and 6th of April. The Board met on the mornings of the 4th and 6th. The devotional services at four sessions were taken by the four Presbyterials, while the Rev. J. MacBeath Miller conducted the Thursday evening service. Very favourable reports were given. The amount sent to the General Treasurer for the general fund exceeded the amount allotted to the Provincial; there was a slight increase in *Glad Tidings* subscriptions for 1944; in the Children's Department 10 Mission Bands and 9 Explorer Groups were reported, with 390 members; Library Secretaries sent out large quantities of reading material; Welcome and Welfare work now is mostly connected with the coming of war brides to Canada. The Girls' and Young Women's groups were doing splendidly in their various activities.

Miss L. Macarthur of Toronto, Children's Work Secretary, stressed the Welcome and Welfare work as one of the most important parts of the Society's work. She spoke of her deaconess work at Val d'Or in Northern Quebec, where the work was chiefly among people from Northern and Central Europe, and her contacts with the older people were made mostly through the children. She also gave an address on the Foreign Missions Conference of North America, which met in Toronto in January, the theme of the meeting being "Evangelism in the Post-War World". Reference was made to the fact that men in the services who have seen the work of missions in other countries have great respect for the missionaries and the work being done. The Church needs young people to carry on and advance, she said in closing. She and Miss Frieda Matthews, Field Secretary, held conferences—Miss Macarthur with secretaries having to do with Mission Bands and Explorer Groups and Miss Matthews with Senior and Young Women's Auxiliaries. Many questions were asked and answered. Miss Matthews emphasized the importance of missionary education, stressing the use of suitable literature for meetings and of maps and lantern slides. After the banquet on Wednesday evening she gave an address based on the text, "Where there is no vision the people perish". There is a great challenge and a wonderful opportunity for the young people to-day, she said.

A memorial service for the late Dr. Jessie MacBean was conducted by Mrs. H. O. T. Burkwall, who had known her intimately when she was a missionary in South China. Dr. MacBean had been the first medical doctor to establish work for the Church in South China. One would not forget her strong Scottish independence and her calm courage in the face of difficulty and danger, Mrs. Burkwall said.

Miss Mabel Booth, deaconess in Edmonton, gave a talk on the Society's work at the present time throughout the world, showing the various places referred to on a map of the world with lights. Flt.-Lieut. M. Murphy gave a stirring address on ''The Three Coronations''—the first, a mock one, when Christ was crowned with thorns; the second, Christ crowned with glory and honour in God's creation; and, third, Christ crowned Sovereign and King over all, our Saviour, Lord and King.

St. Andrew's C.G.I.T. took part in a radio broadcast, ''An Indian Residential School''. Mrs. D. C. Thomson gave a splendid talk on the C.G.I.T.—what it should mean to all the girls in the groups. Mrs. J. MacBeath Miller spoke on the Peace Thanksgiving Fund. Rev. D. H. Stewart of St. Andrew's, Edmonton, gave a very impressive address on ''The World is the Field and the Field is the World''. Mrs. R. S. Gibson in her presidential address told the women that they should begin their new year with a desire to advance and press forward, and stressed the need of prayer. Miss Matthews installed the officers for 1945. Mrs. A. E. Sykes is the new president, succeeding Mrs. R. S. Gibson, who has held this office for five years.

**Edmonton Presbyterial**—On the 23rd of April the members of the Presbyterial Executive and of the various Auxiliaries in Edmonton gave a farewell tea in the social room of First Church for Miss Mabel Booth, who after serving as a deaconess in Edmonton for the past three years was leaving shortly for Toronto. Much regret was expressed at her departure, as she had been such a cheerful, earnest, faithful worker. On behalf of the women, Mrs. D. G. McQueen presented Miss Booth with a gift of money.

The Thank-offering meeting of First Church Auxiliary was well attended. Mrs. J. MacBeath Miller and Mrs. A. B. Stewart were in charge of the programme. The special speaker was Flight-Lieut. Murphy, who took the Easter Story as his subject.

## BRITISH COLUMBIA

MRS. W. BARLOW, 149 W. 5TH ST.,
NORTH VANCOUVER, PRESS SECRETARY

VICTORIA Presbyterial — At the Easter meeting of the Auxiliary of St. Andrew's Church, Victoria, the devotional service was taken by Mrs. G. Cordiner and Mrs. J. McAra, and Mrs. W. Jackson of the Salvation Army spoke on ''There is No Death''. Mrs. J. P. Dempsey presented an Honorary Membership certificate to Mrs. J. A. Kennedy. A social half hour followed the meeting.

**Westminster Presbyterial** — A very successful Mission Band rally, under the leadership of Mrs. J. Blott, the new Mission Band Secretary, was held in Mount Pleasant on April 2nd; 140 Mission Band members were present, and 30 adults. The Rev. F. G. St. Denis led in a singsong, the verses sung being shown on the screen. Mrs. Le Huquet had charge of a Bible Quiz, and the devotions were taken by Mrs. W. D. McLean, who also told a story. The children answered the roll call with Scripture verses. Ice cream was served to the children.

At the Bradner Auxiliary's Easter Thank-offering meeting Mrs. C. P.

Young was the guest speaker. A number of Vancouver ladies were present, who had previously been taken on a trip around the daffodil farms of the district.

A Young Women's Auxiliary was organized in Chilliwack on April 13th at the home of Miss Morag Campbell. The organization service was conducted by Mrs. G. Bell, Presbyterial Young Women's Secretary, and Mrs. Wm. Duthie, President of the senior Auxiliary. Mrs. W. J. Murdoch, Presbyterial President, installed the officers.

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## ONTARIO

MRS. J. R. HILL, 250 COOPER STREET,
OTTAWA, PRESS SECRETARY

A QUICKENED tempo in service, organization, and givings was indicated in reports presented at the 31st annual meeting of the Provincial Society held in Calvin Church, Toronto, April 9th to 12th. Mrs. H. C. McKellar was in the chair. All officers were present and all Presbyterials were represented. The reports were all most encouraging.

At the Board of Management meeting on Monday evening, Mrs. D. Strachan presented the Peace Thanksgiving Fund in her usual clear and convincing manner, and guests from Quebec—Mrs. W. E. Baker of the Provincial, Mrs. C. A. Turner, Quebec Presbyterial, and Mrs. Charles Johnson, Montreal Presbyterial — were warmly welcomed. The proposed synodical division was discussed.

On Tuesday morning the annual meeting opened with the singing of the National Anthem, followed by Scripture reading and prayer led by Miss Frieda Matthews. The devotional services at other morning sessions were led by three deaconesses, Miss Moffat, Miss Esler, and Miss MacKay. Greetings were brought by Mrs. R. Moynan, Toronto Presbyterial President, the Rev. J. R. Sanderson, Moderator of Presbytery, and the Rev. E. Foreman, Moderator of Synod. In loving remembrance of Dr. John Buchanan, India, and Dr. Jessie MacBean, formerly of China, the paraphrase, ''How bright these glorious spirits shine'' was sung.

Miss Harriet Parsons of the Wartime Prices and Trade Board, spoke briefly, stressing the fact that the battle against inflation is work for all women; besides the outlay of money, she said, inflation creates unfair values, unrest, and insecurity and destroys the fruit of thrift.

At the morning sessions Miss L. K. Pelton in the ''Focus on Presbyterials'', brought home many plain and practical thoughts helpful to every Presbyterial, on the work of the Executive, the duties of officers, and meetings, and answered many questions.

Tuesday afternoon was given over largely to Finance. Mrs. H. W. Morgan, Treasurer, gave a full and most encouraging report, the best in many years, showing an increase of $3,520.00 over the previous year's givings. Every Presbyterial exceeded or reached its allocation; $121,598.00 was given for the General Fund, and $5,501.00 for the Supply Fund. The allocation of $118,350.00 for 1945 was accepted.

In the evening the work of Girls' Organizations and Young Women's Auxiliaries was considered. Members of Girls' Groups assisted in the programme. Devotions were led by Mrs. Angus MacKay, Mrs. J. A. Newstead and Miss Isabelle Hunter. Mrs. D. Allan reported a 51 per cent. increase in the girls' givings. Last year Bible study was stressed, this year she is emphasizing church attendance. For the Young Women Mrs. C. H. McDougall reported increases in every department, and called attention to the fact that they are celebrating their 25th anniversary this year. The Auxiliaries are asking for definite Bible Study.

Mrs. Arthur Cherry, speaking on Christian Literature, told of good reading matter provided for India, China, and Africa, translated into the languages of the countries. Pictures illustrating this talk were shown.

In an address on Wednesday afternoon Mrs. Strachan outlined the various activities of our Women's Missionary Society, pointing out that every member shares in this great enterprise. Encouragement, both in opportunity and response, had been the keynote of the year, she said, and the members had measured up in a wonderful way. The Peace Thanksgiving had caught the imagination of the women and already a substantial amount had been received. With the new types of Church work that will develop in the post-war world, the Presbyterian Women's Missionary Society will be ready to take up the challenge and do their share.

On Wednesday evening Professor D. W. Hay, M.A., of Knox College, who was introduced by the Rev. J. Wasson of Calvin Church, gave a ringing missionary challenge, taking as his subject, ''To Whom does Christianity Belong?'' Speaking of the place of missions in the Church's work, he quoted a statement made by a student: ''Every Christian is either a missionary or a mission field''; a Christian who is not convinced of the need of missionary work is not quite a Christian. Some object to the sending of missionaries to other peoples when at home so many things are wrong, but, he said, no doctor who has found a cure for bodily ills would think of depriving other countries of the benefit of his discovery, but makes it available for all the world. Christ is the remedy for the evils of the world, and His Gospel is for all people. Nor is missionary work, as some seem to believe, merely for the women of the church. It is the world's greatest movement and against the Church of Christ the gates of hell shall not prevail.

Provincial expressed itself as sympathetic with the idea of presenting badges to 'teen-age girls at an affiliation service —this to go down to Presbyterials. A letter in reference to synodical division will be sent to the Council, asking that the question be reconsidered, and sent down to Presbyterials.

An interesting feature of the closing session was the presentation of an Honorary Membership certificate and pin to Mrs. K. B. Schroeder, formerly Corresponding Secretary, and now a member of the Council Executive, Mrs. J. R. Hill of Ottawa and Mrs. H. C. McKellar, the two ''deans'' of the Provincial, making the presentation.

Mrs. W. E. Baker of the Quebec Provincial installed the officers. Mrs. H. C. McKellar was re-elected, and her closing message was ''Go Forward''. There were, she said, many Red Seas to cross—indifference, carelessness, lack of workers and leaders—but she reminded the members that, before crossing, the command was, ''Stand still and see the salvation of the Lord.'' ''This command still holds.''

An invitation to meet in London in 1946 was accepted. The meeting closed with the singing of ''Spirit of God, descend upon my heart'' and prayer.

**Barrie**—''The Easter Outlook'' was

the subject of an address by Dr. F. Moore, Clarksburg, at the special meeting of Thornbury Auxiliary on Easter Sunday evening. Rev. A. L. Howard also spoke. A talent tea, sponsored by the Bella Goodfellow Auxiliary, Thornbury, brought in a substantial sum.

**Chatham** — Sectional meetings, with Miss Ruth Quinn as speaker, were planned by the Presbyterial Executive.

Valletta Auxiliary took charge of the church service on Easter Sunday evening. Mrs. Williams presided and Mrs. D. McLaren, Presbyterial President, gave the address.

**Huron**—To a fine audience at Caven Church, Exeter, Dr. Quinn gave a very informative address on conditions in India, and showed his pictures of the Bhil Field.

At Goderich a group of Arthur Circle members presented the Easter drama ''The Symbol of the Cross'', which concluded with the singing of ''Risen'' by Mrs. K. Revell and Mrs. F. Saunders. Miss Gertrude Beattie of the C.G.I.T. told the Easter story, illustrating it with the flannelgraph. Mrs. Gordon Bisset presided.

**Paris**—The Boys' Mission Club of St. Paul's Church, Ingersoll, is decidedly missionary-minded, and there was a very large attendance at a special meeting, when the members were in charge of the programme. Slides on British Guiana were shown. Miss Edna Currie, for Victoria Auxiliary, expressed appreciation of the Boys' work.

**Peterborough**—The Young Women's Auxiliary of St. Paul's Church, Peterborough, has become a senior group, to be known as the Evening Auxiliary. This group largely drawn from the Amos (any manner of service) Bible Class, met at the home of Mrs. H. W. Morgan in 1931, to organize into a Y.W.A. Presidents included Mrs. G. Coleman Jr., Miss A. Davidson, Mrs. W. Perks, Miss Mary Greer, Miss M. Nesbitt, Miss Margaret Morgan, Miss Agnes Finnie, and Miss Harriet McGeary, who was in the chair when graduation took place. Before graduating, this Auxiliary organized a group of younger girls to take their place as a Y.W. Auxiliary. Mrs. S. Johnston installed the officers for 1945—President, Mrs. C. R. Hagerman, Vice-Presidents, Verna Johnston, Mrs. R. Buchanan, Miss Margaret Parker, Secretary, Mrs. J. Hemphill, Treasurer, Miss Marjorie Nesbitt. The new Evening Auxiliary held its first Easter meeting in April, with Mrs. J. R. Hill, Ottawa, as guest speaker.

**Stratford**—An interesting account of her sixteen years in India was given by Mrs. C. A. Clark of the Salvation Army at the Easter meeting of Central Auxiliary, St. Andrew's Church.

The Presbyterial Executive has arranged for a June Conference in Stratford. It was decided to continue holding sectional meetings. Mrs. J. Erskine spoke in support of deaconess work.

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## QUEBEC

Miss Mary Greig, 2168 Paris St.,
Montreal, Press Secretary

At the annual meeting of the Quebec Provincial Society, which was held in St. Andrew's Church, Quebec City, on April 17th and 18th, the Rev. James Dickson of British Guiana gave two addresses. In the afternoon he spoke of the situation in Manchuria, Korea, and Formosa, referring especially to Formosa, where he had been a missionary. At the evening session, he dealt at greater length with his present work in British Guiana and conditions there, showing some very interesting slides, which brought home to his hearers the development of the work among the East Indians in that part of South America, since our Church established a Mission there about fifty years ago, and the great opportunity for further advance.

The retiring President, Mrs. A. M. Hill, spoke briefly on ''Church Women on the Alert'', pointing out that two-thirds of the world's population is illiterate, and that ninety per cent. of the people of Asia are without any knowledge of the Christian religion. The answer to the world's need is the Gospel of Jesus Christ, and the vast problem created by this situation ought to be an inspiration and a challenge to Canadian church people.

The treasurer reported $15,485.00 sent to the General Treasurer, an increase of $485.00 over that of former years, and the largest sum sent for five years. Reports submitted by both Presbyterials showed the year to have been one of active and profitable achievements. The Home Helpers Secretary reported 784 Home Helpers in 31 Auxiliaries; their givings amounted to $1,482.02. The Young Women's Department reported a year of greater activity and increased interest; the self-imposed objective of $2,200.00 was exceeded by $19.52. The Girls' Organizations Secretary reported an increase in the number of groups and in the number of girls attending camps; it was felt that Miss Margaret Webster's visit to the province had been a great stimulus to the work. The Mission Band Secretary reported 26 Bands with a membership of 608. In the Welcome and Welfare work many calls were made, letters written, and new members and war brides from overseas welcomed and drawn into church life. Two articles of historical value were received: a very interesting account of the 50th anniversary of Athelstan Auxiliary, which was observed in 1935, and an account of the 25th anniversary of the Agnes Dickson Auxiliary of Knox Crescent Church, Montreal.

A picture of the church's work among the people of India now resident in British Guiana was given by the Rev. James Dickson at a Montreal Presbyterial meeting in Knox Crescent Church hall. Tribute was paid to Rev. J. B. Cropper, D.D., whose death occurred on April 8th. Satisfactory reports of the Presbyterial work were submitted, and special attention was called to the Peace Thanksgiving Fund. Mrs. Robert McCleery presided at the meeting.

## SASKATCHEWAN

MISS M. M. STEENSON, 411-28TH ST., SASKATOON, PRESS SECRETARY

MOOSE JAW Presbyterial—The 31st annual meeting of the Presbyterial was held in Knox Church, Moose Jaw, on March 19th and 20th. Mrs. H. A. Staveley of Weyburn presided. Greetings from the Presbytery were brought by the Rev. R. A. Davidson, who also welcomed the delegates.

Reports showed that 1944 had been a successful year, with an increase in membership and offerings and a deeper interest in the work of the Society. Miss Ruby Walker, deaconess in Regina, spoke on camp activities and the many benefits derived from camp life. Miss Frieda Matthews, the guest speaker, took as her subject ''The Challenge to the Christian Church,'' stressing the importance of a world-wide vision. There are great opportunities before us, she said; doors are opening everywhere. Are we ready for the call from Europe, Formosa, Korea, Manchuria? Referring to the Peace Thanksgiving Fund, she said it would help young men and women prepare to go out with the Gospel message. The address inspired all who listened.

Mrs. W. C. Brell of Pambrun conducted the installation service, giving as usual an inspiring message. In the closing address Mr. Davidson gave "Thoughts to carry Home".

Mrs. John Shaw of Regina, speaking at the Easter Thank-offering meeting of Knox Church, Moose Jaw, on "The Resurrection of our Lord" as the foundation of our Christian faith, pointed out that we must make this known to others. The result of missionary work in different parts of the world is seen to-day by men in the services, Mrs. Shaw said, and if Christians are faithful, millions will be gathered into the Kingdom.

On behalf of the Auxiliary and friends, a presentation was made to Mrs. D. M. Craig in appreciation of her faithful and efficient leadership as Auxiliary President during the past twelve years.

**Regina Presbyterial**—At the Easter Thank-offering meeting of the Northside Auxiliary, Regina, Eastview ladies and members of the Evening Auxiliary of First Church took part in the devotional period. In her address on "The Feeding of the Five Thousand" Mrs. E. V. Wahn, Presbyterial President, pointed out the lesson for us to-day—to help with whatever means we have at our disposal. The C.G.I.T., led by Miss Ruby Walker, contributed two musical numbers. A social hour was spent at the close of the meeting.

**Saskatoon Presbyterial** — Delegates from four of the outside points attended the annual Presbyterial meeting in Saskatoon on April 4th. Departmental reports were encouraging, showing an increase in membership and givings in some Auxiliaries; 15 more subscribers to *The Glad Tidings;* seven new Home Helpers were reported, and an increase of $14.15 in their givings; Miss Orra Hunt of Prince Albert, the speaker in the afternoon, emphasized the need for more visiting among the people, and an effort to arouse more spiritual interest. At the supper meeting she gave a very clear and understanding picture of the new Christopher Lake Camp site, the plans and the needs of the camp. The Rev. John Brent of Coleville installed the officers. Mrs. James Young, who was re-elected president, asked the delegates to urge their groups to put forth every effort to reach, or exceed, the Presbyterial allocation for this year.

The Parkview President opened their Easter Thank-offering meeting with an Easter meditation in verse. Slides shown brought the Bhil and Jhansi Fields that they had been studying very vividly before the members. At each meeting of this Auxiliary cards are given out to two or four members with the names of missionaries for whom special prayers are asked at the next meeting; at the meeting when special prayer was offered for Miss Anderson, a member read a letter received from her. At the close of each meeting members are given a part, reading a verse of Scripture, something from *The Glad Tidings,* or any suitable poetry that has appealed to them and might convey their thought and help other members.

St. Andrew's Auxiliary, Saskatoon, report an interesting missionary study on the third chapter of "The Gateway to Freedom". The work of such men as Dr. James Yen and Dr. Frank Laubach is an inspiration to us at home to strengthen our efforts.

At the Rosetown Easter Thank-offering meeting, the minister, Mr. R. J. Gillanders, showed lantern slides of the fields in India and of Burma to a large gathering.

## TREASURER'S STATEMENT

### *April 30th, 1945*

RECEIPTS:

| | |
|---|---|
| King's Daughters' Class, St. John's Church, Hamilton, "Miss McConnell's Work, India" | $ 25.00 |
| Refund on Insurance | 3.65 |
| Life Membership pins | 7.62 |
| PROVINCIAL GIVINGS: | |
| Alberta | 290.18 |
| British Columbia | 450.00 |
| Ontario | 8,500.00 |
| Quebec | 1,525.00 |
| Saskatchewan | 287.88 |
| | $11,089.33 |

DISBURSEMENTS:

| | |
|---|---|
| Hospitals: | |
| Rocky Mountain House | $ 285.00 |
| Weirdale | 10.00 |
| Chinese in Canada | 833.75 |
| Indian Schools: | |
| Birtle | 158.32 |
| Birtle, Government Grant | 2,284.59 |
| Cecilia Jeffrey | 162.49 |
| Cecilia Jeffrey, Government Grant | 2,994.72 |
| Mistawasis | 45.00 |
| Saskatoon Residence | 75.00 |
| Supplies | 437.89 |
| India: | |
| Bhil Field | 190.85 |
| Jhansi Field | 291.00 |
| British Guiana | 251.54 |
| Publications | 656.64 |
| Deaconesses | 1,399.41 |
| Organization | 457.55 |
| French Work | 80.83 |
| Children's Centre | 350.62 |
| Exchange | 10.12 |
| Christian Literature | 913.50 |
| War Services | 93.33 |
| Grants | 1,254.82 |
| Administration | 694.46 |
| | $13,931.43 |

RESERVE FUNDS:

RECEIPTS:

| | |
|---|---|
| Legacy Fund— | |
| Payment on Toronto House | $25.00 |

DISBURSEMENTS:

| | |
|---|---|
| Special Fund— | |
| Peace Thanksgiving Fund | $60.48 |

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

## New Organization

### Ontario

**Barrie Presbyterial**—Mission Band, Willis Church, Jarratt. Leader, Miss R. E. Wellman, R.R. 2, Hawkstone, c/o Mrs. C. Burnham.

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## *Book List*

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| GIVE US BOOKS. By Cecil Northcott | $ .10 |
| THE TALKING LEAF | .20 |
| THE SILENT BILLION SPEAK. Frank C. Laubach | .65 |
| THE CHURCH AND CHINA. By John Foster | .10 |
| AN ADVENTURE IN CHURCH UNION. The Church of Christ in China | .20 |
| THE CHINESE CHURCH. By Y. Y. Tsu, Bishop of Kunming | .35 |
| TO-DAY IN MANCHURIA. By Ralph T. Morton | .25 |
| UNFOLDING DRAMA IN SOUTHEAST ASIA. By Basil Mathews | .65 |
| SO LIVES THE CHURCH. By Eric C. Rust | .25 |
| THE CHURCH IN A CHANGING WORLD. By Basil Mathews | .50 |
| INTO ACTION. By A. M. Chirgwin | .50 |
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Renewals and new subscriptions for 1945 are coming in.

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*I give and bequeath to the* WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of .............................................. dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

Vol. XXI JULY-AUGUST 1945 No. 7-8

# THE GLAD TIDINGS

Missionary and Deaconess Training School, Toronto

**The Women's Missionary Society**
**of the**
**Presbyterian Church in Canada**
**Toronto 1**

# Women's Missionary Society, W.D.

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**Editor**—Miss Helen Mackintosh, Room 800, 100 Adelaide St. W., Toronto 1, Ont. Elgin 4493.
**Literature Secretary**—Miss Louise Reith, Room 800, 100 Adelaide St. W., Toronto 1, Ont. Elgin 4493.
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The Glad Tidings

Vol. XXI TORONTO, JULY–AUGUST 1945 No. 7–8

# Daily Prayer

*O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.*

*Send Thy light into our darkness and guide the nations as one family into the ways of peace.*

*Take away all prejudice, hatred and fear.*

*Give grace to all who serve and suffer because of war.*

*Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.*

*To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.*

*Through Jesus Christ our Lord. Amen.*

# Editorial

### Mrs. MacEachern Resigns

The Council Executive suffered another serious loss in May when Mrs. N. A. MacEachern resigned, because of illness in her home. In 1936 Mrs. MacEachern was elected a member of the Board and a few months later she became Lantern Slides Secretary. Her work as Secretary has been greatly appreciated, and especially for all she did, during the years when she had charge of the department, in getting slides and preparing lecturettes, the Society would express its gratitude.

Several references have been made in recent months to the remarkable work of Christian young people in France during the war. An important part of that work is told in the story of *Cimade,* lately released by the Y.W.C.A. World Emergency Fund Committee. We are glad to be able to give part of that story in this issue. (Page 278).

### New Workers

Two new workers have recently been added to the staff of our Women's Missionary Society, Miss Doris E. Stamford of Regina, who has taken a course in Child Study and Nursery School Education in Toronto to fit herself for the children's work she wishes to undertake, has been appointed to work at the Children's Centre in Vancouver, as assistant to Miss Vincent. Since completing her course, Miss Stamford has been gaining further experience as assistant in a War-time Day Nursery in Toronto. She will begin her duties in Vancouver at the beginning of September. Miss Edna K. Goodwill of Toronto, who holds a permanent first-class teacher's certificate and elementary teaching certificates in music and art and has had several years' experience as a teacher in Toronto schools, will go to British Guiana as a teacher in the Berbice High School. Miss Goodwill hopes to leave for British Guiana in August, in order to begin work in September.

Another missionary teacher appointed to British Guiana is Miss Sara Cameron, one of this year's graduates from the Missionary and Deaconess Training School, who will serve under the Women's Missionary Society, Eastern Division.

The best wishes of all who are interested in the missionary work of our Church will follow these young women as they go to their new fields of service.

### Tribute to Work of Deaconess

When Miss Booth was leaving Edmonton, the Presbytery's appreciation of the service she rendered as deaconess was expressed in a letter sent to the Women's Missionary Society by the Rev. H. Douglas Stewart, clerk of Presbytery. He wrote:

> ''Miss Booth's duties have been various and numerous. Her work has carried her over many miles. No request has been too great for her. She is a master of church work from the pulpit down to the Mission Band. Her willingness, diligence, and earnestness have been a source of inspiration to us all, and her radiant personality has shed good will in all our churches.
>
> ''It is with regret we learn of her intention to leave us and we are happy to forward to you our sincere commendation of Miss Booth's valuable contribution to the life and work of our Presbytery.''

## From the Peace River

In a recent letter Mrs. R. S. Stevens of Brownvale told of their visit to the Dixonville field on the last Sunday of April. Miss Hincks, who has been in charge of the work there for over a year, arranged for them to come then so that Dr. Stevens might conduct the communion services. The Dixonville congregation had elected three elders, and they were to be ordained, too. Earlier the roads had been very bad, but Dr. and Mrs. Stevens were able to make the trip, though they had quite a few bad mud holes to go through, Mrs. Stevens said. ''At Chinook Valley we had a nice service and two united with the Church. In the afternoon at Dixonville we had 50 out, and eight united with our Church, some on profession of faith and others by certificate. The three elders were ordained. At the close some spoke of the good work Miss Hincks was doing. . . . She had 25 in Sunday School that day. She has Mission Band and C.G.I.T., and there is a Ladies' Aid, which is affiliated with the Women's Missionary Society. She teaches in the public school on Thursdays and in the high school every Friday. Besides, she has to prepare for and take services at Dixonville, Smith's Mills, Chinook Valley, and Clear Hills. The manse, too, is a busy place, with so many people in and out—all going to show that their deaconess is held in high esteem.''

Our readers will remember that Miss Hincks, who is a nurse, graduated from the Missionary and Deaconess Training School last year. After the School closed in 1943 she was appointed by our Society to work on the Val d'Or field in Quebec for five months.

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## Mrs. R. G. MacBeth

Well known to members of our Women's Missionary Society was Mrs. R. G. BacBeth, who passed away recently in Toronto. As a young woman she was active in church work in Oakville, Ontario; then, after her marriage in 1896, she served with her husband, the Rev. Dr. R. G. MacBeth, who was one of the outstanding ministers of the Presbyterian Church in Canada, in congregations in Winnipeg, Vancouver, and Paris, Ontario. Deeply interested in missions, she endeavoured wherever she was to interest other women in this part of the Church's work.

The sympathy of our Society goes out to her daughters, Mrs. A. G. Macpherson and Miss Jessie MacBeth of Toronto and Mrs. J. P. Carroll of New York.

# The Ewart Trust Fund

By Miss Evelyn Ewart Henderson

THIS little explanatory article on the origin and purpose of the Ewart Trust Fund is gladly written in answer to requests from many sources.

Back in 1891 when my grandmother—Mrs. Thomas Ewart—was president of the fifteen-year-old Woman's Foreign Missionary Society, as it was then called, she and the members of the Board, realizing the importance of training of young women for foreign work, discussed at several annual meetings how this could best be accomplished. Each year definite action was deferred. Perhaps there may have been no money, I do not know! However, when my grandmother died suddenly in May 1897, very shortly after being elected for her seventh term of office, she left the sum of $2,000 ''to assist those who were unable to meet expenses while in training for the foreign field'', and furthermore, ''if the Training Home is being carried on successfully I leave for it all my household furniture''. Therefore, in September of that year the Training Home was opened in the house where she had lived in Toronto, on Church Street just below Wellesley Street, and was called the Ewart Training Home. Eleven years later the name was changed to Presbyterian Training Home and after several moves this took up residence on Grosvenor Street. It moved from there after 1925 and has finally found a resting place on St. George Street. But I am digressing, so I shall get back to the Fund.

The original amount of $2,000 which was invested has twice been augmented, once by my mother—Mrs. Joseph Henderson—in memory of her mother and again by a member of our family in memory of the mother and grandmother. But let me point out that at the present rate of interest the income from this now $5,000 is probably not as much as, certainly not any more than, from the original $2,000 invested forty-eight years ago, and the cost of maintenance in the Home (which in 1897 was $3.00 per week) as well as the cost of training of candidates has decidedly increased.

It has always been a private Trust and is in no way controlled by the Council Executive of the Missionary Society. At present there are three Trustees—myself, Mrs. Ernest M. Henderson, and Mrs. D. Inglis Grant, who was Candidates Secretary for the Women's Missionary Society for twenty years but is now retired, otherwise she could not have been appointed to act, for no member of the Council can be a Trustee.

You will note that the income from this invested capital is to be used *only* for those candidates who have been accepted by the Council Executive for overseas missions, not for work in Canada. When the Candidates Committee accept an applicant for training for overseas service, knowing that she will not be able to finance the required period of residence in the Home for missionary preparation, they can lay the case before the Trustees for their sympathetic consideration. If help is forthcoming (and it usually is if there are funds), great care is taken that the name of the one being assisted is not generally known. But if the candidate during the course of her training changes her mind or does not go through with the plan for any reason, or fails to fulfil the contract with the Council Executive, i.e. to serve one full term overseas, then the Trustees, after taking into consideration all the circumstances and feeling that they are being reasonable, are perfectly justified in asking and expecting a refund of either all or any part of the amount used for the benefit of the candidate while in training.

Since 1925 thirteen girls have been helped by this Fund, a few of them for the entire two or three years' course. Over $4,000 has been expended and these graduates have served in India, British Guiana and Formosa, doing splendid work. Probably they would not have been able to attain their purpose if it had not been for the Ewart Fund; therefore, the Trustees feel it is a great joy and privilege to follow out the wishes of the original donor, who always was so keenly interested in the young people and in plans for their life work.

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## The Annual Report

The Annual Report should soon be ready for distribution. The copies for *all* the branches go to the Presbyterial Corresponding Secretaries, *to be distributed as follows*:

Two to each Senior Auxiliary;
One to each Young Women's Group;
One to each Affiliated or Associate Society;
One to the Girls' Group in a congregation (not one to each group, if there is more than one);
One to each Mission Band.

The reports sent to the branches are not intended for the exclusive use of the officers, but should be made available to all members. In addition, a copy is mailed directly to each Provincial and Presbyterial officer listed in the printed report.

A limited number of Reports will be on hand. A copy may be obtained for 25 cents, on application to the Editor, Room 800, 100 Adelaide St. West, Toronto 1.

# The European Churches

DR. W. A. Visser 't Hooft, General Secretary of the World Council of Churches, who was in Toronto at the beginning of June to meet with the recently formed Canadian Council of Churches, spoke at a meeting held under the auspices of the Council on the situation of the European Churches.

The firm stand that these Churches had taken against National Socialism was the more remarkable because of their lack of unity before 1940. They were in many ways, Dr. Visser 't Hooft said, ''sick'' Churches—''as all our Churches are, in comparison to what they should be, according to the New Testament''. There was a lack of cohesion, even within the local parish, and no sense of real fellowship. In 1940 it seemed doubtful whether they would be able to stand. The first months after the German armies had overrun most of Europe were months of terrible crisis. At first there was no direct attack on the Churches, and it was feared they might follow the course of least resistance and compromise with National Socialism. At that moment of temptation, however, a few men gave a clear lead, ready to risk their all to give the Church leadership and take their stand according to the Gospel of Jesus Christ and nothing else. Then in 1941 resistance came from the united Churches. ''No longer dumb Churches'', they spoke with one voice. There is, the speaker said, no human explanation—''It was given to us when we needed it.'' When the moment came, when their witness was needed, the Word was fulfilled—the message was given to them. ''Especially in Norway and Holland, where the Churches had been fighting among themselves, they now had a clear, united message. There was unity in witness and message, and also in action.''

Very significant was the work of the Church for the Jews. A great work was done in France, especially by the young people, and in Holland. A great many Jews were saved. ''And these have a very different conception of Christianity than they had before.''

''Have the Churches been transformed in these years of war?'' All weaknesses have not disappeared, Dr. Visser 't Hooft said, ''but something has broken through in the life of the Church.'' As they discovered their weaknesses they began to turn towards their own inner life and parish life. There is a new sense of solidarity. Before the war the Churches were so much ''on the outskirts of life''. Suddenly they took a more central place. The spiritual battle has been the biggest of all; and here the Church has been the strongest bulwark.

It has again become the conscience of the nation. The Churches of Europe have come far more closely together than they had been for a long time; they felt the need of it, if they were to live and be able to speak.

''There are remarkable opportunities and great possibilities of renewal. . . . There is, however, a very great danger in the popularity of the Church to-day. The question is whether they will be willing to be unpopular at the right moment,''—and will continue to be ''speaking, witnessing, confessing Churches'' in the days of peace as in war. Then there is the whole question of reconstruction. A Church that has gone through at least the beginning of a real transformation needs means of expression, and instruments to work with. The European Churches have not these, to any extent. Theological Faculties have been closed or empty, many pastors have been killed or have lost their health, and enormous numbers have fallen or have been in prisoner of war camps. Thus the Churches cannot do what they want to do. Literature has almost ceased to exist in some countries; libraries were destroyed and there has been practically no production. ''A whole new kind of Christian literature is needed for the post-Nazi situation in Germany. In devastated regions buildings are needed; the Church cannot be a permanent open-air institution.'' The transportation situation is very serious. There has been no means of transport, so that local churches have been isolated.

In conclusion, Dr. Visser 't Hooft appealed to all to help. There is, he said, a great and wonderful task to be done, in strengthening the Christian Church (with no thought of denominations). It should not be thought of as Inter-Church Aid of a philanthropic character, but as part in a great spiritual battle. The pagan subsoil out of which Nazism grew is still there, and new seed must be planted, or we will have something not less anti-Christian in the next few years.

⁂

*In ''Coming Together'', Dr. A. M. Chirgwin suggests in the chapter on ''The Church in War-Time'' the plans that were being made more than a year ago for helping the Churches of Europe after the war.*

— Badly as the churches of Britain have fared, those of the Continent have fared worse. . . . These Continentals will have much to teach those who have not suffered as they have done, and any approach that is made to them must be in humility and respect.

The reconstruction of these churches is a task that has been absorbing more and more attention as the war progressed, and under the auspices of the World Council of Churches there has been formed a Department of Reconstruction and Inter-Church Aid. The British Council of Churches has set up a Committee on Reconstruction in Europe to co-operate closely with the Department at Geneva, and a similar Committee has been formed in New York. The non-Roman Churches of Britain are setting themselves the task of raising no less than £1,000,000 on behalf of the stricken churches of the Continent. Towards this total a sum of over £300,000 has already been received in gifts or promises. Never before has a co-operative project of such magnitude been launched by the churches of one country on behalf of those of others. The very fact that such a plan can be prepared while war is still in progress is some indication of the strength of the ecumenical movement.

The task of rehabilitating Christian institutions in Europe may be set out as follows:—

(*a*) The re-gathering of dispersed congregations. This will need to be undertaken early enough to receive the flow of returning families, and will necessitate not only centres for worship and evangelism, but also funds, where these were confiscated.

(*b*) The restoration of the ministry. This will include the subsidizing of pastors' salaries, the re-opening of theological colleges, the provision of scholarships and bursaries for the training of pastors and lay workers, and in some cases the sending, for a period, of selected pastors from sister churches in countries like Sweden and Switzerland.

(*c*) The provision of Christian literature. In several European countries practically no theological or other religious books or journals have been printed in recent years. There will be, therefore, a call for considerable funds as well as for the necessary stocks of paper.

(*d*) The organization of evangelistic campaigns, particularly among the disillusioned masses. This will call for teams of specially qualified men and women and for the money necessary to carry through such campaigns.

(*e*) The reconstruction of Christian youth movements to deal with the task of evangelizing the uprooted, violent and undisciplined youth of the war camps and the war factories. This will call for aid in the form of funds to enable Christian youth movements to organize camps and conferences, to train leaders and to prepare special literature for youth.

(*f*) The re-starting of home missions and the social and philanthropic work of the churches. This will call for funds for re-opening orphanages and rest homes, to help widows and other war victims.

(*g*) The re-establishment of missionary societies and the continuance for a term of years of aid to the orphaned missions, until the European churches are able to maintain them without outside help.

(*h*) The restoration of ruined churches and manses, Christian schools and hospitals.

(*i*) The provision, perhaps in Switzerland, of an ecumenical centre or home where ecumenical contacts can be renewed and ecumenical links strengthened.

In responding to these needs, certain requirements must be clearly borne in mind: that the churches of America and Britain must not dominate the post-war Continental scene; that help, to be acceptable should probably be in the form of money rather than personnel; that any work undertaken in Europe by the churches of America and Britain should be regarded not as an attempt to re-evangelize a non-Christian people, but as an offer of a helping hand to sister churches in need; that workers should not be sent unless and until it is known that they will be welcome; and that such workers should be regarded not as missionaries but as fraternal envoys appointed as a token of Christian fellowship; that they should be appointed for a limited period only and should be under the direction not of a church or society in America or Britain, but of the church of the country in which they serve; that their aim should be to assist that church to recover from the effects of war and to regain its former vitality and witness; that such workers need not be of British or American nationality, but might be Swedish or Indian or German or Dutch, yet be maintained by funds provided by the churches of Britain and America.

## Famine

Very bountiful is the feast of God from meadow and sea,
Bread grows ripe in the field, wine rich in the heavy tree,
—There must be enough and to spare of His charity.

Very merciful is the light that falls on the wheeling earth,
Hallowing timely death, and faithfully bringing to birth,
—Surely God's mercy will come to our darkness and dearth!

Very pitiful is the heart of God for humble and high,
Who made the infinite, marks if a sparrow die,
—It cannot be that He will not notice our cry.

—E.W.T. in *Life and Work.*

# Among the Chinese in Victoria

*Miss Gertude Scott sends news of the Chinese work in Victoria.*

— Since the Easter holidays we have had quite a big increase in the Kindergarten enrolment. Fourteen new pupils have started with us and several other children who were very irregular during the winter months are now attending every day, so that there are from thirty to thirty-three children coming now. All chairs and two benches are in use, and to-morrow I am going to shop for another table.

Most of the children live in the Chinese section of the business part of town, and Miss Lee collects them in the morning, so that she has a group of over 20 when she arrives at school. My children live in a different direction and I have only ten under my care. As we don't like to leave a group of children without supervision at school while we are calling for others, it means that some of the children have a roundabout walk to school, going with Miss Lee on her rounds. However, they don't mind the walk. Two of my children live almost a mile from school, but quite enjoy the walk.

Music pupils have increased, too, and eleven are now taking lessons. Seven have started with me in the last few months and are working quite enthusiastically. We had a little recital on May 12th, at which they all played, several from memory. I asked them to bring friends, but most of them were shy about playing before others, so did not invite any outsiders. After the recital we had some games and refreshments. Recently we had a very nice donation of music from a family moving out of town; I am going to find much of it very useful when my pupils are more advanced. At present two of the older girls are practising hymns on the organ, and I hope to have them helping with the Sunday School and church services before long.

On April 25th Miss Ellen Douglas came to the Chinese Young Women's Auxiliary meeting at the home of one of the members, and she held us all spell-bound as she told stories of Indian converts. We certainly had a fine meeting. On May 16th the Young Women held a joint meeting with the senior Auxiliary to honour the mothers. Our Presbyterial President, Mrs. Dickson, addressed the women, telling how certain women in the Bible had influenced their children.

The Shining Lights Girls' Guild has, I am glad to say, resumed regular meetings every second Friday, and the girls are quite enthusiastic. They are studying *Wigwam Trails,* and making luncheon sets for a future tea and sale of work; and for the last meeting or two they have been fixing up their Sunday School classroom. We intend to paint the chairs and the tables this week. They also proposed kalsomining the walls, which will not be difficult. In the Easter holidays we went for a walk through Beacon Hill Park, fed the ducks in the lake, went on to the beach and had a very pleasant time there. We had just finished lemonade and sandwiches when a black cloud began to spread over the sky, so we thought we had better start for home. . . . We hope to have another hike when the school term is over.

I was pleased to get a letter recently from an old pupil who is now married and has five children. She lives at a logging camp in the northern part of Vancouver Island; the camp is owned by Chinese and most of the workers are Chinese, too. As there is no school she helps her three oldest children with lessons from the B.C. Correspondence School. A clergyman visits them every three weeks and has a Sunday School for the children, and Sunday School papers are sent to them. This mother is earnestly trying to keep Christianity alive in her community. . . . I am sending her some literature. It is encouraging to know that she is building a Christian home for her family.

Miss Lee is well and her days are very busy. The enrolment in the Chinese school keeps at about 70, for two teachers, Mr. Leung and Miss Lee, so that means quite a lot of supervision.

## Deaconesses at Work in Saskatchewan

MISS ORRA HUNT as deaconess at large for the Presbytery of Prince Albert finds her days well filled. For some time she was giving a good deal of her time to the new Sunday School in the east end of Prince Albert, until she had to go out of town every week-end. In April she wrote: ''Although I am not able to be with this school now, it is still a great pleasure to me, and I take every opportunity to visit the parents of the children. There are now forty children on the roll, as compared with about twenty-five at Christmas. It is not growing by leaps and bounds, but steadily and surely. It is a natural growth, as the children themselves interest other boys and girls. We have only two regular teachers and all meet in one room of a school (which was not always well heated). The comparative regularity of attendance leads me to believe that the parents feel it is filling a need in the lives of their children. . . . It is a challenging field and in the near future there should be a congregation. . . .

"The latter part of January Meath Park asked me to take the church services there every second week. (In the summer months they have a student minister.) I have gone out the 35 miles by bus on Friday evenings and come back on Monday. We reorganized their Mission Band; we had 21 children at first, and now have 35. We are studying China and the children are very much interested in working on projects for a display to be arranged for the sectional meetings in June; they are competing with the Prince Albert and Weirdale Bands. Most of the children are of Ukrainian descent, and the Mission Band reaches some children even outside of our Sunday School. I have never been at a Sunday School where children could use their Bibles better than in Meath Park. Credit for this goes to Mrs. Frank Sinkiewicz. I am able to do a little visiting there. Attendance at church services has been small, but those who come are regular and faithful. As yet we have not reached the parents of the non-Anglo-Saxon children in our Sunday School. But the Sunday School is opening a great door for us.

"Weirdale wanted a Mission Band, too, and asked that I go there the alternate week-ends. . . . I suggested that they organize a Sunday School, too, and also have church services the weeks I am there. At present this is functioning very smoothly. On Easter Sunday they had an attendance of about 55—20 adults and 35 children. The school was decorated with plants, and there was special music by the Sunday School. One very encouraging part of this work so far is that the children all stay for the church service; I always have a story and a hymn for them." (They were also planning a special service for Mother's Day.)

During the week Miss Hunt worked with the organizations in Prince Albert, visited the hospitals and Sanitarium, and homes that had been bereaved. In March she went to Saskatoon for a camp committee meeting, and visited the Sylvania field, where in two days she visited 25 or 30 homes in the village. A busy week was that of the Provincial meeting in Regina. "It was such a treat to have Miss Matthews and Miss Macarthur there. They gave us so many helpful things. I am trying to pass them on to all my groups. . . . I am indeed looking forward to having Miss Pelton and Miss Webster at our camps. The last week of March I went to Kinistino where I did some visiting and spoke to the Crescent Hill Auxiliary, trying to pass on to them some suggestions for programme building. Last week I was asked to speak twice at the Saskatoon Presbyterial meeting. . . . I enjoyed the day and it gave me a real opportunity to meet the people farther away from our camp who hope to take advantage of it."

*From Miss Ruby Walker, Regina:*

— I have been asked by the Synod's Committee on Young People's work to assist at the summer school in Saskatoon during the first week of July. . . . I have always enjoyed the summer school and found it most helpful.

With the spring weather we became very camp-conscious and our plans are well under way. During the last few weeks I have been trying to contact teachers and getting letters and folders prepared. I am looking forward to our camps and do hope we can make some helpful contacts with the boys and girls who will be under our care.

We have had such a happy winter at Eastview and the attendance at Sunday School and mid-week meetings has kept up very well. Our C.G.I.T. has been a wonderful help in Sunday services and Sunday School. Twenty of the group are members of the choir and are very faithful. The congregation has appreciated their services so much that three weeks ago they had a lovely supper for the girls.

We now have a Young People's Society of eighteen members. I know they, too, will be most helpful in the work. Already they have decided to improve the church grounds and next Sunday they are going to conduct the church service.

Next week we are having our Mission Band and C.G.I.T. closing at both Eastview and North Side. The children are looking forward to these special days when they can perform before their mothers and friends.

. . . As most of our meetings close next week, I thought I could do a little visiting the following week among the Chinese people to whom literature has been sent. The work is quite new to me and I am looking forward to it.

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American soldiers of the 25th Infantry Division have given $25.00 towards the cost of restoring churches in the South Pacific damaged or destroyed during the war. —*Listen.*

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## Sisters

The waves forever move;
    The hills forever rest;
Yet each the heavens approve,
    And Love alike hath blest
A Martha's household care,
A Mary's cloistered prayer.

—John Banister Tabb
(*The Times Literary Supplement*).

# Cimade

CIMADE is a new French word, formed like our own Unrra and others from the initial letters of the name of a committee, the Comité Inter-Mouvement Auprès des Evacués, organized in November 1939 to ''work together for those in greatest need and to witness among them to the love of Christ''. As the evangelistic organ of the Protestant Youth Council, which is made up of representatives of the French National Y.W.C.A., Y.M.C.A., Student Christian Movement, and Y.M. and Y.W. Scout Movements, it has made witnessing for Christ the primary reason for being; ministry to material needs has come as a natural consequence of this witness to the outreaching love of God. Its first work was among the evacuated people of Alsace; going into the villages where destitute Alsatians were huddled in barns and stables, members of the *Cimade* staff organized groups of young women from the Sunday Schools and the women's clubs to give the needed help. From June 1940 till the liberation of France it was principally in internment camps. Since the late autumn of 1944 it has been primarily for those in France who have suffered from the war.

In the internment camps staff members of *Cimade,* most of them very young, shared the daily life of the internees and many of their hardships. Many of them sacrificed their health, and one of them gave his life. ''But through them the love of God has touched those who suffer—and they have known His manifestations.'' Violette Mouchon has told the story in an article published in *Le Trèfle* in January 1945:

''In June 1940 came that disaster—defeat. . . . Madeleine Barot, Vice-president of the Y.W.C.A. of France, then took charge of the work, and made the relief of those in concentration camps its main objective. The numbers of camps were multiplying because the Nazis were interning political refugees from Spain, and those from Germany and Central Europe who had fled as refugees to Belgium and Holland and then to France. Jewish deportees also began to arrive in these camps, and by autumn of 1940 they had already about 70,000 interned.

''In October 1940, 10,000 Jews from the Netherlands, including patients of maternity wards, and inmates of asylums for the aged and the insane, were arrested and shipped to France, like cattle, in 20 sealed freight cars. The stationmaster of Pau telephoned to the director of the concentration camp at Gurs and said, 'I have in the station 20 cattle trains from Germany, consigned to you, and judging from the cries coming from them I believe they are human beings!'

"Several weeks later, Madeleine Barot went to Gurs with Suzanne Aillet to ask the German authorities' permission to work among the Protestants in the camp (there were about 800 of them there at that time). Permission was given "for this day only", and this was renewed for a month during which the two women had to travel daily the seven kilometers separating Navarrenx from Gurs, in snow and rigorous cold, until permission was finally given to stay in the camp in a barracks placed at their disposal.

"Gurs was a village of barracks 2,500 meters long, rising from a sea of deep mud, enclosed by barbed wire, and divided into blocks (or clusters) by other barbed fences. The barracks were without heat, without windows or light and in the darkness the eyes of the inmates shone like night birds. The floor was covered with straw mattresses joined together—it was a year before we had beds. The rutabagas or Jerusalem artichokes, which, with a bit of bread, constituted the entire diet, were prepared in out-door kitchens. The internees waited outside in their tattered clothing holding the old jam containers which were their only dishes. They all had the waxy look of those suffering from severe undernourishment. By March 1941 the swelling caused by war-starvation, with its painful bloating, began to appear and in the corner of the camp set aside as a cemetery, graves rose in serried ranks—the graves which were the only release for many.

"There were 15,000 men and women here, without security, without human dignity, without future, without any kind of refuge. Some of them had found one source of comfort in their endless misery—the *Cimade* hut, an enormous room which served in turn as library, meeting room, concert hall and chapel. The chaplain, at first Pastor Charles Cadier, later Jacques Rennes, built up a church; Jeanne d'Aubigné directed the work of the Foyer, and one of the staff, André Morel, a young pastor, conducted Bible studies and three courses for catechumens. Ten baptisms were celebrated in spite of the extensive religious instruction required. Some found Christ at Gurs.

"In France the misery of the internees was ignored. The few persons who had knowledge of it did not dare to talk, much less write about it, for it was dangerous and the censorship was unrelenting. But word of the situation was brought to other countries by the refugees who reached America. The World Council of Churches heard of *Cimade;* and help in shape of money and material arrived. The *Cimade* staff, with the help of the leaders of the camp church, instituted 'ecumenical meals' and weekly distributions of food to 150 persons. The packages of food and clothing sent by our French youth movements, especially the Y.M.C.A., also mitigated the misery; none of the Protestants nor any of those under *Cimade's* care suffered from the swelling of near starvation.

"Following *Cimade*, other workers came into the camp: the Quakers; the Swiss Aid Society, which worked for children; the Jewish organizations; and, in co-operation with *Cimade*, the Y.W.C.A., the Y.M.C.A., and the Student Christian Movement. Finally, the wretchedness among internees became less widespread. Some were even released and one young Cimadist worked entirely on applications for release."

The work grew. In the spring of 1941 teams were sent to work in other camps. A Foyer was opened in Marseilles to welcome and help those who had been freed and were trying to emigrate—waiting, bewildered in a great city, for a boat which for many never came. In June 1942 a house was opened at Côteau-Fleuri to which 60 persons who had escaped from internment were assigned. In August 1942 came the beginning of a tragedy which involved staff members in not a few dangers and in some problems of conscience. Germany demanded that 20,000 Jews be turned over from the Unoccupied Zone. Many internees were brutally shipped off to Rivesaltes, where the sifting process took place. "The 'deportables' were crowded into wagons which bore them across the border to an unknown fate, to death. There were many heart-breaking scenes. The *Cimade* staff of Rivesaltes were right on hand, arguing step by step the case of each of those under their care, and often succeeded in saving some. At the beginning, about fifty people out of each convoy of 500 were rescued—a little later the number increased to almost 250 out of 500. If the *Cimade* staff did not succeed in saving their charges in this way, they helped them to escape.

"The panic spread to Côteau-Fleuri, for the arrests were not limited to those Jews interned in camps. The director hid the residents in the woods and on farms. Every day he and other Cimadists went out with sacks of food on their backs. The alarm increased and a system of watchers were set up in the house, which, although isolated by the woods, also commanded a view of the neighbouring roads. At the slightest sign of danger those who were threatened would disappear. A tunnel, dating no doubt from the time of the Huguenot persecutions, provided a safe refuge. No one was taken since the French police did not really make much effort to find those for whom they were sent to search. But the Gestapo made a clean sweep in a nearby house. Why did it not happen to us? Perhaps because our house at Côteau was surrounded by a rampart of prayer."

*Cimade* had ''clients'' everywhere, hidden in parsonages and the garrets of friends. Madeleine Barot decided that they must be got over the Swiss frontier. Athletic young Cimadists guided companies over mountain routes, playing hide and seek with customs officials and having perilous adventures among the glaciers. Other staff members went to stay at the frontier near Annemasse and established a route which in two years took about 200 persons to safety. ''One of our women staff members would go and get those in danger in a hideout in the country or at Côteau, taking them at first to Nîmes, and later to Valence, to which our headquarters had been moved. They waited there until the signal was given by the staff of Scouts that worked at the frontier under *Cimade.* A message would arrive, 'Send your toys' or 'We need three beginners for Wednesday.' Then that night we would give those who were setting forth a little meal, and we would all kneel in worship before God, to whom we committed them. Through dark streets, noiselessly, and divided into small groups, taking care to avoid Nazi patrols, we would reach the railway station or the wharf. Then after silent handclasps and the whispered message—''The Lord is thy Keeper. The Lord shall keep they going out and thy coming in'—we returned to headquarters to wait anxiously for the telegram telling us of their safe arrival in Switzerland—'Uncle Paul died Thursday at five in the afternoon.' ''

They had their misadventures. One of the guides was denounced by a family and spent two months in prison; and a Y.W.C.A. Secretary at the frontier was caught through a blunder on the part of her clients and spent a month in prison with them. By June 1944 crossing the frontier had become extremely hazardous, and ways had to be found over the Jura Mountains. Liberation brought welcome relief not only from the dangers but from the necessity for deception. ''Why should we become an agency for furnishing false papers and sending our young people into underground activities? We wanted to work as Christians, not to direct a resistance movement. But innocent people were treated so inhumanly by the pagan forces of occupation that we could not bear witness among them to the love of Christ without trying to save their lives.''

*Cimade's* present work is divided into three parts. First, though camps and reception centres are emptying, there are still many people in great need, homeless and without resources. Houses have been opened to provide shelter for those who, though set free, are not yet able to reestablish their lives unaided. Provision must be made for deportees returning from Germany.

"Our second field of work is still in the concentration camps where there are now interned—sometimes on serious charges, sometimes without good reason—those accused of collaboration with the Nazis. Each and all must be reminded of the emptiness of life without God, and of the love of Christ which is seeking them in their distress. For some of them the unhappy situation in which they now find themselves has already proved to be a solitary experience that has caused honest heart-searching. At Drancy where we are working in co-operation with the Camp Chaplain, Bible study and worship are engaged in with interest and we hope to be able soon to get into other such camps in the neighbourhood of Paris."

Third, there is great work to be done for the devastated areas—helping pastors to regain contact with parishioners scattered far and wide through the countryside, carrying on evangelistic work in co-operation with local churches among workers clearing away the rubble of the cities, assisting congregations where the majority of members have lost absolutely everything they had. "*Cimade* desires to work in close co-operation with the Church and the local parishes, to enlist their members in work with its staff, and when it is well established, to turn over the programme to them. It wishes to continue to meet emergency needs, to be so completely flexible that it can respond instantly to new demands and withdraw as soon as the work is established and in the hands of others. . . . We ask all to be faithful in intercession. May all that we do, and all that you do with us, be done in the spirit of prayer, for our Lord through His Spirit."

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## Prayer

The love of God, that dwarfs all human passion,
Brighten the chequered path that we must tread,
And give us faith to breast in fearless fashion
The hills that lie ahead.

The light of God, that shines beyond our vision,
Smooth every wrinkle on earth's furrowed face,
And turn our fleeting darkness to derision
In every secret place.

The peace of God, that passes understanding,
Calm every troubled sea beneath our feet,
And, in the distance, grant a quiet landing,
Where earth and heaven meet.

—*Robert Vansittart.*

# Prayer

O GRACIOUS Father, we beseech Thee to hear us as we make our prayers and supplications unto Thee, not because we are unmindful of our unworthiness and our need of forgiveness, but because Thou hast promised to hear us when we call upon Thee. We thank Thee that in Thy goodness and mercy Thou hast provided for all Thy children, even the erring ones. Teach us to avail ourselves more effectually of Thy precious gifts and to break down any barriers of sin and selfishness that are separating us from Thee. May we seek Thee not only when in trouble but at all times. Keep us within the boundaries of Thy love and care through our prayers, our study of Thy Word and our desire to be more like Jesus Christ, Thy Son and our Saviour.

We bring to Thee all our needs. Thou knowest them before we name them. We would pray for all mankind and the whole of this tortured world, for we know its only hope is in Thee. Bless and prosper the efforts of all good and faithful men who are striving to bring order out of chaos. We remember our Saviour's words, ''Blessed are the peacemakers for they shall be called the children of God.'' Show us how to be true peacemakers and enable us to be willing and strong to meet changed conditions and greater sacrifices, if these be necessary. Grant us the joy of helping others. May our faith and our witness be the means of showing others the only way to peace and happiness. Heal the sick, comfort the sorrowful, and be very near to those who have wandered from the way.

In the work of the Women's Missionary Society may we do only that which is Thy will. We thank Thee for our staff of missionaries and workers. May they, and we, be always about our Father's business. Make the beloved Church of which we form a part a great power for good, and bless all its ministers and office-bearers, that lasting benefit may come to all who feel their Christian influence.

We are grateful that within Thy plan for our lives is included a time of seasonal respite and relaxation. May holidays be 'holy days' in that they bring us spiritual as well as physical refreshment.

We crave these evidences of Thy grace and bounty, knowing that Thou wilt answer as seemeth best to Thee. For the sake of our Lord Jesus Christ. Amen.

All beauty is of Thee:
    Kindness and quietness, moon and stars and sun,
Gardens and woods, the bird in the new-fledged tree,
    And sleep, O Kindest One!

—*K. Tynan.*

# Wide as the World

By Miss Helen Fairbairn

YEARS ago I read a strange poem written by Vachel Lindsay and entitled "General William Booth enters into Heaven". He pictures the victorious General sweeping "on, on up through the golden air" trailing a great host of the Rescued, who, as they enter the holy precincts, suffer a great change:

> Then in an instant all that blear review
> Marched on spotless, clad in raiment new,
> The lame were straightened, withered limbs uncurled
> And blind eyes opened on a new sweet world.

Fantastic the poem may be, but one is inevitably thrilled by the poet's vision. It all made me think of the comprehensiveness of God's offer of Salvation. This call contrasts markedly with the summons to other vocations. When the country calls to military service, it is only the young and those of the young who are alert of mind and sound of wind and limb who are wanted. Industry is the same. Employer and recruiting officer alike say: "Give us your best". But the King of kings says: "Whosoever will." Bring Him the worst without hesitation. He came to seek and to save the lost. The only qualifications necessary are a sense of need and the willingness to come. Nor is it for the weak and the poor alone that there is a welcome. Christ, when he looked on the rich young ruler, loved him. He gave Simon the wealthy Pharisee every opportunity to cease admiring himself and feel his need of God. Joseph of Arimathea and Nicodemus, a ruler of the Jews, were intellectual and well-to-do. As a matter of fact, and very blessed fact, He drew and still draws His followers from every rank and condition.

Yet, in face of all this, Satan is frequently successful in persuading people that they are not included in that gracious invitation. They are too old or too young, too bad or perhaps not bad enough—any lie can be used handily by the Father of Lies—and so poor souls that are perishing in their need are blinded to the fact that it is they alone who are setting limits to God's redeeming mercy. Can you think of any words that the Saviour could have used that would have made His call more inclusive?

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Think on thy pity and thy love unswerving,
Not my deserving. —*Heermann.*

# The Kwangtung Synod of the Church of Christ in China

## Special News Letter — Church Rehabilitation

*(Continued)*

### II.

*For Post War Evangelistic Work.*

NATURALLY the tried and tested methods of work that have led us thus far will be continued. . . . Preaching and development of the spiritual life of church membership is fundamental. There are certain means and ways which will aid in this prime objective. *Gospel Broadcasting.* There should be a broadcasting station in Canton to give the people religious lectures, good music, discussion on social and moral subjects, and other programmes for the education and uplift of the people; and at least two travelling cinema corps with good religious films to go to the villages and market towns. This would be a great help in the spread of the Gospel. *Labourers' Evangelistic work.* Special emphasis should be placed on labour groups, with evening schools, day nurseries, clean amusement. This could be tried in Canton city, at the Synod's centre. *City Evangelism.* Aimed largely at business and educated classes. To this end churches must be made more attractive, church services improved, better music. Well-known foreign and national evangelists and social workers should be invited to preach from time to time. *Rural Evangelistic Work.* Medical work should be extended in rural places, educational classes held, and co-operation encouraged. It is hoped to have three travelling evangelistic bands for the Synod area to preach in the villages. *Literature Evangelism.* There should be at least one Christian daily newspaper which would not only give the news of the world from a Christian standpoint but be a means for giving Christian instruction. *Evangelistic Work for Aborigines and Boat People.* The Synod has for some years had a mission for the Yao tribe (about 80,000 living in the mountains near Linhsien), but it has only begun. There should be a school and a hospital for them in the nearby market town of Saam Kong. In the delta region about Canton there are hundreds of thousands of boat people. The Boat Mission has made a beginning, but they need help. Then, as part of the Church of Christ in China, the Synod wishes to do its share in the general work of the national Church—in the Border Tribes service, in the Church Mission enterprise and other activities.

### *Religious Education*

It is our strong conviction that in the post-war period this department must be greatly strengthened. In Student work, in conjunction with the Y.W.C.A. and Y.M.C.A., the purpose is to help the students to lead a Christian life, to choose vocations, to help the Christian schools, and also reach out into other schools in such ways as may open up. We believe there should be student hostels in connection with schools and colleges where a Christian atmosphere can be maintained, student Bible classes, religious literature specially prepared to meet the needs of students, special worship services for students conducted in certain areas near schools (this was very successful in Macau and Hong Kong during and after evacuation from Canton), and help given teachers and staff of schools in their Christian life. Student week-end conferences or retreats at certain times, for fellowship and discussion of personal and religious questions, have been most helpful. In Sunday School work it is proposed: to train teachers during summer vacation or weekly classes; to form classes for adults with suitable material provided; to replace somehow equipment lost by the churches during the war; to establish children's playgrounds, and Sunday School libraries in central places. For Young People's work they plan to organize youth fellowships in every church and provide religious literature. This work has been found to be most fruitful with the right kind of leadership. Related to the home and family is the work for women, for which the Synod has had a special department; this must be continued.

### *Medical Work*

Besides the medical work carried on by the Missions co-operating in the Synod, there should be a few travelling medical service corps to give medical service to the villages. This was being carried out successfully by Dr. Dobson in the Yeung Kong region. There should be some such effort in each district. The Synod will try to take care of the evangelistic work in the hospitals. It will form a special Medical and Health Department, with the services of a Secretary.

### *Education*

For some years the Synod has conducted the Pui Ying Middle School with good success. Schools such as True Light Middle and Primary Schools for Girls, the Union Normal Middle School, Ying Wah Boys' School, Tak Kei Junior School, Mei Lei School for Girls are co-operating closely with the work of the Synod, though not directly under its control. These schools have been of great service to the nation. Their graduates are serving in all walks of life and are highly respected in their communities. The schools have proved their worth and they must be continued. During the war they have suffered a great deal. Some have been bombed, some looted and raided, so that the properties are almost a total loss. Students and teachers have suffered. Some schools have been evacuated several times, which has been hard on the equipment. The buildings of the Pui Ying Middle School at Fati, Canton, were destroyed; at Paak Hok Tung, the new campus, several buildings were destroyed. After the invasion of Canton, the school moved to Hong Kong with some equipment, and when Hong Kong fell again went on the trek, this time to Kukong. Last summer the school had to move again, to Linhsien. A good deal of the equipment was lost in Hong Kong, and much of what they had at Kukong had to be left there. Then when Linhsien was invaded they were again without a home. . . . It means that practically all their assets are gone. Students and teachers have become poor in the process of evacuation from one place to another. But our purposes have not altered but rather intensified—to inculcate a Christian spirit in the hearts and minds of the students, to train a peace-loving and well-disciplined youth, to raise the standard of social living and morals, to give a practical education to youth to fit them for present-day life in China.

### *Social Service and Relief Work*

The Synod, in co-operation with other organizations, has been doing a great deal of relief work during the war. We have conducted a Refugee Children Relief, food and training centre, service station for church members, general relief, and served meals at cost. These have proved good. In the post-war period there will be great need for permanent service centres in the rural districts, and temporary relief in the cities till the people can rehabilitate themselves. This work will be carried out in co-operation with the Federation of Churches. . . . As soon as the war is over the first thing the Christian institutions will need to do is to pool all their resources for relief of the teeming masses who will have lost their all. This will be a big undertaking and all should unite in this effort for the common welfare of the people. (Details for this will need to be worked out, but we see the need looming.)

Our hope is to secure the campus of the Pui Ying School at Fati. The buildings have been largely destroyed or the timbers and brick stolen. We figure that the grounds with perhaps temporary buildings would accommodate some 15,000 homeless, needy children, to give them home, shelter and training until they can be placed. This would probably develop into an industrial school for homeless children.

For church members a co-operative could be formed and small industries established. Loans could be made to certain ones to get started in business. Day nurseries will be needed for those who have small children, so that the mothers can go to work.

Many of the church members belong to the labouring class. These have received new ideas. Normal conditions in their community will not be restored at once. Queer teachings, unsound doctrines will abound. Their minds will be puzzled. Special efforts must be made to help these financially, mentally and socially. If this kind of work could be extended generally it will be a great opportunity for the Church. For this purpose the churches should temporarily set up meals-at-cost restaurants, day nurseries, evening classes, loans, employment agency. This should naturally be done in close co-operation with other Christian organizations and the Government.

### *Rural Service*

The villages in occupied areas have suffered. During the war years the farmers have not been able to progress in any way, or do more than barely exist. After the war the government will, no doubt, help them. But the Church must also have a part in it. We can put morality and religion into the help.

### *Social Service Centre*

This will be an enormous task. The Synod has put a great deal of thought on it. The centre of the work as we plan it will be in Canton (at the Synod building)—for literacy classes, for exhibits of educational value, for medical clinics, clean amusement, a co-operative, and all kinds of social service for the uplift of the community. Specially trained workers will be needed.

We see great possibilities for preaching the Gospel in various kinds of services.

### *Training of Christian Workers*

In the Canton Theological College (with a history of 23 years of successful operation) the Synod, through its co-operating missions, co-operates with the Anglican and the English Methodist for the training of church workers. Most of the leaders in Kwangtung, of these three churches, are graduates of the College. After the fall of Canton it moved to Hong Kong for a short time, then to HsiChow in Yunnan, where it became affiliated with the Central China College.

In 1943 it came back to Kwangtung when it began to co-operate with Lingnan University near Kukong; when invasion of Kukong seemed imminent that summer they went to Linhsien, only to be uprooted again. When last heard from, they were again near Kukong. Since the capture of Kukong by the Japanese it is not known where they are. Their losses have naturally been very great. The library—the best theological library in South China—has been lost en route or destroyed by the invaders. All the equipment is probably gone. It is of prime importance to restore this institution. We depend on it for the training of church workers of all grades, but especially the pastors—the key workers in all church work.

Shung Kei Training School for Women is administered by the Synod, with the help and co-operation of the Theological College and the Missions. . . . It, too, must be re-established for training women workers for the churches.

It will be necessary to give further training to a certain number of students abroad. Also some experienced workers should be given an opportunity to go abroad for further study in order to better equip them for leadership in the work of the Synod. Some will be given further opportunity to study and visit institutions of higher learning in China.

The Synod has for years done something in the way of training volunteer workers; this needs to be carried further. Such workers should be trained in Sunday School work, in church administration, personal evangelism, church finance, etc.

## A Chinese View of the Story of the Fall

*Reprinted from "Other Lands" (January 1945), with grateful acknowledgment.*

I ONCE heard a Chinese preacher tell this story in the pulpit. Two recently baptized Christians, a man and his wife, had listened to a graphic description of the story of the Fall. After service, discussing the sermon with a deacon, the man protested, "I would never have been so weak as to yield to Eve's offer of the apple when I knew it was forbidden and there were so many other good things about." His wife equally vigorously protested that she would never have taken the apple and would certainly never have offered it to him.

The chat ended and the couple went home. Some time after, the deacon invited these two Christian friends to dine with him. There was quite a lavish display, a great variety and plenty of everything, and in the centre of the table was an unusually large dish covered with a close-fitting lid. Food was enjoyed, and talk flowed freely for some time, when a messenger came in announcing a visitor to see the deacon. Rising from the table, he excused himself saying he would be back in a few minutes. Before leaving, he pressed them to eat freely of everything, only requesting that they do not touch the large dish with the lid in the middle of the table. On reaching the door he stopped a moment and repeated his request that they should not by any means touch the large dish with the lid.

The two sat in silence for a short time and then the woman remarked on the excellent feast the deacon had provided, but "I wonder what there can be in that dish that he should be so particular about our not touching it." "Yes", said the husband, "it is rather strange when he is so generous with everything else." But seeing that the deacon might return at any moment they restrained their curiosity and nothing more was said. As the deacon's absence was prolonged, the woman's curiosity again asserted itself. "What *can* be in that dish? There can be no harm in just peeping, as long as we don't eat it. He'll be no wiser if we just raise the lid." The husband agreed that there could be no harm in tipping the lid as long as they did not touch the contents. So by mutual agreement the woman raised the lid, and as she did so they both at once gave an excited yell, for out flew half a dozen badly frightened sparrows. The man and his wife were jumping hither and thither in frantic efforts to catch the birds when in walked the deacon—doubtless from a peeping-place behind the door.

A man of a great sense of humour, the deacon smiling said, "Do you think the story of Adam and Eve and the apple is so very unlikely after all?"

*—The Rev. G. P. Littlewood.*

NOTE—Mr. Littlewood, who was for long a missionary (Church of Scotland) in Manchuria, was one of those repatriated after being interned by the Japanese.

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## A Village Wedding

*(This story of a wedding is from a private letter written by Miss Ruth Buchanan when she was at Vegra last summer.)*

THERE'S no "news" to tell, unless it is of the village wedding this week—a Bhilala family, neighbours of ours here. I went over for an hour or so in the morning—the discreet hour for which I was invited. . . .

The feature of the wedding from my point of view was that there was no bridegroom!! As I came away, I met a group of Amkhut men (the groom lives in Kua). "Where is the bridegroom?" said I.

"He's not coming," said they, nonchalantly.

"Not coming!" I gasped. My heart failed me. "Isn't there going to be any wedding?"—And inside the house the women were rubbing *haldi* on their hands and singing bride-songs, while the bride's most important cousin was tricking out her feet with an intricate pattern in yellow and green, and the bride, gay as a cricket while the singing lasted, wept (oh, so sadly!) whenever her pretty little voice could be heard outside. "Why is she weeping?" I had asked the women, expecting to be told that it was because she was leaving her parents and brothers and sisters.

"Oh, that," they said; "that's part of the singing." And indeed it was, as she did it—such a very delicious melody of sadness. If only the bridegroom had been outside, he'd have loved her more than ever! And now he wasn't there and wasn't even coming. "No, no; that's *quite* all right," they said. "Oh, yes, there'll be the wedding, but it's so *expensive* when the bridegroom comes!"—I retired with something to ponder over.

Later on, it was all explained to me. You see, it's because of *Inflation!* If for any reason, the groom can't go, there's an old rule that he sends a sword and a bridal-chair with his true and trusty friends and then the rest of the wedding is celebrated when the bride arrives at his house. The "bride-chair" is a special basket in which the bride is seated—trustfully, I hope, but certainly more or less precariously—and carried away most triumphantly by the stoutest of the groom's henchmen. So the old rule has been dug up out of the ruins and serves in these abandoned days.

It was a long time before I could quite see just where the economy lay; it seemed to me like two wedding parties instead of one, for they said that the musicians would go with the bride and the "true and trusty friends" and all that night and the next day celebrations would continue in the groom's village. However, they said most emphatically that there was *bahut kharchá* for the *barát* (great expense for the entertainment, when the groom and his party came to the home of the bride's family); if the *barát* were eliminated, you saved a lot of money. "It's only a half-wedding (*ádhi shádi*) here, and a *ádhi shádi* there, and the two aren't as good as one proper wedding—but it is cheaper." So she was half-married in the absence of the groom. And, whatever the reason may have been, there was little of the drunken whooping that usually lasts till dawn.

# The Missionary Motive To-Day

*With grateful acknowledgment to "The International Review of Missions" and the author we reprint the following from an article by Miss Dorothy J. Stewart, Scottish Church College, Calcutta.*

ONLY once have I been asked what my motive was in becoming a missionary and on that occasion I was given no time to answer.

Before going abroad I was on the staff of a girls' high school and, on hearing the reason of my resigning, the headmistress looked at me incredulously and asked:

"But why? What is your motive?"

Just as I was beginning to answer, she interrupted me in a voice of dismay: "To be a missionary! That means to cut yourself off socially, burn your boats educationally, ruin yourself financially!"

Not one of those gloomy predictions has come true; but even had they all come true, I would still make the same choice again.

To any enquiring candidate I would say: "If you go to the mission field anticipating that you will spend your time preaching and teaching the Christian Gospel, you will be sadly disappointed, but if you go with any other aim—don't go; stay at home." For surely the only Christian missionary motive, whatever form the work may take, whatever our immediate aim may be, is to make known the Gospel of Jesus Christ. All other motives are secondary, in the sense that they are not the fundamental urge and dynamic which impel the action and which produce the power.

The missionary motive is essentially to give what, through grace, one has received, and, however much stress may be laid on the need for educational or health services in other lands to-day, the desire to meet that need, self-sacrificing and humanitarian as the desire may be, cannot be substituted for the Christian motive. . . . (Referring to the early missionaries). Their motive was the same: to give to others what they themselves had been given—the assurance of salvation and the fullness of life which is the Christian life. But in thinking out our missionary motive we have to re-think our interpretation of "fullness of life". What does that mean for us to-day? Is it an outworn expression to us, or has it deepened in richness and broadened in meaning as we have gone on in life? Have we any right to speak to non-Christians and new Christians of a "full Christian life", if our lives have failed to find that fullness and wholeness, and if we are not struggling to find the twentieth century implications of such living? . . .

We need, moreover, to consider what we mean by the word "vocation''. That word is still suspect by the younger generation and suggests something mysterious. A ''call'' to them seems to be a summons that cannot be explained. I can remember how, in my student days, that idea was illuminated for me by a speaker at an S.C.M. conference who urged us not to think of ''fulfilling our vocation'' as merely responding to a mysterious pull that jerked us unexpectedly to the far corners of the world, but rather as the deliberate finding out of where our place in the world was. He said something like this: ''Look at the world, find out the world's needs. Discover a place that has to be filled if God's will is to be done in the world, and if you can fill that place, if you can meet that need, there is the place for you, you have found your vocation.'' Should that not be our line of approach to young people to-day? . . . Instead of using phraseology which suggests that to hear the call of God is a rare experience, not for the average individual, should we not rather suggest that the purpose of a human life is to glorify God on earth by allowing His will to be done through that life; and to be willing that one's life be used for this end is to have heard the call of God. The next step is only to find where the need lies for the meeting of which the individual's particular capacity, experience and training fit him.

What can give to this generation the sense of urgency in the missionary task? It might, I suggest, be aroused if the work were seen (1) in its international setting; (2) as part of the post-war programme.

The youth of Britain is internationally-minded to a degree not reached before. Never has there been such a throwing together of East and West, never have the distant places on the map leapt so suddenly into the forefront of our consciousness, never have we known so much about, or been so interested in, our fellow-men of other lands. Surely here is an opportunity to catch what is a flickering interest and to fan it into a flaming concern for our fellow-men. Can youth not be made sensitive to the pulsing of new life beneath the surface in every land? Can our young men and women not be given the vision of the young men and women of Africa, India, China, discarding the customs of their parents and grandparents, weighing up old values, looking with critical eyes at the conventional ways of thinking, planning the new Africa, India, China that will one day be theirs? And can youth not be helped to realize that momentous days are ahead, years which will see the fight between secularism and Christianity, years when those awakening lands will take their place either in the ranks of the Kingdom of the World or seeking to be part of the Kingdom of Christ. ''Only a great awakening of man's spiritual powers and co-operating in the Divine immemorial plan for man can save the world, East and West to-day.'' Here surely is a thought that should stab the spirit broad awake and arouse youth and all of us to the urgency of our task.

Secondly, can we not help youth to see the christianizing of the world as part two of the task for which this generation has been fighting? Youth has heard and believed that this war has been a war to give freedom and to conserve values. But what freedom and what values? If youth believes that the freedom which we fought for is freedom of the individual spirit and that the values which we seek to conserve are the spiritual values, youth must be shown that only in Christianity is the individual freed, and only in Christianity are the ultimate spiritual values found. As in the clearing of a great stretch of country, trees have been uprooted, rocks blasted, all the engines of destruction have been at work, so in the world to-day. Now the way is cleared, but unless there is begun the more subtle task of preparing the soil, irrigating, planting and tending, the land will remain barren or, worse still, will revert to jungle. Now is the moment for beginning the great enterprise—surely a task of urgency for the Church. Desperate as our own condition in so-called Christian lands may be, we have a special responsibility to the younger Churches and to the non-Christian lands, for surely it is we of the West who are largely responsible for having set going this monster of machinery which is threatening to change values in the East. It is we who have encouraged an emphasis on the material life. If we have proved that ''the wages of sin is death'', cannot the great living Body of Christ set out to prove that ''the gift of God is Eternal Life''?

. . . Some of the characteristics of missionary work which should appeal to youth are, I suggest, variety, unexpectedness, the all-demandingness of the work, the satisfaction and the fellowship. . . .

As for the demands of mission work, we should say to a candidate: ''If you want work into which you can put every bit of yourself; work which you will find demanding more and more of you as you gain experience; work which you can never feel you have mastered because the possibilities of it open out wider and wider ahead of you; work in which you can put to use every scrap of power you possess, mental, spiritual and physical; work which one day will swing you to the heights of joy because you think you have been of use to some perplexed soul, and which next day may overwhelm you with despair because you know you have failed miserably—if that is what you want as your life-work, then you will find it in the mission field. Not only will you have to learn your own job painstakingly, but you will have to help others to learn it and, for the sake of training in leadership, you will have to sit back and watch mistakes being made, accept a lowering of your standards of efficiency and yet not interfere. There will be asked of you patience and sympathy in working with your colleagues of the other land. You will have to learn to be tactful and again tactful and yet unswervingly truthful. If a task of such subtlety does not challenge you, what will?

The other three characteristics are rather the rewards of the work. For a woman there can be no more satisfying career. Mentally, spiritually and emotionally it takes all that a woman has to give, and in return she gets what her nature needs. A woman's love of home-making, her creative and maternal instincts can be satisfied here. And what a family claims her attention! Whether they be children at the nursery school stage, would-be sophisticated students or old grannies, in a sense they are her family, for all claim her attention. She will be at her wit's end sometimes to know how to deal with them, but they are her family and so her concern will always be for them.

Then there is the fellowship which a newcomer will find, and will be expected to give, in the mission station. It is more than good colleagueship, which after all can be found in any group of people working together. Here is a team of men and women committed to the same task and one in the fellowship of Christ's service. They are of one body, their witness must be one. In this the reality is not always the ideal, as any missionary will tell you; and clashes of temperament and misfits cause many a breakdown in fellowship; but the fact that all one's colleagues are immediately conscious of such breakdown shows how vital to mission work the fellowship is.

Associated with this is another point: The desire to work with a team is strong in youth to-day and readiness to co-operate is an essential condition of our modern mission enterprise. Too often, in the past, missionary work has been thought of as something individualistic and the missionary has seemed to be urged by the desire to express his particular glimpse of truth, or his peculiar thought of God, paying no attention to what his fellow-workers had found of truth or of God, as if his contribution were by itself to be the salvation of the people he had come to serve. We must get away from the idea of ourselves as individuals working along our own lines. We must be ready to work with our fellow-missionaries, with our native colleagues, believing that it is by way of united effort that we shall arrive at our goal at last.

The invitation to candidates must be to join in with others. "My work, my hospital" should be forbidden expressions.

The same principle applies also to work with other denominations. The work in a mission field must be seen as one, and no one whose aim is to superimpose his or her ecclesiastical preferences on young Christians or growing Christian communities is wanted to-day. There is a great opportunity to share in the heritage of worship of many churches and to learn something of the tradition of denominations other than our own. We are not to be impelled by the desire to offer our church to other lands, but *the* Church—nothing less than that is justifiable.

Whatever emphasis we give to the missionary call to-day, no presentation of the need can or should take the place of Christ's words, "I, if I be lifted up, will draw all men to me." If the Church can lift up the Cross in this land and hold it lifted up before men's eyes, then the heart of youth will be drawn and their ears opened to hear Christ's command, "Go ye . . . and preach the Gospel", but unless the heart be drawn that command will have no compelling power. Only for love of Christ will youth burn to give its life in service, only by the power of Christ can that zeal be maintained through the years, for only to the Christ-controlled life will it be evident that no social service, no humanitarian effort, can ever satisfy the heart of the world.

*—Dorothy J. Stewart.*

## LITERATURE PAGE

**Miss Louise A. Reith**

THE Auxiliaries that begin new study programmes in the autumn will no doubt wonder what is being planned for 1945-46. At a meeting of the Co-ordinating Committee at which representatives of the General Board of Missions, the Board of Sabbath Schools and Young People's Societies, the Women's Missionary Society, and the Budget and Stewardship Committee were present it was decided that in order to strengthen missionary education in the Church as a whole it would be advisable to study one theme throughout our Church each year and, in order to take advantage of books prepared by the Missionary Education Movement of the United States and Canada, to study the same subjects as recommended by that movement. In accordance with that decision we are planning studies on Africa for 1945-46.

For Senior and Young Women's Auxiliaries there will be one source book which will help to bring that vast continent before the members of the Auxiliaries. It will contain something of what was accomplished by the early missionaries; what the African Church itself is doing, the African leadership that has been and is being developed; how as members of the Women's Missionary Society we have contact with the work in Africa and some of the hopes those interested in Africa have for the future growth and development of the Christian Church there. Separate programme outlines are being prepared for Senior and Young Women's Auxiliaries to accompany the studies. Many other books will also be available to assist in the study of Africa. For Girls' Groups there will be a study on missions in general, with illustrative material taken from mission work in Africa, and for Children's Groups there will be most interesting story books on Africa.

There are some Auxiliaries that have not yet completed the study for 1944-45. If that is true in your case, we would suggest that you finish the study on Christian Literature and the Churches in Captivity before beginning the study on Africa but that the programme committee secure a copy of the new study in the autumn and begin planning in order that the best use may be made of it when you are ready to use it in the Auxiliary.

Watch the September *Glad Tidings* for more definite information about studies and for prices.

## YOUNG WOMEN

**Mrs. C. N. Johnston,** *Secretary*

### *Impressions of the Young Women's Conference*

THE conference to celebrate the twenty-fifth anniversary of the Young Women's Department is over. Girls from Victoria, Vancouver, Calgary, Edmonton, and from all parts of the Western Division have returned to their homes, and as we rest and catch our breath after the strenuous four days, we try to sort out the impressions of some of the delegates.

"Just to be here," whispered one in the stillness of the beautiful chapel, "makes you conscious of the presence of God." From the first worship service, when we thought of our purpose—leadership—and considered the ways in which our Leader, even Jesus Christ, had led us, we felt His presence and His leading.

Great was our surprise when we saw before us a huge Blue Book, and there were gasps as the pages opened through the days and we saw pictures and illustrations of the work done by the Women's Missionary Society. As the secretaries of the various departments gave short reports of the work for which they were responsible we were all amazed to see to how many parts of the world our interests reach. Many were impressed, too, as they realized that those who presented these reports were spending so much time and thought on a purely voluntary basis for the Women's Missionary Society.

The conference brought other surprises. To quote one delegate, "I admit quite frankly that I did not come to this conference with the expectation of receiving anything that would be of spiritual value to myself. Perhaps that is the reason it was something of a surprise to discover that the conference offered more than a clever outline of facts. . . . I was made aware, as I believe were many others, of the urgency of our mission work, and of a distinct personal challenge to myself."

As one delegate said, "Meeting and having fellowship with girls from other parts of the Dominion as well as with some of the members of the Council Executive was an inspiration." To an older onlooker it was most encouraging to see the quality of the young women gathered for those few days. Looking to the future, one could not but be reassured. These same fine girls were returning to their homes with a new vision of the task before them, with the conviction that "the work of missions is the foundation on which to build a stable world, not a decoration to make living more pleasant," and, as another said, "having more faith in God and more confidence in the working of the Holy Spirit, with one unshaken aim and definite goal, to go forward and *work*".

—*Ellen Douglas.*

## GIRLS and LEADERS

**Mrs. Harold Keefer,** ***Secretary***

THE long-looked-for day of victory in Europe has been celebrated and our hearts are full of gratitude to our Heavenly Father, who gave us the victory. Now the places laid waste by war have to be rebuilt.

Only those who have suffered from the horrors of war can fully appreciate the gift of peace. People whose homes have been destroyed are already taking up the task of rebuilding, and are attempting to blot out the last five years from their memory. It will be many years before Britain and the liberated countries of Europe, as well as Germany, will present even the outward appearance of order which was theirs before war destroyed so much of their beauty.

Hard as it is to repair the outward damage of war, it will be much harder to rebuild the faith of the people of Europe. It is tragic that many of the boys and girls of Germany who are approaching their teens have had little or no Christian teaching. The little some might have had prior to the outbreak of war has been so ridiculed that they are left perplexed and bewildered. Is there anything we can do to help in the Christian education of these young people—allies and former enemies alike? Would that not be true missionary work?

We must try to understand them and let them know beyond any doubt that we wish them to share our best gift—the knowledge of the love of Jesus Christ.

In the Women's Missionary Society we have shown our sympathy with those in Britain whose churches were bombed during the last few years. Some help has been sent to European ministers in Britain and contributions made to Orphaned Missions. Our Society has recognized its responsibilities, but it realizes that the biggest task lies ahead. We are already preparing for it through our Peace Thanksgiving Fund, of which you will hear more in the September *Glad Tidings*. Much money will be required, but money will have little effect if we do not have love and understanding in our hearts.

We who are leaders and members of teen-age groups must face this grave responsibility. It is our duty to help in the spreading of the Gospel in all lands and we cannot withhold this truth from our former enemies. Tolerance, which must eventually give way to love, must exist in the hearts of our teen-agers, if they are to accept their share in the task of the spiritual rebuilding of Europe. Racial and national differences must be set aside and contact established and maintained through our belief in God and the knowledge that He is the God of all the world.

Love and understanding can only come through prayer, and a rededication of ourselves to the task of winning the world for Christ. It will be difficult to overcome prejudices and only with His help can we hope to look with compassion upon the children of our former enemy. They must be brought to Christ. The hope of future peace depends upon it, peace for their hearts and peace for the world. We must not fail.

# CHILDREN'S DEPARTMENT

**Mrs. W. N. Ferguson,** *Secretary*

THERE has been some misunderstanding of the change in name of this department. Some people believe we have done away with Mission Bands. *This is not so.* We have now a "Children's Department"; and it includes both Mission Bands and Explorer Groups, Bands for ages 6 to 8 and Explorers for ages 9 to 11. *However,* where successful Bands are operating, including all these ages, we have no desire to disturb them. We had numerous requests for a programme for the older age-group, 9 to 11, as some leaders said these children were losing interest. Therefore, the Council approved the Explorer programme. If organizing for the first time, where there are sufficient children of both age-groups, we are suggesting that you form a Mission Band for the younger ones and an Explorer Group for the older ones.

Do you know that there is a uniform for Explorers? For girls, white middy, navy pleated skirt, red tie and navy beret; for boys, white shirt, navy shorts, red tie and navy Eton cap.

Do you know the Explorer hymn, prayer and purpose? The hymn is "This is my Father's World". The Prayer: "Our Heavenly Father, give me clean words and clean thoughts; help me to stand for the hard right against the easy wrong; save me from habits that harm; teach me to work hard and play fair; forgive me when I am unkind and help me to forgive those who are unkind to me. Keep me ready to help others; send me chances to do a little good every day and to grow more like Jesus. Amen."

The Purpose:

To look to the light,
To do with my might
What is good in God's sight,
To follow Christ, the King.

Do you know what the Explorer emblem is? It is a circle to represent God's world; within it is a compass pointing to a star; in an outer circle is the word "Explorer", and the whole is set on a red maple leaf.

Some Explorer terms: Chief Counsellor (Leader), Chief Recorder (Secretary), Keeper of the Treasure (Treasurer), Muster (Roll Call), Log (Minutes), Expedition (weekly meeting).

There are red, blue and gold stars, to be worn on the sleeve, one for each year of exploring, and pins that are a copy of the emblem.

# PROVINCIAL NEWS

## ALBERTA

MRS. A. A. MACGREGOR, 9824 103RD ST., EDMONTON, PRESS SECRETARY

CALGARY Presbyterial — At the Easter Thank-offering meeting of Knox Church Auxiliary, Calgary, Rev. A. A. Wilson of the South African Mission gave an illustrated lecture on the work in that field.

**Edmonton Presbyterial**—At the May meeting of First Church Auxiliary, Edmonton, Mrs. N. B. Moors, who was about to leave Edmonton to live in Calgary, was presented with a purse by the president, Mrs. J. H. Warren, and with a lovely bouquet of flowers by Mrs. Ashcroft on behalf of the Presbyterial Executive. Regret was expressed at the departure of Mrs. Moors, who has long been a faithful worker. The best wishes and prayers of the Society go with her to her new home.

## BRITISH COLUMBIA

MRS. W. BARLOW, 149 W. 5TH, ST., NORTH VANCOUVER, PRESS SECRETARY

KAMLOOPS-Okanagan Presbyterial —The largest annual meeting of the Presbyterial since 1925 was held in St. Andrew's Church, Armstrong, on May 9th. Officers, delegates and other members from all over the Presbyterial were present, approximately 250 miles being covered in bringing the Auxiliaries together for this meeting. The president, Mrs. D. B. Johnstone, was present but, owing to ill-health, was unable to preside at both sessions. The opening devotions were taken by the Rev. John McTurk of Kamloops, who spoke on Paul's call to Macedonia; he also brought greetings from the Presbytery. Greetings were received from Miss White, Provincial President, and from the United Church Auxiliary. A service of remembrance was held. Gratifying reports were received of all departments. Mrs. A. Campbell of Kamloops led in the afternoon devotions, and Mrs. W. B. McKechnie, past president, offered the dedicatory prayer. The highlight of this session was the very instructive and interesting address given by Miss Ellen Douglas on the subject, ''Is Missionary Work Worth While?'' Miss Douglas installed the newly elected officers, and the Rev. John McTurk gave the closing message on, ''The Peace of God which passeth all understanding''. The delegates were entertained by the Armstrong Auxiliaries at luncheon and tea. Mrs. R. A. Ferguson is the new president. Other new officers are: Recording Secretary, Miss A. L. McPherson, Vernon; Corresponding, Mrs. J. G. Robinson, Vernon; Literature and Library, Mrs. F. G. Stone, Salmon Arm; Supply, Mrs. W. J. Smith, Armstrong; Press, Mrs. B. J. Adams, R.R. 3, Salmon Arm.

**Victoria Presbyterial** — From April 14th until May 2nd Miss Ellen Douglas travelled through the Presbyterial and addressed 14 groups, besides taking two church services. The Presbyterial are very grateful for her assistance and pray that God may bless her and grant a good harvest from the seed she has sown in His Name.

St. Paul's Auxiliary entertained the Gorge Auxiliary members at their May meeting, when Miss Douglas spoke on her work in the Bhil field and gave a vivid account of the customs of the people; she also told of the work done in the Jobat Hospital. After the meeting the members had the privilege of meeting Miss Douglas.

**Westminster Presbyterial**—St. Paul's Senior Auxiliary, Vancouver, had their Thank-offering meeting in May; their speaker was Miss Ruth Yeandle, whose subject was ''Grace and Peace''. Robertson Young Women's Auxiliary held a mother-and-daughter meeting in May; Miss Sybil D. White, Provincial President, led in the devotions and the guest speaker, Mrs. Murdo Pollock, gave an interesting talk on ''Why are We Interested in Missions?'' Miss Minerva Potter was honoured by the members. At their Thank-offering meeting they had had the privilege of meeting Miss Laura Dixon of Nigeria.

## MANITOBA

Mrs. W. S. Nairn, 523 S. Vickers St.,
Fort William, Ont., Press Secretary

BRANDON Presbyterial — At the Easter Thank-offering meeting of St. Andrew's Auxiliary, Brandon, the speaker was Mrs. J. N. Hepburn and her subject, ''The Resurrection''. The Mission Band and the C.G.I.T. contributed to the programme. At the First Church meeting Mrs. R. A. Hamlin and Mrs. W. Ferguson took the devotions, emphasizing the message of hope—''For Christ is Risen.'' The address was on the significance of the Resurrection. The offering was most encouraging.

A very impressive service was held in St. Andrew's, Brandon, when the C.G.I.T. girls affiliated with the Women's Missionary Society. The leaders, Miss Douglas and Miss Kay Henderson, took part. Mrs. Hamilton, Young Women's Secretary, declared the affiliated group a part of the Missionary Society; then each in turn lighted a candle to indicate that they were to help light the candle as yet unlighted.

**Superior Presbyterial** — Mrs. Wm. Ballantyne of Fort William, a past president of the Presbyterial, was the speaker at the spring Thank-offering meeting of the Senior and Young Women's Auxiliaries of First Church, Port Arthur. Her subject was Christian Stewardship. ''Stewardship in the Christian sense,'' she said, ''is using for God's glory whatever God has entrusted to us. Some people think it applies chiefly to money, but it includes all we have. If the fruits of stewardship are to be seen in the church its roots must be planted in the home.'' The Junior choir sang. Mrs. G. P. Stirrett, Auxiliary President, opened the meeting, then Mrs. J. W. Fraser, Y.W.A. President, took charge.

To St. Andrew's Auxiliary, Fort William, the Rev. B. F. Rice gave an address on ''Missions in The Church and Home''. Soldiers were much surprised to find in India and the Pacific, he said, many evidences of the work of Christian Missions, finding tribes that once were headhunters now respecting the missionaries and attending religious services. He regretted that so often the financial interest is only local, not world-wide.

**Winnipeg Presbyterial** — At the spring Thank-offering meeting of First Church Auxiliary, Winnipeg, the Rev. W. Gordon Maclean conducted the devotional service. The speaker was Mrs. Alfred White, of the Interdenominational Board; her talk on ''The Place of the Church in Post-war Affairs'' was most decisive and practical. We have, she said, a three-fold duty: to our youth, to the young men and women to be demobilised, and to those who have not yet heard the story of Christ.

At the Stonewall Thank-offering meeting, held at the home of Mrs. A. N. MacDonald, Mrs. H. H. Dunwoody, Provincial President, gave an interesting and informative address on various aspects of the Society's work, especially in our own province. Referring to the parable of the talents, she stressed the importance of every member using her talents to further the work. Old Kildonan Auxiliary met at the home of Mrs. Cormack Smith. Mrs. J. P. Duffin led in the devotions, and Mrs. A. M. L. Long gave an address on "Our Lord's Glorious Resurrection". Mrs. J. A. Davidson gave a full report of the Provincial meeting, and interesting items of missionary news were given by the members. At Calvin Auxiliary's Thank-offering meeting in May, Mr. Whittaker, student in charge of Calvin Church, presided and devotions were taken by members of sister churches in the district. Mission Band and C.G.I.T. members contributed to the programme. Slides on British Guiana and the Bhil Field were shown, Mrs. J. P. Duffin telling of the work in these fields. The President, Mrs. H. H. Scott, gave the closing words.

At the Knox Auxiliary meeting, Selkirk, Mrs. J. R. McDonald of Kildonan brought a most inspiring message, based on I Corinthians 16: 13. Mrs. Angus Sutherland led the devotions at the Norwood meeting. Reports of the Provincial meeting were given by Mrs. Bateman and Mrs. Gibbs. There were songs and readings by the Mission Band, the presentation by the C.G.I.T. of a camp fire scene with C.G.I.T. songs, and readings by Miss Jean Hammond. Mrs. J. P. Duffin sketched the history of the work on the Bhil field, and slides were shown by Mrs. James Rodgers. The C.G.I.T. held their closing meeting on May 9th; they had a fine programme and served refreshments.

At their May meeting, held at the home of Miss F. Henderson, Old Kildonan Auxiliary paid tribute to the memory of the late Mrs. P. F. MacSween, a life member. In her sudden passing there has gone one who had given long service to the church and the Women's Missionary Society. The memory of her many kind deeds will remain. To the Rev. P. F. MacSween and family the members offer sincere sympathy.

## ONTARIO

MRS. J. R. HILL, 250 COOPER STREET,
OTTAWA, PRESS SECRETARY

BROCKVILLE Presbyterial celebrated its 60th anniversary at a notable gathering in Knox Church, Morrisburg; every Auxiliary was represented and many friends from Ottawa and Glengarry were also present. Messages of congratulation were received from the Right Rev. A. C. Stewart, Moderator, and Mrs. W. D. Turner, Hillsburgh, a former president. Mrs. Harcourt Emra, Ottawa, Mrs. McMillan, Glengarry, the Very Rev. N. A. MacLeod, and representatives of local churches brought greetings. Mrs. H. C. McKellar, Provincial President, gave two heart-warming addresses, and the Rev. A. Ian Burnett, Ottawa, thrilled his audience with his timely address, in which religious and social life of to-day was compared with that of sixty years ago. In "Gems more precious than Diamonds" Mrs. J. Riddell, past president, reviewed the story of the years. Three missionaries had gone out from the Presbyterial: Dr. Elizabeth Beatty and Miss Irene Stringer to India, and Miss J. Kellock, Reg.N., to the Yukon. Mrs. D. Gow was presented with an Honorary Membership certificate and pin. Miss Irene Stringer, Jhansi, India, and the two deaconesses, Miss A. Reid and Miss Evelyn Walker, were also honoured. Mrs. C. Robertson conducted a service of remembrance. Mrs. M. W. Heslip was in charge of the Candle-lighting ceremony.

**Chatham**—At St. Andrew's Church, Windsor, the C.G.I.T. in an impressive service affiliated with the Women's Missionary Society. At the Eleanor McKechnie Young Women's Auxiliary, Miss Belle Bayne gave a paper on ''The Only Hope of the World'', and Miss Clare Gloster, a talk on ''Resurrection''. To the Thamesville Young Women Mrs. Geo. Dickson read a paper on ''Women as Disciples of Christ'', prepared by Mrs. J. A. Steward. At Wallaceburg Mrs. Mark Merritt was specially honoured by her Auxiliary. In the bale sent out by Valetta there will be a quilt made by Miss Annie McLeod when in her ''nineties''.

**Hamilton**—At the sectional meeting in Beamsville Mrs. A. C. McArthur presided and Mrs. Donald Munro brought greetings. Miss Frieda Matthews discussed the planning of programmes, with a view to stimulating and holding the interest of members. Presbyterial reports were given by Mrs. D. A. Wilson, Miss Ritchie, Mrs. Dougan, Miss M. Morrison, and Mrs. A. D. Poole.

**Kingston** — The Catherine Fairlie Auxiliary and the Y.W.A. joined with St. Andrew's Auxiliary, Kingston, in their Thank-offering meeting, when Mrs. D. Strachan, Toronto, gave a fine résumé of the year's work of the Women's Missionary Society. Mrs. Holland gave a brief devotional talk on the ''Easter Message''. Mrs. C. A. Smart presided.

**Lanark and Renfrew** Presbyterial Executive paid tribute to the late Miss Agnes Baird, their Recording Secretary and president of Westminster Auxiliary, Smith's Falls. ''We have lost a great friend,'' said her minister, the Rev. J. K. Lattimore. With consecrated heart and mind, combined with Christian dignity, Miss Baird strengthened the missionary spirit through the Presbyterial. ''She hath done what she could.'' At a meeting of Renfrew Auxiliary, members stood in memory of the late Miss Mary Mackay Smith, a much loved member; to the Presbyterian Church and the Women's Missionary Society she gave herself and her substance unstintingly. She will be greatly missed.

**North Bay** — A thoughtful talk on ''Prayer'' was given by Miss Estelle MacCausland, student deaconess, to the Florence Graham Auxiliary of Sudbury. Miss Sheppard will join Miss MacCausland in June.

**Ottawa**—With reverent dignity and simplicity, St. Andrew's Auxiliary, Aylmer, celebrated six decades of unbroken service. The President, Mrs. W. J. Fuller, referred to events in Church and State at the time of organization, and paid tribute to the late Miss Parker, who by prayer and sheer strength of will kept the Auxiliary together during some dark days. Mrs. Dempster read Psalm 24, which was read at the first meeting. Miss Mary-Eleanor Thorburn, granddaughter of Mrs. C. H. Thorburn, O.B.E., and great granddaughter of Mrs. John Thorburn, who had organized the group in 1885, extended good wishes. Mrs. Harcourt Emra brought a greeting from Presbyterial and Miss Mary Masson recalled early Presbyterial days. Mrs. Thorburn spoke on ''Looking into the Past'', and Mrs. J. R. Hill on ''The Future Outlook''. Mrs. Graham, wife of the first president's grandson, brought a message in song and the minister, Rev. A. B. Casselman, gave a brief address. Marjorie and Jewell Graham, graduates of St. Giles C.G.I.T., received awards for the first year of study in the Leader-Grad groups inaugurated by the Ottawa Girls' Work Board, under the direction of Miss Eva Latham.

**Saugeen** — It was in a spirit of thanksgiving and renewed endeavour that the Presbyterial met in Mount Forest for the annual meeting. Devotions were led by Mrs. Anderson and Mrs. Campbell, Moorefield, and Mrs. S. McArthur and Mrs. McComb, Durham. The roll call was answered by a text on ''Peace'' and highlights were given. Mrs. C. H. McDougall of Strathroy in a splendid address stressed the need to reach and hold young people in the church, and spoke of the great task lying ahead in the days of peace. Mrs. N. Beisel, Drayton, who was re-elected president, gave an excellent account of the Provincial meeting. Mrs. McDougall installed the officers.

**Stratford** — The Diamond Jubilee celebration of St. Andrew's Auxiliary, Stratford, took the form of a Family Night. The Mission Band members presented a Doll Drill, the C.G.I.T. sang, and also waited on the supper table. Mrs. W. A. McLennan, Toronto, gave a refreshing talk on ''Keeping Step with the Times'', and extended greetings from the Council. The Presbytery was represented by the Rev. Norman MacKay, the Provincial Board by Mrs. A. Scobbie, the Presbyterial by Mrs. A. Hamilton, Knox Auxiliary by Mrs. Kalbfleisch and the Ladies' Aid by Mrs. S. McComb. Mrs. Finlay Matheson, Kingston, whose husband was a former minister of St. Andrew's, sent a message of congratulation, as did the Rev. and Mrs. George Duncan, Toronto, Rev. and Mrs. J. M. McFaul, Paris, and Mrs. A. Dobson, Sudbury, a former Treasurer. Mrs. T. Ballantyne, the oldest member, conducted a service of remembrance; reference was made to Mrs. D. Gordon, who had lit the torch in 1885 and to the faithful workers who had held it high and kept it burning brightly down through the years.

In the passing of Miss Isabella Leask Smellie, formerly of Fergus, many memories are recalled. All her long life (she died at the age of 92) she quietly but definitely shared in the service of our church, especially in the women's work. The Woman's Foreign Missionary Society, the Women's Home Missionary Society, and the Women's Missionary Society, all had the benefit of her leadership and training. President of Fergus Auxiliary for a number of years, her influence was felt particularly throughout Guelph Presbyterial. At the time of her death Miss Smellie was still a member of the Auxiliary of St. Andrew's Church, Toronto, where her funeral service was held.

## QUEBEC

Miss Mary Greig, 2168 Paris St.,
Montreal 22, Press Secretary

MONTREAL Presbyterial reports a very gracious and loving gesture on the part of the Women's Guild of Knox Crescent Church towards an outstanding member and past president, Miss Margaret H. Cambell, who passed away very suddenly in December. At their Easter meeting the Guild presented an ''In Memoriam'' in Miss Cambell's name to the Auxiliary. Miss Cambell was a former teacher in the Montreal High School for Girls and set high Christian ideals in all her teaching. She was devoted to her Church and the Guild and Auxiliary. In this ''In Memoriam'', the Guild gave many times the minimum amount, thus contributing to the furtherance of the work for our young people, which is being stressed more than ever in the Women's Missionary Society, and showing a fine spirit of co-operation in Christian work.

Mr. and Mrs. Clarence L. Wood visited the Provincial Executive meeting on May 15th; it was indeed a high honour to meet them. In the three or four weeks they have spent in Montreal, to those who have had the opportunity of hearing them the work of the Bhil Field, in Jobat and in camps, has been vividly presented. As intimate glimpses were given into the missionary endeavour of our nurses, teachers, Indian preachers and their wives, and the missionaries and their wives, hearts were filled with gratitude that all the staff are so consecrated and capable. Mrs. Wood told the story of a newly married Indian preacher and his wife, who set a wonderful example; even before they had unpacked their belongings, the husband took the Bible and read aloud, then he and his wife had prayer together. ''Upon this rock I will build my church'', and surely nought will prevail against such a beginning. Mr. Wood spoke of the many ways of carrying on the work of preaching and the necessity of training Indian preachers. It was most interesting to hear of the preparations for going out to camp to preach, especially when wild animals, water, shade trees, food for several weeks, all had to be considered. It was a most helpful and delightful change from reports, discussions, etc., all very necessary though they are, and it was with regret that we said good-bye and Godspeed to our visitors.

Owing to travelling conditions, the Mission Bands of Montreal Presbyterial were unable to hold their annual Easter Rally. The banners, which are usually presented at the rally, were sent to the following Bands: out of town, Beauharnois, for the first six months, and Huntingdon, for last six; in Montreal, the first to St. Matthew's, and the second to Kensington from May to November, and then to Campbell Memorial from November till the following May. A few Mission Bands were not able to resume work this past year, as there were no leaders. An urgent appeal is made for leaders in this very important part of our missionary endeavour, that all Bands may begin in September.

## SASKATCHEWAN

Miss M. M. Steenson, 411-28th St.,
Saskatoon, Press Secretary

SASKATOON Presbyterial—Coleville Auxiliary are studying the Book of Romans and following a questionnaire prepared by the Rev. John Brent, each member taking part in the discussions. They find this method very satisfactory and interesting for their small group. Rosetown and Wilkie representatives to the induction and ordination of the Rev. J. Brent and Mr. Allan Farris respectively remained to attend the monthly meeting held that day.

Parkview members, Saskatoon, were encouraged by the interesting Presbyterial reports given by their delegate, and voiced their appreciation of the help given by the Women's Missionary Society for the new camp at Christopher Lake. They look forward to having many of the groups take advantage of it. They were also encouraged by the treasurer's report that there was a substantial increase in contributions over the same period last year. The Girls' Guild held their mother-and-daughter banquet recently. Miss G. Kelly, leader, welcomed the guests. Gifts the girls made for the mothers were used as place-cards. The speaker, Mrs. J. R. Nixon, based her remarks on the story of the little captive maid in Naaman's home, referring to her thoughtfulness and zeal, and her influence in leading her master to the Lord. At the Thank-offering meeting of Parkview Mission Band, the Rev. James Young brought an Easter message. The parents and Auxiliary visitors commended the leaders for the excellent and capable way the children conducted the service throughout. They are using *Beyond the Blue Pacific;* the New Testament study is illustrated on the flannelgraph.

At St. Andrew's Auxiliary's Thank-offering meeting, Mrs. R. J. Nixon of the Saskatoon Bible College gave an inspiring message on ''The Sacrifice of Thanksgiving'', with many helpful thoughts on present-day Christian living. At the May meeting the Auxiliary entertained the Cradle Roll members and their mothers; the programme was in keeping with Mother's Day. Tribute was paid to the Secretary, Mrs. Ben. Johnston, who has been Cradle Roll Superintendent for more than 25 years. The James Robertson Auxiliary have found the senior study book very interesting. A service of thanksgiving for victory was held at the meeting following V-E Day. The slides, ''Each with His Own Brush'', were most enlightening, presenting Christ's life as it appeared to Indian, Chinese, and Japanese artists. Every Auxiliary, it was felt, should endeavour to see these slides.

## NEW ORGANIZATIONS

### Ontario

**Hamilton Presbyterial**—Mary Baker McQuesten Young Women's Auxiliary, MacNab Street Church, Hamilton. Pres., Miss Mary McPherson; Sec. Treas., Miss Ruth Staton, 325 Locke St. S., Hamilton.

**Peterborough Presbyterial**—Young Women's Auxiliary (re-organized), St. Paul's Church, Peterborough. Pres., Miss Margaret Parker; Treas., Miss Barbara Reid; Sec., Miss Eula Rosenburgh, 116 McDonnel St., Peterborough.

### Saskatchewan

**Prince Albert Presbyterial**—Mission Band (re-organized), Weirdale.

# Treasurer's Statement

***May 31st, 1945***

RECEIPTS:

| | |
|---|---|
| A friend, ‘‘Christian Literature for Africa’’ | $ 100.00 |
| ‘‘Equipment for War Damaged Church, Ayrshire, Scotland’’ | 100.00 |
| Mr. James Collins, ‘‘Work in India’’ | 25.00 |
| Mrs. S. Axtell, ‘‘Work in the Far East’’ | 25.00 |
| Barrie Auxiliary, ‘‘Miss Pelton's Expenses’’ | 2.25 |
| Cecilia Jeffrey Indian School, Government Grant | 3,010.64 |
| Birtle Indian School, Government Grant | 1,668.93 |
| PROVINCIAL GIVINGS: | |
| Alberta | 194.00 |
| Ontario | 12,000.00 |
| Quebec | 1,130.00 |
| Saskatchewan | 157.74 |
| | $18,413.56 |

DISBURSEMENTS:

| | |
|---|---|
| Hospitals: | |
| Rocky Mountain House | $ 285.00 |
| Weirdale | 10.00 |
| Chinese in Canada | 825.25 |
| Indian Schools: | |
| Birtle | 158.32 |
| Birtle, Government Grants | 1,254.86 |
| Cecilia Jeffrey | 162.49 |
| Cecilia Jeffrey, Government Grant | 2,422.51 |
| Mistawasis | 45.00 |
| Saskatoon Residence | 81.30 |
| Supplies | 408.38 |
| India: | |
| Bhil Field | 155.00 |
| Jhansi Field | 150.15 |
| British Guiana | 87.13 |
| Publications | 651.64 |
| Deaconesses | 1,866.24 |
| Organization | 783.82 |
| French Work | 80.83 |
| Children's Centre | 337.86 |
| Life Membership | 27.17 |
| Exchange | 62.76 |
| Christian Literature | 1,100.00 |
| War Services | 50.00 |
| Taxes | 20.06 |
| Grants | 1,599.20 |
| Administration | 629.90 |
| | $13,254.87 |

RESERVE FUNDS:

RECEIPTS:

| | |
|---|---|
| Legacy Fund— | |
| Addie E. Robinson Estate, ‘‘Home Mission Work’’ | $2,500.00 |
| Payment on Toronto House | 25.00 |
| Peace Thanksgiving Fund— | |
| Ontario | 322.19 |
| Quebec | 100.00 |
| Saskatchewan | 75.00 |
| Alberta | 37.41 |
| British Columbia | 38.00 |
| Interest | 3.02 |
| | $3,100.62 |

DISBURSEMENTS:

| | |
|---|---|
| Special Fund— | |
| Expense Peace Thanksgiving Fund | $ 11.88 |
| | $ 11.88 |

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

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**Manitoba.**—Mrs. D. Duncan, 830 6th St., Brandon, Man.
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**Quebec.**—Mrs. J. H. Currie, 3648 Durocher St., Montreal.
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| AN ADVENTURE IN CHURCH UNION. The Church of Christ in China | .20 |
| INTO ACTION. By A. M. Chirgwin | .50 |
| SO LIVES THE CHURCH. By Eric C. Rust | .25 |
| THE CHURCH AND CHINA. By John Foster | .10 |
| THE CHINESE CHURCH. Partner in a World Mission. By Bishop Y. Y. Tsu | .35 |
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| STORIES OF OUR HYMNS | .25 |
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| THE LEADER'S BOOK. For leaders of Girls' Groups | 1.00 |
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Renewals and new subscriptions for 1945 are still coming in.

For the balance of the year the rate is 25c. for single subscriptions; 20c. when two or more go to one address. Send all subscriptions to your Presbyterial *Glad Tidings* Secretary, to be forwarded to the central office. All money orders should be made payable to The Editor of *Glad Tidings.* Write for sample copies to Miss Helen Mackintosh, Editor, Room 800, 100 Adelaide Street W., Toronto 1, Ont.

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Vol. XXI SEPTEMBER 1945 No. 9

# THE GLAD TIDINGS

Unto thee, O God, do we give thanks, unto thee do we give thanks . . . Thou art the God that doest wonders: thou hast declared thy strength among the people.

Comfort ye, comfort ye my people, saith your God.

Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned.

Prepare ye the way of the Lord, make straight in the desert a highway for our God.

---

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 1

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# The Glad Tidings

Vol. XXI TORONTO, SEPTEMBER 1945 No. 9

## Daily Prayer

*O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.*

*Send Thy light into our darkness and guide the nations as one family into the ways of peace.*

*Take away all prejudice, hatred and fear.*

*Give grace to all who serve and suffer because of war.*

*Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.*

*To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.*

*Through Jesus Christ our Lord. Amen.*

## Editorial

Our readers will be glad to know of the safe arrival in Canada of Miss Bessie M. MacMurchy, on furlough from Jobat, Central India. One of many missionaries from the East who came from Bombay to New York on the *Gripsholm,* Miss MacMurchy reached Toronto on August 4th.

Our deep sympathy goes out to Mrs. Dickson in the loss of her parents. Her mother passed away early in July and her father a few weeks later.

The Rev. John Elder, Mrs. Elder and their children arrived from Georgetown, British Guiana, on August 8th, to spend their first furlough in Canada. The Rev. James Dickson has returned to British Guiana after furlough. Mrs. Dickson will spend some weeks doing deputation work that has been arranged for her in Ontario and the Maritime provinces before going back to the field.

To Miss Ruth Ma, of our Chinese work in Toronto, we offer hearty congratulations on her success in her musical studies. In June she graduated from the University of Toronto, with the degree of Bachelor of Music. Miss Ma, who is a daughter of the late Rev. Ma Wou, former pastor at our Toronto Mission, was two years ago appointed by our Women's Missionary Society to assist in the work among the Chinese children. Besides this work, she has been teaching music.

We regret to have to announce the resignation of two deaconesses, Miss Iris Munro and Miss Chrissie Diffin. Miss Munro has been for seventeen years on the Women's Missionary Society's staff. After graduating from the Missionary and Deaconess Training Home, she began in ''cross city'' work in Montreal, where she was associated with Miss Macarthur. Gradually coming to help in the latter's work at station and dock, Miss Munro was able to take charge of that work in Montreal when Miss Macarthur was moved to Quebec. She continued as port worker until immigration work practically ceased. She then served as a deaconess at St. Cuthbert's Church and the Gordon Mission in Montreal, and at Verdun, until in February 1943 she was transferred to Kirkland Lake, Ontario, where she did outstanding work. In May of this year she returned to Montreal, to resume port work, but she has now resigned, in order to be congregational deaconess at Knox Crescent Church, Montreal, where Miss Kirkwood had been.

Miss Diffin served for a time as deaconess under the Presbytery of Saskatoon, then after some months' leave of absence because of ill-health she was appointed to work in North Vancouver. For two years she rendered very fine service there, mainly in connection with St. Andrew's Church. At the beginning of this year she was asked to undertake work in the Central Church district of Vancouver. She is now leaving Vancouver to take up work as a deaconess in the congregation of St. Andrew's Church, Windsor, Ontario.

A great many members of our Church through Canada would hear with sorrow of the death of Miss Bessie Kirkwood, one of the earliest graduates of our Missionary and Deaconess Training School, which she entered in 1910. After four years' service in Toronto, chiefly in Riverdale, Miss Kirkwood was appointed by the Deaconess Board to Crescent Street Church, Montreal, where in the early years, especially, she had a great deal to do with the training of young people who are now leaders in church work. In that congregation, now Knox-Crescent, she continued to work for twenty-nine years, until ill-health made it necessary for her to rest. After a few months' illness, she died in Toronto in July.

## Corrections

We very much regret the mistake in the article on ''The Ewart Trust Fund'' in the July-August *Glad Tidings.* In the second paragraph, page 268, the last word in line eight should be *seventeenth,* not seventh, the phrase reading ''—very shortly after being elected for her seventeenth term of office''.

On page 277 of the same number, in the item reprinted from *Listen,* the amount given was $2,500, not $25.00.

Readers are asked to make these corrections in their copies of the July-August number.

## The New Studies

The 1945-46 study for Auxiliaries, both Senior and Young Women's, is now ready. It bears the arresting title, ''Think of Africa!'' For Senior Auxiliaries there is included a booklet containing suggested programmes for eight meetings, and for Young Women's Auxiliaries one containing an outline study of the *Acts of the Apostles.* All are entirely the work of Miss Louise A. Reith, our Literature Secretary, and are exceptionally well done.

To deal with missions to Africa in eight short chapters requires no mean ability in the selection, arrangement, and condensation of material, as well as a rare gift for vivid presentation in terms of human interest. It would be impossible to read Miss Reith's delightful little book without wishing to go further afield and explore the volumes in the recommended lists; but even those who cannot do this will have got much interesting information with a fresh view of Africa's peoples and problems and of the power of the Gospel to meet their needs.

Programme committees will welcome material that can so readily be presented in a variety of ways.

The young women have been asking for the inclusion of Bible Study in their programmes, and the *Outline Study of the Acts of the Apostles* is the response to their request—surely a happy choice, for where can the student of missions find safer guidance? Passages for special study have been chosen with the mission study topic for the meeting in mind, and show how the early Church dealt with problems similar in principle to those now confronting the Christians of Africa.

It is with great pleasure that we send out our new study.

—*Elsie Mathieson,* Convener of Literature Committee.

## The Church at Kunming

*From the Rev. T. K. Chiu, pastor, and the Rev. R. G. Coonradt, field secretary, of Kunming, China, Mrs. Strachan has received the following letter acknowledging the receipt of the $1,000 sent by our Women's Missionary Society* (March 1945 *Glad Tidings,* page 101).

— The Yunnan Mission of the Church of Christ in China is in receipt of $340,000 Chinese money, representing the sum of $1,000 Canadian, a Building Fund gift from your Society.

We wish to thank you and assure you it came at a very opportune time to meet a real need. Our Kunming church has now enlarged the church plant so as to accommodate their Sunday School and mass education school, toward which your gift is applied. The lovely little church was completed last year, also the manse and Mission Home. Our next building needs will be for our working plants in southern Yunnan. We should soon have a goodly quota of missionaries taking up work in Kienshui, Koukiu and Siping, and at present we have only rented buildings in two of these big centres. . . .

Again with thanks for this gift, and greeting from all members both of our church here and the Mission Committee of nine. It would cheer your heart to meet them and know of the fine spirit in which they are working together in the Lord's harvest field in Yunnan.

◆ ◆ ◆ ◆

*A short news letter from Mr. Coonradt gives further information about the church.*

— The Kunming Church goes forward, working more efficiently in the enlarged plant. The choir of 40 voices gave a two nights' concert last week to a full house each night. The spiritual life is deepening and the church is reaching out in its influence and efforts. In July we hope to have the annual election and re-organization of the church. The educational programme of the church also includes the opening of a ''Union Christian Middle School'' in the Y.M.C.A. buildings in the city. There are now over 400 children in the ''New Village Grade School,'' of which Mrs. T. K. Chiu is principal.

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## The Council Meeting

WOMEN'S MISSIONARY SOCIETY, W.D., PRESBYTERIAN CHURCH IN CANADA.
To be held in Calvin Church, Delisle Ave., Toronto,
September 24th to September 28th.

THIS is the Annual Meeting of the Society, and it is of interest to every member of all branches. It is the meeting at which is transacted the business of the Society.

Members of the Council are: The members of the Council Executive; four members from the Board of Management of each of the following Provincial Societies, Alberta, British Columbia, Manitoba, Quebec, and Saskatchewan, and fourteen from Ontario; or their elected substitutes.

While delegates *only* may vote or take part in discussions, the sessions are all open, and all members of the Women's Missionary Society who can are urged to attend as many sessions as possible.

It is not possible to print the whole programme, but the following will indicate some of the items of special interest.

Tuesday 2.00 p.m.—Finance.
Address—Rehabilitation—Rev. H. R. Pickup, Montreal.
7.30 p.m.—Overseas Broadcast.
European Needs—''Let's Face It Now''—Mrs. Strachan.
Wednesday 10.00 a.m.—Discussion on Young Women's Work.
2.00 p.m.—Young Women's Department—Its Needs.
''On This Foundation''—Mrs. Holman.
8.00 p.m.—Address—Mr. A. Ralla Ram of India.
Thursday 10.00 a.m.—Business—Discussion.
2.00 p.m.—Presentation of the Estimates.
''Our Post-War Opportunity''.
7.30 p.m.—The Children's Hour—Mrs. W. N. Ferguson
Miss Macarthur.
Girls' Programme—Mrs. Keefer
Miss Webster.

Friday 10.00 a.m.—Peace Thanksgiving Fund.
Questions re departments.
2.00 p.m.—Service of Remembrance.
Election and Installation of Officers.

A graduate of Forman Christian College, Lahore, India, Mr. Ralla Ram was one of India's delegates to the International Missionary Council meetings at Jerusalem and Madras, and to the World Conference of Christian Youth at Amsterdam in 1939; for seven years was clerk of the General Assembly of the United Church of North India, has been General Secretary of the Student Christian Movement of India, Burma and Ceylon since 1928, and a member of the World Student Federation. He is one of three Christian leaders from India invited to visit the churches in America.

—*Mrs. W. A. McLennan.*

## Designation of Miss Goodwill

ON Wednesday evening June 20th, at a service held under the auspices of the Presbytery of Toronto in Knox Church, Toronto, Miss Edna K. Goodwill was designated as a missionary of The Presbyterian Church in Canada, to serve as a teacher in the Berbice High School, British Guiana, under the Women's Missionary Society, Western Division.

Rev. J. R. Sanderson, Moderator of the Presbytery of Toronto, was in charge of the service. Professor D. W. Hay of Knox College read the Scripture Lesson from Philippians 2: 1-18 and delivered an address, taking as his text the words of St. Paul as recorded in Romans 1: 16—''For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. . . .'' During the course of his address Professor Hay referred to the fact that young men are often told that they are wasting themselves in the ministry, girls that they are wasting themselves as missionaries and deaconesses. ''What,'' people ask, ''do they get out of life?'' To such questioning comes the answer—''Whosoever seeketh to save his life shall lose it.'' David Livingstone was annoyed when people spoke of the ''sacrifice'' he had made. St. Paul felt that he had made an excellent exchange, that he had thrown away nothing worth having. Paul knew what shame meant, but he also knew the power of the Gospel and one cannot be ashamed of a Gospel that delivers you from shame. No one is ''fit'' to be in Christian service, but every servant of Christ must live by the Gospel that he preaches and a Christian must be prepared to have no reputation. ''The pillars of the Church'' are those who do not care whether they get credit or not but stand fast. St. Paul was glad to share in the sufferings of his Master. Tremendous things depended on his faithfulness, but God never asks any one to do any service he or she is not capable of doing.

In the absence of the Rev. Edgar Foreman, Clerk of Presbytery, the Rev. W. T. McCree outlined the steps leading up to the Service of Designation, which was conducted by the Rev. J. R. Sanderson. The members of Presbytery who were present welcomed the new missionary into the service of the Church.

The Rev. Robert Barr of Capetown, South Africa, at present supplying at Knox Church, addressed the newly designated missionary. He pointed out that in going as a missionary-teacher Miss Goodwill was entering one of the most difficult fields of the Church's work, that of educational missions. Mr. Barr based his message on the words of Numbers 6: 24-26, emphasizing the necessity of knowing God as a ''person, incarnate in the flesh as Jesus Christ''; of keeping looking to Jesus, that those being taught might see Christ in her, and of keeping close to God in prayer, that the light of His countenance might ever be upon her.

Mrs. A. W. Pae, Secretary for British Guiana, presented a Bible to Miss Goodwill on behalf of the Women's Missionary Society.

Following the service, a reception was held in the lecture room, during which Miss Goodwill received many beautiful and useful gifts from the Session of Knox Church, the Sunday School, the Senior Auxiliary of the Women's Missionary Society, The Willing Workers' Young Women's Auxiliary, the Mildred Gehman Young Women's Auxiliary and the Girls' Bible Class. These tributes showed the high esteem in which Miss Goodwill was held in her own church.

—*Louise A. Reith.*

Hymn books are urgently needed on some of our fields. Anyone having spare copies of *The Book of Praise* is asked to send them to The Women's Missionary Society, Room 800, 100 Adelaide St. West, Toronto 1, Ontario.

**Note.**—Those who are arranging for October meetings may be glad to know that on the Auxiliary Page of our October number there will be a suggested programme for a Thanksgiving service.

# At the Assembly

ON Home Mission Night Knox Church, Toronto, was well filled. Dr. Robert Johnston, Chairman of the General Board of Missions, who presided, spoke particularly of the serious problem of getting the men needed for the Church's work, especially in the north and the west.

The Rev. Victor Ford of St. Andrew's Church, Hamilton, Bermuda, a congregation of Halifax Presbytery, told of the work being done there among the Portuguese who had turned to Protestant Churches. Mr. Ford paid tribute to the fine Christian character of those who had come into the church. But the work should be extended, and help was needed.

Two Hungarian girls, Elizabeth and Annie Rujzam, who were introduced by their minister, the Rev. Charles Steinmetz, delighted the audience with their violin selections.

In a panel discussion, led by the Rev. E. H. Johnson, some needs and opportunities of the West were brought out by Rev. K. Glazier of Brandon, Rev. E. Mackay of Tisdale, Rev. D. Stewart of Edmonton, and Rev. D. Firth of Red Deer. Great areas in their provinces largely untouched by the Churches, 200,000 Presbyterians, according to a religious census; great developments in the northern mining fields, and still greater growth to come, in industrial centres and rural areas, all meant tremendous opportunities for Christian service that should challenge young men of our Church to give themselves to the work of the ministry in the West.

A motion picture, shown by the Rev. Mr. Moorehouse, presented the story of ''John Sterling'', a student missionary in the West.

On Foreign Missions Night there was again a large congregation, to hear something of what our Church is doing in the great work ''for the healing of the nations'', which is an essential part of the Church's work, religious isolationism being as untenable as a policy, said Dr. W. A. Cameron, Secretary of the Board of Missions, as national isolationism has proved to be. With the world sick, broken and bruised, the greatest task facing men to-day is to do what is possible for the healing of the world, physical, mental, and spiritual healing. In this task the Church has a part. In co-operation with other Churches, our Church has given to relief work in China, India, and Europe; to aid Orphaned Missions; and to make possible the Christian Medical College in South India; on our fields schools promote mental health, and Christian literature is being provided; and most important on all fields is the carrying on of evangelistic work.

The Rev. E. H. Johnson introduced Mrs. Trotman, a daughter of missionaries in Liberia, who sang some negro spirituals and led the congregation in the singing of some.

Three missionaries on furlough were introduced: the Rev. C. L. Wood of the Bhil Field, India; Miss Edith Magee of Jhansi; and the Rev. James Dickson of British Guiana. Most of the last term, Mr. Wood said, he had spent in work with Bhil pastors and evangelists in the villages, making friends with the people and presenting the Gospel message to them. Hard as it is for the Bhils to give up old customs, face opposition and even persecution, they are accepting the Gospel, and finding a new life, free from the fears that beset them. Yet many more should be won. If the Church in Canada would muster all her spiritual resources in this task, to take the Gospel to those for whom she is responsible, Mr. Wood said, Dr. Buchanan's dream would come true, of a Christian nation in the heart of India.

The school at Jhansi, Miss Magee said, has more Christian girls than any other in that part of India, and when these girls go back to their homes, they carry on Christian work among their own people. During these last years new life has come into the church at Jhansi. It has become a *witnessing* church, and a *giving* church—a church transformed; all, pastors and people, help to spread the Gospel in that area where there are 7,000,000 as yet unreached.

Paying tribute to former missionaries in British Guiana, especially to Dr. Cropper, who served for nearly fifty years, Mr. Dickson told of progress there, and of opportunity greater than ever before. The Church is growing; in some places the membership has doubled. From Bethel College the first students have graduated, better trained than any before. The people are taking a more active part in the Church; the number of elders is growing; and eight congregations are now self-supporting.

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First the grain and then the blade—
The one destroyed, the other made;
Then stalk and blossom, and again
The gold of newly minted grain.

So Life, by Death the reaper cast
To earth, again shall rise at last;
For 'tis the service of the sod
To render God the things of God.

—*John Banister Tabb.*

# Holidaying in Kashmir

*Miss McConnell writes from Kashmir, where she was spending her holiday on a houseboat, while the Jobat Hospital was closed:*

— Kashmir is certainly the place for one to forget everything else but the beauty of the scenery around. It is easy to forget the small things of life as one gazes on it. We are having a very delightful time and a lovely rest. My friend, Miss Page, and I have just been having the rest we wanted, and enjoying it to the very fullest. The only thing is that the time is too short, but we are making the most of it. The hospital staff are all to be back in the first week of June. As Miss MacMurchy was still in Jobat she was able to see to the final closing of the Hospital and I got away a week early. . . .

Last week was an exciting week in Srinagar, as it was throughout the world. We had been waiting daily to know that the war in Europe had ceased. We had not been getting papers regularly, nor had we heard any radio for days. We went into Srinagar and saw all sorts of decorations being put up. I asked someone if the war had ended and he said, "Yes, this is 'V Day'." While waiting for my friend, I heard a radio and stopped to listen; it was the B.B.C. and I heard what was going on in London. It thrilled me through and through. I immediately went to the telegraph office and sent a telegram to Miss MacMurchy and Miss Kennedy in Jobat; I wanted them to know that we were rejoicing here in Kashmir, too. There were great celebrations for two days. Sunday we went to the Thanksgiving service in the church in Srinagar, it was simply packed. It is wonderful to know that the war in Europe is really over. . . . Yesterday was another holiday; there was a big garden party at the Residence, and the Maharaja had a big banquet. Everybody went about in a very gay holiday mood.

This afternoon we have had Miss Stringer, Miss Scott and Miss Sherrick for tea. They are in a houseboat about ten minutes' distance from us. Our boat is moored near a little island where we can get off and walk around, and we decided to get out of the boat and have tea outside. It was very nice until the rain began and then, picking up our cups and saucers, etc., we came inside and finished our tea. Miss Sherrick and Miss Scott did their own paddling and did not need a boatman. . . .

I really began this letter to tell about the first graduation in Jobat at the end of March. We did want to have it before Miss MacMurchy got away; and also for the two girls who actually graduated last year, but there was no ceremony in the church. I asked the different nurses to write a little report about the Graduation and how it impressed them. I will give some extracts from their letters, so that you will have it in their own words, and will know what they thought about it.

Miss Williamson said she was sorry that more of our young people could not have been present as they might have been influenced to choose the nursing profession.

This year I hope to have at least five girls as nurse aides, and perhaps some of these will continue in a regular training class next year. With five or six staff nurses we shall be able to carry on until the regular training class begins again. . . .

A man just came along with some very lovely strawberries. This is the place for strawberries and cherries. They are getting cheaper now, so that we can have lots of them. Our time is going all too quickly. It is hard to realize that it can be so hot down on the Plains. The rain has started again. It poured rain during the night and this morning, and I am sure we will have lots more during the day, too.

May 15th, 1945.

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## Graduation of Jobat Nurses

*(As reported by the Indian Nurses)*

*Bhartiya,* the one male nurse who graduated, writes:

— It was announced in our church by Daniel Padri on Sunday that "Nurses' Graduation will be held in the church on Thursday, March 29th at 5 p.m." So we all were very glad to see our Graduation Day. Our Miss Sahibji spent two or three days in preparing new uniforms for nurses who were to get the certificates. Graduate nurses wear white uniforms. The uniforms of all the other nurses were washed by the *Dhobi,* as our Miss Sahibji did not want to see a spot or hole in any uniform. The Dhobi washed the uniforms twice. In these days we did practise to sing songs and to speak Florence Nightingale pledge. We all nurses went to the church to practise how to stand and how to sing. Miss McConnell sent messages to all missionaries to come to Nurses' Graduation, so they all came first for Day of Prayer and then for our programme.

Thursday evening first bell rang at 4.30 p.m. This was our time to wear our clean uniforms. As soon as second bell rang all the people were in the church. We all the nurses were standing outside until all the people were inside, because we had to go inside after all the people. We got inside turn by turn in line of two; as we did get inside, all people stood up as to respect us. This matter happened first time in my life. There was place for us at front, so we sat down. Padri Daniel was the Chairman. The service start with songs and prayers. After this Miss McConnell did speak about the work of the Hospital and Training School, how many nurses were here before, how many left, and how many finish their training. After this Miss MacMurchy explaining why we are using wax candle in this time. We use one candle each nurse when we sang a song. After this was the time to have certificates; we got our certificates, Pritiwanti, Grace, Maggie and I. Mercy was not present to get her certificate. We spoke the Florence Nightingale pledge together. We got brooch and I got a button in which was written, "J.M.H." After this Musa Padri did explain the pledge, after him the service was closed with prayer. We came out first, and then the people. All people shook hands with us, and some gave us flower necklace. They took pictures three or four times. Tea was ready in the Nurses' Home. We took tea with all the people. This was the end of the Graduation.

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*Pritiwanti,* who also graduated, gives her account:

— Nurses' Graduation Day was held on March 29th in Zion Church, Jobat. Many Miss Sahibs came that day. Three came from Amkhut, and Miss Ruth Buchanan came from Alirajpur. Mrs. Toombs came from Indore. Musa Padre came from Mendha that day and many people gather in the church. The service opened with hymn and prayer, the leader was Daniel Padri. Musa Padri preached and he told this one work was done by Jesus Christ when he was here upon earth, He always healed the sick people and he loved the sick patients; after he told that this work was begun by one woman whose name was Miss Nightingale, she was the first woman who opened the training schools in the whole world, she was very rich but she was very happy to help in poor people and help the patients. In the Bhil Field first came Miss McConnell and she help the patients in the Hospital. She is the first nurse who came full of love for the Bhil people and came in jungle places. In five years after that Miss MacMurchy came, and both are working very hard for poor patients, working night and day and sometimes very hard cases and very serious come in our Hospital. After a few years opened the Nurses' Classes and many nurses came for training; some girls are from Bhils, and some came from the city. In the church Miss Sahibji brought a big candle and a lot of small candles. First come Miss MacMurchy and tell about the candle lighting, Miss McConnell is the first nurse in the Bhil land and she lit her light and then Miss MacMurchy came next, so she light her candle from Miss McConnell's, and so on, Ruth Singh from Miss MacMurchy's, and Pritiwanti from Ruth Singh's, and on down until all the candles burn. Big candle means that Miss McConnell first bring this light to our Bhils and then the others follow. On March the 29th four nurses got their certificates, their names I write down: Pritiwanti nurse, Grace nurse, Bhartiya nurse (he is a male nurse) and Maggie nurse. That day the nurses sang song and Miss Kennedy play the organ. March 29th was a very happy day. After the church service Miss Sahibji took our pictures, gave invitation to all Christian people to come to tea-party in the Nurses' Home. We ate *Jalibies*, and *Save*, and drank lots of tea, that time everybody was very happy and laugh lots and talking to each other. That day Pritiwanti nurse was very happy because her mother came from Amkhut; she was also very happy when she see us graduate. Four nurses promised Florence Nightingale pledge. After the tea-party all went very happy to their homes.

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Impressions of *Nan Singh*, a third-year nurse:

— Nurses' Graduation was celebrated on March 29th, all the Christian people were invited to attend the meeting in the church. On that day I was a lucky man as I came on the 28th from Rutlam for the Graduation. (Naṇ Singh went to Rutlam for two months for some operating-room experience before his final examinations.) I was very glad to see all the Christian people again. The missionaries were all invited to attend the Graduation. Musa Padre was invited to speak the special message. All were happy to attend and to help. Four nurses were to get their nurses' certificates, as Mercy was too far away in Jhansi to get hers. The four nurses were very happy but I was happy because I heard we were going to get tea and some sweetmeats from the Nurses' Home. These four nurses were the first to graduate in our own Bhil Mission Hospital.

The first bell rang at 4.30 p.m. and as soon as the bell rang Sister McConnell told to all the nurses to go and put all clean uniforms on and put yourselves very tidy, so we all went to our homes and make ourselves ready to go to the church. We all stand on the veranda, our two Sisters with us, until all people were in the church, we had wax candles in our hands. When the second bell ring Miss McConnell, Miss MacMurchy, Miss Williamson, Musa Padri and Daniel Padri went into the church, Miss Kennedy play the organ inside the church and we went in slowly and sat down in line, then the meeting start. Daniel Padri was leader and Musa Padri gave a special message. We all sang a song, then Daniel Padri pray and read from the Bible. Then he gave a chance to Miss McConnell to say something and to give certificates to graduate nurses. Sister explain many things about the nurses and something else, then she asked Miss Williamson to give the certificates and she was ready to help. The nurses' names were called out and they came in front of all the people and stood in line. After this Miss MacMurchy gave the female nurses brooch, and to male nurse she gave a silver button, on which was written "J.M.H." Then they repeated the Florence Nightingale pledge, and then went and sat down in their places after Miss Ruth pray for them. Musa Padri explained about the pledge, how a nurse became faithful and honest. The nurse must pass her life in purity. In this way he finished his speech. Daniel Padri gave a chance to all nurses to sing a song, Miss MacMurchy explained about the wax candles in our hands, then we all began to light them; first of all Sister McConnell lighted a big wax candle, then Sister MacMurchy light her candle from this one, then Ruth Bua, then Pritiwanti and then everyone turn by turn. We all sang a song when we had our lighted wax candles in our hands. After that we just came out and the people came out, too. Some people put flowers on the neck of the graduated nurses. We were all very happy, then two or three times our pictures were taken. We all the people were invited to the Nurses' Home for tea, so after the meeting we all came to the Nurses' Home and took tea and some sweetmeats. We thanked the nurses and God, too, for a happy time. In this way the Nurses' graduation was celebrated.

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*Ruth Singh,* staff nurse:

— Our graduation Day service was held on March 29th in Zion Church, Jobat. That day most people came from other stations, Miss Williamson, Miss Scott, Miss Sherrick, Miss Buchanan, Mrs. Toombs. Jhanki Bai came from Amkhut. That day four female nurses and one male nurse going to get their certificates: Pritiwanti, Grace, Bhartiya, Maggie. Mercy was not here at that time as Jhansi is so far from Jobat and she went there for Midwifery. They all wore new uniforms and we other nurses wore specially washed uniforms and caps. All the congregation were in the church first, and all the nurses stood on the veranda until the second bell rang. Our two Miss Sahibs, and Miss Williamson with Daniel Padre and Musa Padre came in and sat in the pulpit. Miss Kennedy played a song on the organ, "We are going to Zion", that time we all came like marching in the church. All the congregation stood up until the nurses took their places. The service opened by singing hymn 154, "All hail, the power of Jesus' Name", then prayed by the chairman Daniel Padre, after that he read from the New Testament, Matt. 10: 1-14, and told some about Graduation. After that Miss McConnell spoke about the Training Classes. She told in first class, that when training begin there were six nurses, now we have two of the six with us, Pritiwanti and Grace. In the second class there were ten students admitted and only three of the ten are left, Maggie, Bhartiya, and Mercy. A few of those nurses are married in their own homes, the boys are in war work, and Nahaju and Premi both died. Now we are all glad that these nurses have completed their training. Miss McConnell came down from the pulpit with Miss Williamson and she handed the certificates to Miss Williamson to give to the nurses. First name called was Pritiwanti, she is fully trained nurse in our Bhil Mission Hospital, she also finished her midwifery training. Three others got their certificates. After that Miss MacMurchy applied silver brooch on female nurses' uniform, and a silver button for the male nurse's shirt. On brooch and button were the letters, J.M.H. After that the new graduate nurses promised in front of the congregation the Florence Nightingale pledge. Then Musa Padre preached the sermon from Matt. 10: 8, about healing the sick, etc. ''Freely we have received, freely give.'' He told we are really very happy and thankful to God because we have our own Training School in our Bhil land. At first there was no training school. He spoke lot about Florence Nightingale pledge, then Miss Buchanan prayed. Miss MacMurchy spoke about candle-lighting service, full of meaning of nursing work. Many many years ago one English nurse, Florence Nightingale, started work in Africa for poor wounded soldiers. 150 years ago nursing came in India. Now we have Hospital and Training School in our Bhil country; 18 years ago Miss McConnell was the first nurse in our Hospital and she started the Training School here. Then Miss MacMurchy, then Ruth Singh came, like that all these nurses came who are present here. We hope in future our work will shine more bright for Jesus Christ. Mostly people of this country believe on *Barwa* (witch doctor) and many sick people die, so we will try to take Jesus' light to the villages near and far as we can.

There was big candle on the table between pulpit and congregation, we nurses all had small candles. Miss McConnell first nurse in Bhil country to bring light, that's why she lighted the big candle, then Miss MacMurchy lighted from her, and Ruth Singh lighted from Miss MacMurchy, like that all down the line, all came turn by turn and all candles were lighted, and then all nurses made half circle both sides of our Miss Sahibs and we sang a song together, ''Stand up for Jesus, ye soldiers of the cross''. Then the Pastor blessed, and every nurse went out of the church two by two; after that the congregation came out and gave their hands to graduate nurses, also gave garlands. Then taken the picture. After that we invited the visitors, nurses' friends and relatives to the Nurses' Home for tea-party. All nurses' ground was full and very beautiful, some sat on chairs, some on mats, and all enjoyed tea and *jelabies*. Then Pastor gave thanks from everybody to our Miss Sahibs, and all went home.

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## From Bombay to New York on the "Gripsholm"

By Miss Bessie M. MacMurchy

ON THURSDAY, August 2nd, the *Gripsholm* docked in Jersey City with 1,509 passengers, representing, it was said, 22 nationalities. The Swedish boat, which thus completed fourteen "exchange-refugee" voyages, on which it carried over 20,000 passengers, had gone to India under special arrangement with the United States Department of State. It sailed from Bombay on July 5th, with nearly 1,200 passengers. Many of these were missionaries who had been waiting for passage for some months. A number had come to India from China on the advice of officials there, flying over the "Hump" to Calcutta. Many India missionaries, whose furlough was long overdue, had been called to Bombay early in the year, only to find that they could not get passage on the boat for which they were called. Elderly people and small children were especially unwanted on the transports that had provided some passages at intervals during the war, but they were taken on this special trip of the *Gripsholm*. About 200 Chinese nationals, most of whom plan to study in the United States, 80 Indian students, and perhaps 60 or 70 people from Iran, Iraq, and Central European countries boarded the boat in Bombay. There were also business and professional people. One family had had to leave the Far East, and twice had lost all their possessions when evacuation became necessary. One of the Indian passengers was an outstanding violinist. There were twelve Americans who had been flying from India to China for the China National Aviation Company, one for 18 months in the "Hump" service making 170 round trips. Among the nuns on board was one who had been awarded the Order of the Blue Sky and the White Sun by China for service to 80,000 sick and wounded Chinese soldiers. A few passengers were "stateless" and travelled on League of Nations passports.

The food provided was excellent, and many were the remarks of appreciation from those who had not tasted such food for a long time.

State Department officials provided occupation along the way when they presented various forms to be filled in, called for re-vaccination of all passengers, etc. "Queues" became an expected procedure. Red Cross workers gave valuable service in advising passengers and supervising entertainment, and arranged for assistance to be given in New York to all who needed it in regard to travel, contacting friends, etc.

The boat stopped for a day at Port Said, and at Piraeus for a day. At the latter place about 350 Greek people were picked up, most of them American citizens who were in Greece at the outbreak of war. One lad of nineteen had seen his sister killed during the rioting in Athens last January; she was working as an interpreter for English forces, and was killed by a hand grenade. Five brothers and sisters were going to an aunt near Boston; the father had been killed in the war, and the mother could not get passage at this time because of a small child born in Greece. Many of the Greek passengers had lost someone in the war. They told of hardships endured, but said conditions had improved a little during the past six weeks. The harbour of Piraeus is a mass of ruins, with piles of twisted iron along the once well-built piers. The sight of it gave the passengers from India an idea of what a large part of Western Europe must look like.

The *Gripsholm* was at Gibraltar for only an hour or so, long enough, however, to make the hearts of all thrill as they looked at the small fortress which still stood in spite of all the years of war.

As no one was allowed to land between Bombay and New York, there were many sighs of relief when the time came to disembark. The journey was a good one in many ways, with many amenities that those travelling on transports had not enjoyed. Only in the Indian Ocean had it been rough; there was ''smooth sailing'' most of the way. Nevertheless, all were glad to reach the end of a long time of waiting to see families and friends, or to embark on new stages in life. ''America the beautiful'' it was as the passengers of the *Gripsholm* went their various ways to every corner of the continent.

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## Children's Centre, Vancouver

*Miss Vincent writes of the ''closing'' of group meetings in June.*

— One of the nicest things that happened this month was our closing for the Mission Band and Explorers Group on June 25th. . . .Forty-five children in all—twenty-five Mission Banders and fifteen Explorers—took part, the latter giving their initiation candle-lighting ceremony with Mrs. Walker and the Mission Band singing and reciting their programme. About 25 mothers, mothers who are intensely interested in the afternoon groups, came to see their children and were served tea by the Evening Auxiliary. In other words, we took over their June meeting. It was very worth while—Auxiliary members were interested in their own work; mothers were encouraged and promised to send their youngsters next year as well as come to church themselves; and children were made to feel a part of the larger unit, the Women's Missionary Society and the Church. . . . The 28th was "open day", as well as closing, at the Centre for the mothers of our morning group. Twenty mothers and some fathers came to see their children during the morning. Many of these are familiar with the programme, for they come often to participate. . . .

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*Miss Vincent's Vacation School.*

—I returned from a delightful two weeks at Qualicum on the 14th and on the 17th started a Summer Vacation School for twenty-five girls between the ages of 6 and 9 years. We are having a nice time and I am finding the 6 to 9 age-group a great change from the wee ones. This we are doing from 10 a.m. to 1 p.m.; some of the mothers come to play for us and help with the handwork. To-day we finished the Story of David. Boys have been calling over the back fence, "Why is it only for girls?", so in the afternoons we have story groups for boys. I find, when working with the youngsters alone, it is much easier to manage the girls and boys separately. . . . I am also having an opportunity to do some calling on prospective kindergarten youngsters for September. As I go along the street I hear wee voices calling over the fence, "Hello, Miss Vincent, I am getting bigger, big every day." Mothers say the children anxiously await the day they are "big" enough to go to the Children's Centre.

Pushing a make-believe swing to music on records

# Prayer

MOST loving and gracious Father, the Source of all truth, the Giver of every good and perfect gift, accept our thanksgiving for all the mercies Thou hast bestowed upon us. Help us to show our gratitude in our lives.

For all the gladness and beauty of the summer time, for the rest and refreshing it brings, we thank Thee; grant that it may better fit us for the work to which we return. We pray for all those who in summer schools and camps have been learning to know Thee better. May the good seed sown there bear fruit in lives dedicated to Thy service.

Let Thy blessing rest upon all who seek to serve Thee. Give unto us strength and wisdom to serve Thee as we ought. Especially do we pray for all those who are charged with the direction of the affairs of our Society and of the Church. Give unto them the wisdom that Thou alone canst give. May each one of us begin the season's work with renewed zeal and fresh desire for service.

Bless, we pray Thee, all missionaries. Uphold them by Thy spirit and power, as they seek to reveal Jesus Christ to those who know Him not. We remember especially before Thee our missionaries in India and British Guiana, guide and encourage them in their work for Thee. In moments of discouragement grant unto them a new vision of Thyself, a deeper sense of Thy presence with them. Bless all efforts that are being made for increasing the work among those who have not yet heard the Gospel message, and grant that a spirit of wholehearted service may be spread among all Thy people.

We pray for our country. Guide and direct our leaders, and make us as a nation worthy of Thy many blessings. Continue unto us Thy help, and teach us to use our new opportunities aright. Enable us, O Lord, to spend ourselves in bringing help and healing to the suffering peoples of the earth, in Thy Name.

These things, with pardon of our sins, we ask in the Name of Jesus Christ our Lord. Amen.

Peace comes not dropping from the vaulted blue;
'Tis a fair edifice, in patient years
Built up by persevering firm intent,
With steadfast toil, and sacrifice, and tears . . .

Then toil for peace; for simple common folk
Are hungered for its unaccustomed ways;
Let love heal lands by bitter hatred scarred,
And weary now of war-beclouded days.—*Agnes Gilmour Guthrie.*

# Vancouver Chinese School Graduation

By Miss Ruth Yeandle

ON THURSDAY, June 28th, parents and friends of the pupils gathered in the church to attend the graduation exercises of the Presbyterian Chinese School.

The church had been prettily decorated by the pupils with summer flowers. The processional was led by two lovely twelve-year-old girls, one carrying a Chinese flag and the other a Canadian flag. These were placed on the front table among the flowers. The congregation stood for the singing of the Chinese and British national anthems, after which the Rev. Y. N. Kwan briefly reviewed the work of the year, pointing out the difficulty, for Chinese young people, of learning Chinese in an English-speaking country, and comparing this with his own difficulty in learning English. He spoke very gratefully of the help given by Miss Susan Yeung since Mr. F. Y. Louie's departure. Mr. Kwan then introduced the speaker of the evening, Mr. Dick C. Woo, one of the elders and a staunch supporter of the school.

Mr. Woo addressed the graduating class particularly, advising them first to seek knowledge and then to use that knowledge for the benefit of others. ''Jesus Christ came into the world not to be ministered unto but to minister.'' Many have followed in His steps. Graduation is but a beginning. He urged them to go on to accomplish great things with God's help for the good of others.

Mr. Kwan then presented diplomas to five girls and two boys. The valedictory address was given by Gertie Chu; it seems just a few years since she graduated from our kindergarten, a shy little six-year-old. It was a special encouragement to hear her speak so well in her own language because it is so difficult to find young women who can speak fluently in Chinese, and this is still a necessity in our work because many of the women understand very little, if any, English.

Presentations were then made by the graduating class to their teachers, the Rev. Mr. Kwan and Miss Susan Yeung, and to their pianist, Miss Bennett.

Miss Yeung presented prizes to the three pupils with highest marks. These were three sisters, Jacqueline Chu, Jane Chu, and Pearl Chu. She then gave to each pupil his or her report attached to a new scribbler and pencil.

The meeting closed with the singing of ''God be with you till we meet again'', and the benediction. Refreshments had been prepared by the pupils and were much enjoyed by their guests.

This is the first public graduation of our Chinese School. . . . .

We should be thankful that as a Church we are responsible for a Christian Chinese School in each of the centres where we work, so that boys and girls of Christian Chinese parentage may learn how to speak in their own tongue the "unsearchable riches of Christ".

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At the closing exercises of the Chinese Presbyterian Mission Band on June 16th a Life Membership certificate and pin were presented to Jacqueline Chu, by the President of Westminster Presbyterial, Mrs. W. J. Murdoch. The certificate was earned by the whole Band at the last Mission Band Rally when they gained the highest number of points in the Bible Quiz contest. Jacqueline Chu was chosen to receive the honoured award because of her excellent record as a member of the Band for over seven years. She is a graduate of the Kindergarten and a member of the Sunday School, and got the highest marks in the Chinese School.

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## Mistawasis Men Return from Europe

*The impressions of two of the Indians from the Reserve, as told to the Rev. W. W. Moore.*

ON October 12, 1939, a truck load of boys, indeed all the physically fit of war age on the Reserve, left the Mistawasis Reserve, to answer the call of King and country, for was not this land which they all so dearly loved in danger of passing into the control of untrusted and wicked men? They reached Saskatoon, and there put their names to the paper. Some of the older ones present could not but recall that other time when names were affixed, when for, better or for worse, the Queen of England treated with Mistawasis, head chief of the Cree Nations, and the most fertile lands, beautiful forests, and lakes teeming with fish passed to the Crown.

Among the crowd of boys who went to fight in the European war were William Badger and Allan Badger, the last to return to Canada. They have seen action in the same places, in the same Regiment and even in the same Company during the five and a half long years, and they have both been spared to return to their homes.

On looking back over the years they recall the feeling of loneliness they experienced when on December 4th they finally took the train for Halifax. They recall that it was a comparatively quiet affair, no shouting, no singing, no stories. They said they were lonely.

They were fortunate in that the *Duchess of Bedford*, on which they sailed, was then not a troop ship, but passenger, with white coated stewards. Days on board passed uneventfully, except that they listened to the report on the radio one evening that their boat, the *Duchess of Bedford*, had been sunk with all men on board. They were not seasick and enjoyed the food; especially did they remember the buns. They might have liked once in a while to get up on the deck of an evening, but as the ship was dark at night no one was permitted on deck after the sun had disappeared.

After ten days on the water they arrived at Liverpool, and were sent at once to Aldershot. Had it been summer, they might have liked this spot better, but it was all so new and so cold and wet they did not take right away to their new surroundings.

The English people they found friendly, but they had a great deal of bother at first with the money. When the pockets became too full and heavy with cashing pound notes, then the only alternative was to pull out a fistful of silver with a ''help yourself'' invitation to the man with whom they were dealing. William Badger said it was the ''tupence'' coin that kept puzzling him most.

Everything went on apace, training, manœuvring, etc., until after three and a half years of a toughening process, they finally made their entrance into one of the battle zones.

Getting into the war was a bit of a surprise. In fact, they often had their doubts as to their ever fighting. However, they started off one day on another of the manœuvres and it was only when they found themselves in the Mediterranean Sea that they suspected that they were really going places!

And they certainly were! They were the second ''bunch'' to land in Sicily, where they took over from another Brigade, and continued to alternate with this one, the 3rd Brigade, until the battle of Sicily was won. The fighting was tough. William was a gunner, busy lending fire to support the infantrymen in their fierce attack. Allan was an infantryman, and waited for the welcome fire cover to enable him to make the foot by foot advance until finally with his pals he was able to make a run for it and dig into a slit trench for protection. Very seldom did they have their clothes off in that fight. ''Sicily was rocky, hilly and rough!'' That was their impression of Sicily.

Then they went to Italy. Reggio was the first city attacked. They took it. Then on to Campo Basso. This was one of the fiercest fights they had. They finally went to Ortona. About twenty of them located in a nice big house after they got this place. They noticed a plane above and then it flew away, evidently taking a picture. ''It only took about twenty minutes to develop a picture while they were flying around,'' Allan commented when telling the story. Then the Germans returned and bombed the house to pieces. However, some of the boys lived to tell the story, among them the Badger boys.

The winter was spent there. Never will those days be forgotten for the rain and bitter cold. Never for a minute were they free to relax from the ''alert'' for shells. ''We just had to grin and bear it.''

Spring came at last and then they went to Cassino. They were at it there all summer. ''Wherever there was a tough job,'' William remarked, ''there the Canadians were always sent.''

Following that was a trip to Marseilles, and then a small pocket to clean up in Belgium, and then on to Holland.

It was 8 A.M. on the 5th of May when word came, ''Cease Fire!''

''How did you feel?'' I asked.

''Just like a release from prison camp!'' Allan shot back. I asked them what impressed them most. (Obviously the one thing they seem bent on forgetting, and which as yet they will not talk about, is the actual experience of war.) William replied: ''Presentation of Colours by the Queen at Couldsdon. Also I would like to see London with the lights on. I imagine it would be nice to see.''

## Troop School for Christian Soldiers

''SALUTE to the Canadian flag, salute to the Chinese flag, salute to the Bible,'' were the commands each morning at the ''Troop School for Christian Soldiers'' held for three hours each morning in the Chinese Presbyterian Church in Vancouver.

After salutes and roll call, all marched into the church for the opening exercises. Then the three battalions separated for Instruction (Bible Study), Target Practice (Memory Work), and Roster Duty (Handwork). Three young ladies assisted, each being responsible for one of the groups. Miss Yeung and one of our older girls, Miss Jane Chu, took charge of the youngest children.

The theme was ''How Christ Became Conqueror'', and the study, the Gospel of John. The theme passage, Philippians 2: 5-11, was read every morning, and some of the older ones memorized it.

At the closing exercises, on the evening of the last day, some of the parents and friends gathered to see and hear something of what had been learned during the ten days. Miss Yeandle addressed the children, using the flannelgraph to illustrate her message. Each child received an award for work and attendance. The offering at the closing ($8.00) is being sent to the ''Best Seller Publicity'', a group of Christian men who are responsible for placing Scripture texts in the Vancouver street cars.

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## "Come and Teach Us"

BY MISS MARGARET KENNEDY

ON Thursday morning, March 8th, everyone on the Jobat compound was getting back to normal life after being in Amkhut for the annual *mela*. The villagers round about were recovering from a religious festival, too, as for the Hindus the day before was ''satum'', the seventh day after the burning of ''holi'', the day they worship Mata, the goddess of smallpox. Not all participated in the orgy, though, as a very clean-looking Bhilala man came to the hospital, having walked some 40 miles, to ask for someone to go back with him to his village to teach the people about the Gospel! His wife's sister, who became a Christian with her husband some years ago, is now a widow living on the compound, and the man, Phatiya, and his family have been in the hospital twice as patients and have had the Gospel explained to them. Now he says the headman of the village would like us to come, and to come now, as they are not so busy on their farms at present. Such a God-given opportunity must be grasped at once, and we begin at once to plan. Nanji Bhai, the evangelist at Kuksi, with whom I have been working for the past six weeks, also came in for the *mela*, so we must ask his advice. But Nanji had left an hour before in an ox-cart! We soon overtook him, however, and he said he would go with the party to Phatiya's village. I was to bring tents, etc., out to Kuksi in two days' time. Next we had to contact Bhima, the other evangelist in this area, and it surely did my heart good to see his wife's face light up when I told her about it (Bhima wasn't at home). She said, ''Oh, Miss Sahib, we'll come, too; the people out that way are so anxious to learn.''

On Friday we went to Mendha to tell Mr. Knox our plans, and on the way Bhima told me he did not think we could get carts to take camping equipment, thieving being so bad just now. We asked Phatiya if there was any place we could stay in the village and he said they would make grass huts or something for us. Fortunately the village was on the ghats about 100 feet up, or it would have been too hot to live like that. The next day Bhima and his family, Nandi and Kegli bai, the Biblewoman, and I went to Kuksi. . . .

We didn't get away to Phatiya's village, Keli, until early Wednesday morning, and even then the permit to let us take grain, vegetables, etc., from Kuksi, Dhar State, to Keli, Gwalior State, did not come until late Tuesday evening. Meanwhile, I had written to Mr. Anderson of the U.C.C. Mission in Dhar to let him know what we were doing, as this village is really in his territory, though Mr. Wood had permission to visit there before, I was told. We gathered together the minimum of baggage—a small stool, a table, a camp bed, a hand basin, bedding rolls, food and cooking utensils—put half of it in the bus and half in the car, did likewise with the passengers, and off we went. Miss Sherrick's driver had arrived to help, and by the time the journey was over, I surely was thankful for this. We picked up Martha and her children along the road, while Bhima got on the bus with the others and before 11 a.m. we were all at Ringnod, the jumping-off place for Keli. Phatiya had gone on ahead two days before and said he would have a cart to meet us at Ringnod. Right on the outskirts of the village, the first person we saw was Phatiya, with a cart and oxen and the headman of Keli. The heavy baggage, the car-sick women and Bhima went in the cart, while we, with Phatiya to show us the road, went ahead in the car. What a road! At times we had to leave it and strike across fields as the better way, or drive along with two wheels between the deep cart ruts and two wheels up on the embankment. Fortunately, after only seven miles of this we arrived at Phatiya's house; and the cart came along less than an hour later.

As soon as we could break away from all the greetings, we went out to look for a place to live, and the men found a shady spot not far from a stream, and central for the homesteads scattered in the fields. Then came a message that the *patel* (headman) wanted us to live in his guest room, so would we please come and see. The guest room was a good size with well beaten mud walls and floor; it had an open fireplace and three beds, on one of which a state policeman was having a snooze. But we were eight, four men and four women, plus two children, so as tactfully as possible we explained to the *patel* that we could not impose on his kindness to such an extent and would be very happy living under the trees. He sent men to put up an erection for us three single ladies, while Bhima cleared out a space under a big coriander bush for his family; Nanji and the driver Daniel borrowed a bed and lived the other side of this bush, while my young servant, Phulji, "rented" the back seat of the car. After a little rest, we ladies went for a cup of tea, and Rukma bai, Phatiya's wife, made a fire in the stable, then invited us to boil the water, milk, sugar in approved style, the idea being that we might not take it from her hands. Soon we were told that our "house" was ready; I laughed to myself when I saw it. Leafy branches had been cut and propped up against horizontal pieces, making an enclosure about 8 feet square and 4 feet high. We put in our goods and chattels, set up my bed outside, and began to feel at home, and began to be "at home", for it was not long before visitors arrived. As it was about seven o'clock by this time, we had something to eat, then sat down to get to know our new friends. Soon men were sitting around us three deep; some women came, too, and of course the children. Bhima played the harmonium, we sang Bhili hymns, then told them of the Message we had come to bring, and how happy we were that they had called us. They assured us they would come every day to learn—and so they did.

Camp at Keli: back row, Phulji, Bhima, Nanji, Nandi, Miss Kennedy; front, Martha and two children, Kegli bai. "House" in background.

The next morning visitors came while we ate, and a number joined us for morning prayers, including the *patel,* who brought a big rug with him; this became the roof of our house and made it like a tent, and much more private. The village women come to get water from a hole in the ground not far from us, so all morning we talked with groups that came and went. They seemed so friendly and anxious to hear. The water was terrible; nearly everyone in the place has guinea worms from it, so we didn't drink it without boiling it. Many young people came out to the evening meeting. I wanted to teach them some Bhili hymns, but they were still too shy to sing.

We started visiting in the homes near by on Friday, and it seemed we would no sooner leave one house than someone would ask us to visit with them elsewhere. We stayed a long time in Rukma bai's the first morning and had such a good opportunity to tell her the meaning of the Gospel message. Gradually as we talked with the women day after day, they gave a picture of their lives—their fear of spirits, of witches, of dead relatives; and they were amazed when we said it was not necessary to give cocoanuts, chickens, etc., to please the spirits. It seemed to us that God was trying to let them see the freedom that could be theirs. I found a lovely grove of trees some distance from our camp where I went when I wanted to be alone. No one ever came there, and there was only the noise of the stream and the falling of leaves. One day our village friends told me I should not go there, as it was the abode of spirits—they burned their dead not very far from ''my'' spot; I understood then why it was so undisturbed. A little further down the stream, we women found a good place to wash clothes and have baths. ''Aren't you afraid?'' asked our neighbours. ''We would never go there, and we'd never, never go alone.'' One day when we were in a home Kegli bai, pointed to something in the ''loft'', asked what it was—for my benefit. It was their implement for sowing seed—a wooden bowl on an upright joined to a horizontal piece which had five spaced holes in it. Under the bowl, fancy red threads, such as are used in women's hair, had been tied. They had made this into a goddess before starting to sow, had broken cocoanuts and worshipped before it, so that there would be a good crop. A neighbour of Rukma's was perhaps the most eager of all to hear the message, and wherever we went, if he was near, he would leave his work to come and listen. This Gumand Singh told us that a few years ago he was dying despite all the witch doctor could do, and offerings and promises were made to the spirits. In the end, feeling these could not help him, he started to pray to Bhagwan—their name for God the Creator, and only a name to them. He assured us that he knew Bhagwan had healed him and he seemed to be sitting waiting, so to speak, for someone to come and tell him who Bhagwan was and what He was like. He will surely know Jesus as his Saviour some day soon.

Sowing implement with strings tied under bowl, in Bhilala home in Keli.

The night meetings were well attended and provoked great interest. Nanji usually began by referring to their own customs. He told them that he himself was a Bhil and, moreover, that his father was a witch doctor so that he knows of the things they fear. One night, reminding them of how, before eating, they put aside so much for that dead uncle, and some for this relative and that relative, he said, "Who eats that food?" "The rats and crows", the men called out and laughed heartily at themselves. When the young people and children forgot their shyness, they joined in the singing and soon had learned four or five hymns; and like most Bhil people they sing well. After such a time of singing, Bhima bhai would tell them the story of Jesus Christ in simple language, with homely illustrations; and how well he held their attention! He explained to them what this saving power was that Jesus gave, how we become changed entirely when we let Him come in. I'll always remember the gasp of astonishment there was when in the story of the Crucifixion he told how the people called out to kill Jesus and release the robber, Barabbas. They couldn't get over it and neither could I as I listened to the story with new ears that night. Bhima asked them if they observed "choudas". Oh yes, they said, at Divali time we kill the chicken or goat and put the blood on the doorposts and on the animals, so that they will be saved from harm. "Does this sacrifice of chickens save you or the animals from the spirits?" "No, but our forefathers have always done it." And so another Bhil village begins to learn the meaning of the Cross.

All in our party were amazed at the generosity of these Keli people. Our second day there Rukma bai brought down food, rice, chicken, etc., enough for us all for one meal. The next day the *patel* sent over a similar amount, and after that from all sides we were given rice, wheat, two or three kinds of *dal,* eggs, chickens, milk, until we were embarrassed to take it. When we offered them money, they would turn away, not liking it, and the *patel* would not let us pay for the use of his cart, or for anything. Wherever I have been before, the people are only too anxious to earn something from us while we are in their village.

A few days after our arrival I was surprised when a man came up to us on a bicycle, and asked if I was Miss Kennedy. It was an evangelist of Mr. Anderson's, and the latter had told him of our being there. He seemed a fine man and I was very glad to see him, but when he said he had been moved to a place only 16 miles away, I wondered how it came about that we had been called from so far away. I explained to him the circumstances of our coming and he seemed most interested. He said they had never done any work in this district, away back from the road, and he would like to come and join us and meet the people. The men had already left for a distant village, so I assured this David bhai that we would all welcome him. The next week he came and stayed two days and we enjoyed having him, but it became clear to us then why God had called us to the village, though he lived much nearer—he couldn't understand their Bhili language, and only one or two of them could understand him. Nevertheless he became enthusiastic about the work, and Mr. Anderson has told me since that he will have David bhai keep in touch with the village, but said for us to do all we could, as our men have the confidence of the people.

It did not take long for some individuals to stand out very clearly in the evening meetings, as for instance, Dahali Mai (old woman, but a term indicating respect). She came every night, bringing her three grandchildren with her, always hoping that the youngest, a spoilt boy, would go to sleep in her lap. She was intelligent and had plenty to say. One night she started a great discussion by asking if she did not need to put aside food for her dead relatives. Before we left, she told the men she had every intention of giving up spirit worship. Then there was the young girl Jhangu, who was to be married soon and wore silver ornaments on her head, neck, arms and legs. Her father had received half of the Rs. 250 he had asked for her and when he received the rest she would be married. As the moon got brighter more and more women came out to the evening meetings and, after a few giggles behind their shawls, they would try to sing, too. We always had a good laugh after the meeting to see the number of children stretched out sound asleep; sometimes there would be 15 or 20 of them and their big brothers or parents would have a great time waking them.

*Saturday, March 24th.* Only two more days to spend in this happy place. We don't want to go and the people don't want us to go, but other obligations make it necessary. This morning Rukma bai asked us if we would eat in their house to-night if she cooked the food and she hastened to say that she would cook it in a brass vessel. I assured her that we did not observe any caste and were quite ready to eat from her hands, but that they had done too much for us already. She insisted, however, so we did eat in their home. In the morning Nandi and I visited in a home where a number of people gathered, including two elderly grandmothers, and I was again amazed at how receptive they were and how they seemed to understand. Usually it is the old women who cling to the old ways and deter the others from going forward, but not these people. . . .

*Sunday, March 25th.* To-morrow morning we leave for home. It is almost worth going, though, to have a last day. I had thought that after our morning service I would go around to the nearby homes to make sure that the women had understood the main facts of the Gospel. Well, I did not get a chance to go; indeed, we hardly had a chance to eat, as people, singly and in groups, kept coming and going all day. I am sure one group of men listened to Bhima and Nanji for two hours after the service, while women put down their waterpots on the pathway and listened to Kegli bai, looking at the pictures she had. After a while I moved over under some thicker shade and soon Gumand Singh and two young lads came over and started talking. Earlier I had been giving some cod liver oil for a baby and had given Gumand a taste which had made him sick. So we started talking about fish, and eventually I told them the story of Jonah, going on to point out the reality of God and how He does hear our prayers. One lad turned to Gumand and said with such a serious expression on his young face, ''This is the true God; this is He whom we should worship.'' Such a fine-looking, upright youngster he seems, and how I pray that some day he may come to know the Lord who must look down upon him with a great love.

To-night there was to be a ''nukta'' in the house over the field from us, a feast in honour of someone that died a year ago, and practically all the village people would be there. We saw them gathering, then saw the men line up and go forward one after the other to worship something. Kegli bai told me that there would be a mound of rice and some money in that place and the people must come and pour *ghee* (melted butter) over this; somehow or other this would please the spirit of the dead person. The evangelists advised that we did not need to hurry with our evening meal as it might be 11 p.m. before the people would come over to us. To our surprise, though, before it was properly dark, people started coming and there was quite a crowd before our men began to eat. Bhima told them we had not expected them so soon, and they said they had eaten right away and come over as this was our last night! I think they would have liked us to go on all night, and even after our closing prayer, they sat around talking and asking questions. A number came back in the morning to bid us good-bye, and we all felt quite sad to leave but determined to come back, as we climbed into the car and the cart over the baggage, and said farewell to the people of Keli.

O watchman leaning from the mast,
What of the night? The shadows flee,
The stars grow pale, the storm is past;
The blood-red sunrise stains the sea.

—*St. John Lucas.*

# LITERATURE PAGE

**Miss Louise A. Reith**

## *Senior Auxiliary Study 1945-46*

IN the July-August *Glad Tidings* we mentioned that the theme of the 1945-46 studies would be Africa. For further information in regard to the studies for the Children's Department see the Children's page in this issue. The Young Women's page will tell more about the study for the Young Women's Auxiliaries.

For Senior Auxiliaries the study for 1945-46 is THINK OF AFRICA! The eight chapters introduce us to Africa; tell of the early missionaries who carried the message of the Gospel to that country; of the indigenous African Church that is growing up; of the various means used to assist in presenting the Gospel; of some of the outstanding African Christians who have served their own country and the world; of the contacts we, as members of the Women's Missionary Society of The Presbyterian Church in Canada, have with the work being done in Africa; of those who in recent years have answered and are answering the need of that great continent, and of the hopes for the future.

We hope that all Auxiliaries will *think of Africa* in the year that lies ahead. Africa has been front page news in our daily papers for some time. We need to know more about that land, for in these days of speedy communication to understand the world in which we live we need to know all we can about every country in it. Great missionary work has been done and is being done in Africa. We should know of the work and the results that follow it.

Every year our Society gives a grant for Christian Literature for Africa. One year during the war a special grant was also given to provide Christian Literature for African troops, and our contributions to Orphaned Missions have gone to help maintain the Basutoland and Barotseland missions of the Paris Evangelical Missionary Society. These contacts should make us more interested in Africa and anxious to know more of what has been done, what is being done, and what it is hoped can be accomplished in the years to come.

Each study packet will contain THINK OF AFRICA! and a small booklet of programme outlines for eight meetings with suggested hymns, Scripture readings and prayers. The price of the study complete will be fifty cents.

Other books to supplement the study material are available through the Literature Department. Watch this page each month for reviews of these and see the book lists on the inside of the back cover for the names of studies, supplementary books, and prices.

## YOUNG WOMEN

**Mrs. C. N. Johnston,** *Secretary*

### The New Study—AFRICA CALLING!

WHEN the first of September arrives one immediately begins to think of the fall and winter activities. We do sincerely hope that each one has enjoyed a pleasant and restful holiday and is now ready to assume an active part in this work in which we are all so vitally interested.

Programme committees will be getting together and wondering, "What shall we study this year?" You will be delighted, therefore, to know that there is a new study ready. Miss Louise Reith, Literature Secretary, has planned and prepared the study; it includes the booklet of source material *Think of Africa* and the study outline, *Africa Calling!'* which contains programme suggestions and services of worship for six meetings.

For the first time in our Young Women's Groups our thoughts are being directed to Africa in a concentrated effort. As Miss Reith says in the introduction, "Is it not time that we were aware of the work the Churches have done in that country; the Church that has grown up there; the African Christians and their contribution to the world; the needs that are as yet unmet; what we have done for Africa and what we hope can be done for that country? . . . Truly Africa is calling to us and as we listen to that call may we have not only a keener understanding of the needs of Africa but of the needs of the world. . . ."

In answer to the numerous requests we have received in the past year for more Bible study the study outline combines a study of the Book of the Acts of the Apostles with the mission study. There isn't a doubt that as each meeting progresses you will become aware of the close relationship between the two. An outline to assist in the private reading of the Book of Acts has been prepared and mimeographed. Each member should have a copy of this. Therefore, when ordering your copy of the study *Africa Calling!*, state the number of members in your Auxiliary so that a copy of this outline may be sent for each one.

We should like every Auxiliary to take this study; we feel quite sure it would be almost impossible for you to plan six meetings as interesting and helpful as this study made available to you for 75 cents. We hope that, as the price of the study packet is moderate, groups will feel it possible to buy other books to supplement the material contained in the study. You will find many additional books mentioned in the outline, such as:

*Tales from Africa,* Alice Geer Kelsey—60 cents.
*Daughter of Africa,* Ruth Isabel Seabury—70 cents.
*Fun and Festival from Africa,* Catherine Millar Balm—35 cents.
Biographies of Moffat, Livingstone, Mackay, and other missionaries to Africa in the Eagle Series—10 cents each.

**To Provincial and Presbyterial Secretaries.** Each Provincial and Presbyterial Young Women's Secretary will be sent a copy of the study on approval. We hope you will read it conscientiously in order that you may become better acquainted with this type of programme material and be able to assist your Auxiliaries in presenting this study. If you do not wish to purchase the study sent you on approval, please return it to the office in good condition and within the time specified on the invoice.

## GIRLS and LEADERS

**Mrs. Harold Keefer,** *Secretary*

*My dear Girls:*

ISN'T it fun getting back to familiar things again? Many of you have been with your families at summer resorts, some have been helping to bring in the crops, which will be so much needed this year, and still others have been spending some time at camp. A number will have had lots of fun right at home, no doubt, doing and seeing many things that lack of time and opportunity prevented you from doing and seeing during the busy fall and winter season. However, most of you have gained experience in some line during the summer.

No doubt you are eager to get back to meet the "gang" at your favourite girls' group and are wondering what delightful surprises Miss "Y" has planned for this year's programme. You know she will have most of the season's work planned so that you may have the utmost in instruction, study and fun. You are quite right! Miss "Y" has been giving a great deal of thought to next season's work and has been trying to prepare for as interesting a time as possible.

Now, you've been having rather a fine time this summer. Don't you think that in all the experience you gained there is something you'd like to share with other members of your group?

If you've been on a farm, you probably learned lots about food production and matters pertaining to the marketing of crops. Perhaps you are the only girl in the group who knows anything about that. Why not talk the matter over with Miss ''Y'', who will fit that particular topic into a meeting and give you an opportunity of telling your experiences.

Did you go to camp? Lucky you! You probably learned so many new things that time would be too limited to allow you to tell of them! However, if you learned some new games or some interesting piece of handwork, won't you tell your leader about it and perhaps she can arrange for the other girls to learn it, too. In this way you can help them to share some of the fun.

At camps in the three western provinces, Miss Webster conducted leadership training classes and those of you who attended these camps must have much to contribute to girls' groups. If there is not a group in your church, I do hope you will try to start one. Where there is a group, it would be fine if you would offer to help with the programme in some definite way. Won't you have a talk with your leader and see what can be done?

Almost every girl has some substantial contribution to make to her group, so be sure you take your share of the responsibility. After all, it is *your* group and its success depends on you. Let's give Miss ''Y'' a ''break'' this season and *all* help with the programme.

I send you my best wishes for a successful season,

Sincerely yours,

*Edith M. Keefer.*

## CHILDREN'S DEPARTMENT

**Mrs. W. N. Ferguson,** *Secretary*

ONCE again it is time to tell you about the new study books for our Children's Department. This year we have chosen books on Africa. It is quite true that our Women's Missionary Society has no work in that country, but as we are seeking to win ''the world for Christ'' we feel sure both leaders and children will enjoy hearing about Africa and what is being done there by missionaries of other churches and the African Christians.

For the younger age-group of our Children's Deparment (6-9 years) we have *Mpengo of the Congo* by Grace W. McGavran (price 65 cents). Mpengo is a little boy, who lives with his sister Ekila and their parents in the Congo country. Mpengo's parents are Christians, but his grandfather is a witch doctor. You will enjoy going on a fishing trip with Mpengo, and visiting Hidden Village with him, too. You will learn of animals we never see here, except in the Zoo; and you will have reason to be thankful that your parents know the Saviour, when you read of the peculiar beliefs in evil spirits and sacrifices. How happy you will be to hear how Hidden Village became Christian!

Esma Rideout Booth has written *Nyanga's Two Villages* (price 65 cents) for the older age-group (9-11 years). This story is about Angola, West Central Africa, but it is typical, too, of life in the Belgian Congo, French Equatorial Africa, Rhodesia, and Portuguese East Africa. Two types of village life are described in this book—life in a village untouched by missionaries and life in a village that has experienced the influence of Christianity. We are sure that after a sincere study of this work our prayer will be that there will be fewer untouched villages, and an ever-increasing number of villages whose people have accepted Christ as Saviour.

Miss Macarthur is preparing material which will come to you in mimeographed form. This material will contain suggestions as to the best way to divide the stories for study, and what handwork will be suitable for children of both age-groups; there will also be suggestions for services of worship, including appropriate Scripture readings and hymns. We hope that all leaders and children will thoroughly enjoy these studies of Africa.

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Miss Proctor, with her music class at the Birtle Indian School.

# PROVINCIAL NEWS

## ALBERTA

MRS. A. A. MACGREGOR, 9824 103RD ST., EDMONTON, PRESS SECRETARY

EDMONTON Presbyterial—The Missionary Associate Society of First Church, Edmonton, at their June meeting were entertained to supper at the home of Mrs. Radford. Ten were present and Mrs. R. H. Christie was guest of honour. Miss S. Gillis, the newly appointed treasurer, reported that the group had met half its allocation for the year and the money had been forwarded to the Presbyterial Treasurer. The supply money also had been paid. The president, Mrs. W. Scott, specially emphasized the importance of all members taking *The Glad Tidings,* so that they could keep in touch with all missionary affairs and activities.

Members of the Strathcona Auxiliary, active and Home Helpers, met with the Girls' groups for an evening of fellowship in the church. Members of the C.G.I.T. took part in the programme. The address was given by the new minister, the Rev. G. Lloyd Evans, on the subject, ''Working for the Love of Christ.'' Mrs. J. Woodhead arranged the social hour at the close of the meeting.

**Calgary**—To the Presbyterial Executive in June Miss Margaret Bailey gave a report of the Young Women's Conference in Toronto, to which she was a delegate. Miss Hazel Macdonald spoke of the camps being held in Alberta. A girl from each of our city churches was going to the Leaders' camp.

At the June meeting of Grace Church Y.W.M.S. Mrs. C. E. Hatfield, who was a missionary in Japan for some years, gave an interesting address on her work among the children, and customs and educational methods.

**Red Deer Presbyterial**—The Presbyterial Executive met in Red Deer on June 14th. Mrs. McGorman read from *The Glad Tidings* the poem beginning, ''For what we prize let us give thanks to-day,'' a fine opening to what proved to be a very worth-while meeting. Miss Hermanson of Rocky Mountain House Hospital and Miss Shaw, student deaconess, led in the devotions in the morning, and Mrs. Bray in the afternoon. Arrangements were made to hold the fall Executive meeting on the same day and in the same place as the Presbytery meeting; thus it would be possible for many to come by car. Miss Shaw was finding the children in school responsive and interested. Half an hour each day and one hour on Friday she spends with the children in Bible study. In spite of discouragements, the work was very challenging. Since coming to this Presbyterial she had been called upon to conduct two funerals. She spoke highly of the Missionary and Deaconess Training School, and completely won all hearts as she sang the hymn, ''There were Ninety and Nine''. Mrs. Bray presented the library books in such a forceful and interesting way that the books fairly lived.

## BRITISH COLUMBIA

MRS. W. BARLOW, 149 W. 5TH, ST., NORTH VANCOUVER, PRESS SECRETARY

VICTORIA Presbyterial—With deep sorrow the members of our Society throughout British Columbia will learn of the death of our beloved second vice-president, Mrs. W. Leslie Clay, who passed away in Victoria on Sunday, June 17th, following a short illness. Coming to Victoria in 1894, when her husband, the late Rev. W. Leslie Clay, became minister of St. Andrew's Church, Mrs. Clay was really a pioneer in the work of our Church and Society in British Columbia. One of her greatest delights in service was in St. Andrew's Auxiliary, in Victoria Presbyterial, and on the Provincial Board, and in all of these she held office for many years. Except for two years, she had been a vice-president of the Provincial Society since 1915. She rarely missed an Annual Meeting, and we shall miss the inspiration of her presence here. Her usefulness, her long experience and her wise counsel have indeed contributed richly to our Society's work, and we render thanks to God for such a worker. Up to the last few weeks of her life she was carrying on her many activities as she had done for years. She lived her life in her home, in her Church and its work, with an interest, too, in all worth-while Christian work in the city. To her daughters and her son, and to her sister, we extend our heartfelt sympathy.

Mrs. J. R. Eldridge died on June 12th, after a brief illness. Born in Indiana in 1862, the daughter of a Presbyterian minister, she became a teacher, and for two years taught missionaries' children of the United Presbyterian Mission in Egypt. Coming to Victoria in 1903 with her husband, she spent the rest of her life here. She was an active worker in St. Andrew's Auxiliary; she was president in 1925, and held other offices in Auxiliary and Presbyterial. In all her work she was most capable and devoted. For years she sent out a great deal of Christian reading matter to lumber camps all over the Island, up the West Coast, and on the mainland.

Both St. Andrew's Auxiliary and the Presbyterial have suffered a great loss in the passing of these two valued members. At the last Auxiliary meeting a short memorial service was held for them, also at the Presbyterial executive meeting.

The Presbyterial executive held an evening meeting on June 22nd in St. Andrew's lecture room, when members of the Young Women's Auxiliaries were present to hear their delegate, Miss Margaret Boyd, report on the Young Women's Conference in Toronto. Miss Boyd's account was so convincing and inspiring that she was invited to give it again in St. Paul's Church on July 6th. It is hoped in the autumn to hold a rally featuring the different sessions of this conference. A letter was read from Miss Jean McLean of Port Alberni expressing regret that they could not hear Miss Boyd, so a copy of her address is to be sent to outside groups.

In July St. Andrew's Auxiliary meeting took the form of a picnic. Dr. Robert Johnston gave a very interesting talk on the missionary work of our Church. There was a large attendance and an enjoyable afternoon was spent.

**Westminster Presbyterial** — A most interesting programme was planned by Miss Ruth Yeandle, Miss Susan Yeung and Miss Isabel Bennett for the Chinese kindergarten closing in Vancouver on June 20th. Forty-five little pupils took part, with Scripture passages, prayer and song, both in Chinese and English, also singing games and a sports programme, showing the excellent work done by the teachers and the high standard of the training given the children. Pastor Kwan addressed the parents and children in Chinese. Madame Lee Chao, wife of the Consul General, a member of the Presbyterian Church in China, graciously presented diplomas to the ''graduating'' class of twenty, who were wearing gowns and mortar boards. Besides parents and friends of the children, many representatives of other Vancouver churches were present.

To their June meeting Central Evening Auxiliary invited members of the Mission Band and Explorer group and their mothers. Twenty-five Mission Banders and twelve Explorers accepted the invitation, and directed by their leaders, Miss Vincent and Mrs. Walker of the Children's Centre, they were responsible for the programme of choruses, piano selections, recitations, and the stories of the groups told by Jean Wiffen and Beth Duncan. The devotional service was conducted by Mrs. Herbert Yule. Mrs. Walker conducted the impressive initiation ceremony of the Explorers and Mrs. Yule and Miss Sybil White, Provincial President, presented Auxiliary gifts, Explorers' pins and copies of the Gospel of St. John.

In St. Paul's Church, Vancouver, the C.G.I.T. and Explorer groups held a mother-and-daughter banquet, to which the Senior Auxiliary was invited. The speaker was the Rev. J. C. McLean Bell, who gave an inspiring talk.

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## MANITOBA

MRS. W. S. NAIRN, 523 S. VICKERS ST.,
FORT WILLIAM, ONT., PRESS SECRETARY

BRANDON Presbyterial — The midsummer Presbyterial Rally was held in First Church, Brandon, on Friday June 1st, afternoon and evening; theme: The World needs the Light of God's Word. Ten Auxiliaries were represented. Mrs. J. A. Gray presided at the afternoon session, and the Rev. K. M. Glazier was chairman for the evening meeting. The afternoon devotions were taken by Mrs. D. W. Yuill of Melita. The business meeting showed interest and activity in the different branches, and the treasurer's statement was most encouraging. Members of Neepawa Auxiliary spoke on *The Youth of the Church,* Mrs. Hall was leader. The work at home was taken by Mrs. J. Boyle Jr. During the afternoon addresses were given by Mrs. W. L. Wright, on changes in the new world and how the church can make Christianity real to the average citizen, and, Mrs. H. H. Dunwoody, Provincial President, who gave an interesting review of the work of the Women's Missionary Society in the province. Miss Helen Scott and Miss Barbara Isaac, deaconesses, spoke of camp life and work among the young people.

At the supper meeting, to Miss Nellie Douglas, Young Women's Secretary, whose marriage to Rev. S. Lookman of St. Andrew's, was to take place shortly, a gift was presented, with the good wishes of the members of the Executive. Mrs. C. A. McRae read the address and Mrs. R. A. Hamlen made the presentation. Rev. George Bastedo of Neepawa conveyed the Presbytery's greetings, and messages were also received from Winnipeg and Superior, and from Miss Jessie Gillespie, a former member now living in the East.

At the evening meeting the speaker was the Rev. H. T. Henderson of Portage la Prairie, who made an appeal for the work of the church in the Western Provinces and asked for support and interest in the many fields.

**Winnipeg Presbyterial** — Home Helpers of old Kildonan Auxiliary held a very interesting meeting at the home of Mrs. Cormack Smith. After the devotions, led by Mrs. G. McBain, Mrs. H. H. Dunwoody gave an address, stressing the importance of this section of the Auxiliary, from which future active members would come. Mrs. W. S. Smith brought greetings from the Presbyterial Executive. After the meeting refreshments were served.

## ONTARIO

MRS. J. R. HILL, 250 COOPER STREET,
OTTAWA, PRESS SECRETARY

GLENGARRY—The 31st meeting of the Presbyterial, 103 delegates present, was held in Kirkhill, and proved a decided stimulus to the work in every department. The Rev. H. S. Philpott brought greetings. The guest speakers were Mrs. Owen Rede Campbell, Montreal, and Miss Lily Macarthur, Children's Work Secretary. Mrs. Preston urged continued steadfastness and rededication to mission work.

**Hamilton** — An indoor ''Garden Party'' was held in MacNab Street Church rooms, Hamilton. Members of Auxiliaries were present in large numbers. Mrs. Munro and Mrs. D. A. Wilson were conveners.

**Huron** — Seventy-five mothers and daughters attended the C.G.I.T. banquet in Goderich. The toast to the C.G.I.T., proposed by Mary Ann Erskine, was replied to by Miss Lily Macarthur, who reviewed the work of the Canadian Girls in Training and spoke of the opportunity of service for girls. Other toasts were to ''The Church'', proposed by Gertrude Beattie, and to ''Our Mothers'', by Cynthia Young, and responded to by Mrs. Albert Taylor. Miss Marian Bogie was toast mistress.

At a Mission Band gathering Miss Macarthur referred to many instances in Scripture of God speaking to children, showing that He speaks to people in different ways, just as He has different work for them to do. She illustrated the stories with the flannelgraph.

**Kingston**—A candle-lighting service, arranged by Mrs. Larsen, was held by St. Peter's Mission Band, Madoc; the Band's offerings to the Peace Thanksgiving Fund were dedicated in a spirit of reverence. Ronnie Robertson delivered the address of welcome, Jean Yearwood recited ''Orphans for a while'', Miriam Spence repeated the 67th Psalm. The Band sang appropriate hymns. Miss Vankleek, convener of the Fund Committee, presented the work convincingly and received the gifts deposited by every member. Mrs. W. Miller, Auxiliary President, and Miss Mabel Clark took part.

St. Andrew's Auxiliary, Stirling, observed their 68th anniversary recently, Mrs. W. L. Anderson presiding at the meeting. The history of the Society was given by Mrs. H. Rollins. Miss Frieda Matthews, who was introduced by Mrs. John Wallace, a friend of Normal School days, urged more devotion on the part of workers. A presentation was made to Mrs. Demorest, the oldest member present.

**London**—Belmont Auxiliary fittingly observed its 50th anniversary. Special honour was paid to two charter members, Mrs. W. Taylor and Mrs. C. Abbott, and to Mrs. N. J. Taylor, ninety years ''young''. The interesting story of the years was given by Miss Mary Chivers; Presbyterial greetings were brought by Mrs. Stanley Grosvenor, and Mrs. W. C.

Wheaton was the guest speaker. A short, impressive memorial service was held, and Mrs. A. Crawford gave the closing words.

Sectional meetings were held through the Presbyterial, with Miss Frieda Matthews as speaker. Mission Band Rallies were held at St. Thomas and London, Mrs. J. R. Waldie speaking at the former and Miss Ruth Quinn at the latter.

**Maitland**—After 40 years, the Presbyterial again met in Molesworth. Mrs. C. Stewart welcomed the members. Mrs. H. C. McKellar, the special speaker, urged that, as W.M.S. workers, we put Christ and the Church first. This will require courage and faith, she said, and a revival of Bible Study. Mrs. Guthrie Reid was elected President.

**North Bay**—Every Auxiliary was represented at the Presbyterial annual meeting in Burk's Falls. Mrs. Logan challenged the members to greater devotion in the work of the Kingdom of God. Sudbury Auxiliary had charge of the service of worship. Of great interest were the reports of Auxiliary Presidents, who told of activities in their groups. Miss Frieda Matthews touched the hearts of every listener with her deeply spiritual address.

**Orangeville**—At the Presbyterial annual meeting, held in Bethel Church, Price's Corners, reports showed an increase in all the work, with the allocation exceeded by $300. Miss Frieda Matthews gave concise instructions on programme planning. The Provincial report was presented by Mrs. F. E. Walker, Erin. Members of the Young Women's Auxiliary led in the devotions, and the Dundalk Mission Band sang.

Miss Mary Smith, Caledon East, who seldom misses a church service or Auxiliary meeting, was tendered a surprise party on her 89th birthday.

Erskine Auxiliary, Dundalk, celebrated their 50th anniversary. Every member of this group is a Life Member of the Women's Missionary Society.

**Ottawa**—Preceded by an earnest devotional period conducted by the Rev. A. Ian Burnett, a rally was held in St. Andrew's Church, Ottawa, at which Mrs. D. Strachan, Toronto, was the guest speaker.

**Peterborough** — The semi-annual meeting of the Presbyterial was held in Port Hope, with Mrs. Harold Tate in the chair. The highlight of the session was the address given by Mrs. Samuel Johnston, Peterborough, who spoke on ''Religion for Every Day''. ''We cannot legislate or push anyone into the Church, but we can lead and direct,'' she said. The speaker was introduced by Mrs. J. W. Foote of Port Hope. Mrs. J. Storie presented the Provincial report. The benediction was pronounced by the Rev. George Rowland.

**Sarnia**—Sectional meetings were held throughout the Presbyterial. At Mooretown Mrs. R. G. Burnham reported the Provincial meeting, and Miss A. Read, deaconess, gave a short talk. In her address, Miss Frieda Matthews brought much inspiration to all. Mrs. McLennan and Mrs. Hayes of Petrolia led in the devotions.

**Stratford**—The Presbyterial meeting in Knox Church, Stratford, was largely attended. The theme was ''Victory''. An interesting discussion followed the report of the Provincial Meeting. Mrs. A. B. Macdonald, Ailsa Craig, spoke of the relation of members to the world Church and stressed the need for active Christian witness. Mrs. A. Hamilton presided.

**Temiskaming** — At the Presbyterial meeting in New Liskeard Mrs. W. E. P. Rumball gave an interesting talk on work among the Koreans in Japan, stressing the work of the Holy Spirit in the hearts of individuals, and telling of the Korean Christians' strong faith in God. Mrs. McPhee presided, and Mrs. George Aitken reported on the Girls' Leaders' Conference. The Rev. E. J. Kerr spoke briefly.

To their Thank-offering meeting, held in Mackay Church, the Senior Auxiliary at Timmins invited their Young Women's Auxiliary and the Mount Joy United Church Missionary Society. The theme was ''Thanksgiving for Victory''. Five C.G.I.T. graduates presented a short play, ''World-Wide Missions'' and Mr. R. V. Neiley gave an illustrated lecture on ''Life and Religious Customs in Mexico''.

## QUEBEC

Miss Mary F. Greig, 2168 Paris St., Montreal 22, Press Secretary

QUEBEC Presbyterial—The 31st annual meeting of the Presbyterial was held on May 30th, in St. Andrew's Kirk Hall, Quebec City, with Mrs. Wm. Smith in the chair.

The guest speaker was the Rev. A. E. Wright of Sherbrooke, who spoke of our Lord's great commission, ''Go ye into all the world and preach the Gospel.'' Mr. Wright emphasized that if we obey and preach the Gospel of God's redeeming love, then the great promise, ''Lo, I am with you alway, even unto the end of the world,'' will be fulfilled.

Mrs. O. R. Campbell reminded the members that our duty to Canada is to carry on the work of the Church. She also pleaded for renewed fervour in family worship and in Bible reading. Mrs. W. E. Baker, Provincial President, brought greetings from the Provincial Board. The devotional exercises were conducted by Mrs. Smythe of Inverness. It was felt by all that this meeting had been particularly helpful and encouraging.

**Montreal Presbyterial** — At the annual closing of the Chinese Kindergarten and School, held on June 22nd, the visitors were welcomed by the Rev. Paul Chan, minister of the Chinese Presbyterian Church. Among the visitors were Chinese women, the mothers and friends of the pupils, and members of Montreal Auxiliaries. The programme consisted of recitations and songs, both in Chinese and English, drills, dramatizations, Gospel choruses, and a demonstration of the work accomplished during the year. One of the most effective items was an exercise entitled, ''In the Beginning''; seven children took part, each carrying a circular plaque representing one day in the creation of the world; at the conclusion, they sang in English, ''All things bright and beautiful''. The Rev. A. S. Reid brought greetings. The Rev. D. A. Smith spoke of the importance of teaching the children the Word of God. He also paid tribute to the work done by Mr. Chan, Miss Burdick, and Mrs. Louie, and asked for our prayers for and sympathetic interest in the Chinese work. The diplomas were presented to the children by Mrs. R. A. Kerr, and the prizes by Mrs. W. E. Baker and Mrs. A. M. Hill. The Rev. C. H. Foote pronounced the benediction.

The South Shore Young Women's Rally was held in Beauharnois on June 23rd. All the Auxiliaries but one were represented. Mrs. Stanley Ruddick led in the worship service. A report of the Young Women's Conference, which was held in Toronto in May, was given by Miss Gladys Goodall and Miss Ethel Glen, who then led in a panel discussion. Later Miss Goodall gave an address.

Following their usual custom, the Young Women of Melville Church, Westmount, at their June supper meeting had a missionary of another denomination, that they might learn something of the work of other Churches. This year their speaker was Miss Black of the Anglican Jewish Mission in Montreal.

In the beautiful old church at St. Andrew's East a sectional meeting was held on June 19th. Rev. C. Ritchie Bell, Moderator of Presbytery, gave a challenging and convincing address, showing that missions cannot be ''just a matter of choice'' to a true Christian. The meeting was held in the evening this year, so that the men of the district could hear Mr. Bell. Many availed themselves of this privilege, including several ministers. Good reports were given by the two Auxiliaries, Lachute and St. Andrew's East.

## SASKATCHEWAN

MISS M. M. STEENSON, 411-28TH ST., SASKATOON, PRESS SECRETARY

PRINCE Albert Presbyterial—A sectional meeting for the eastern part of the Presbyterial was held in Tisdale on June 9th, with representatives from Tisdale, Prince Albert, Melfort, Carragana and Sylvania. Sylvania and Carragana members led in the morning devotions, the speaker stressing the task of the Women's Missionary Society to help spread the Gospel. Miss Orra Hunt spoke of the three camps to be held at Christopher Lake. In the afternoon Melfort members leading the devotions spoke on ''The Witness'', stressing the necessity of witnessing for Christ. The Rev. W. Bell of Melfort, the guest speaker, pointed out that God's Word had power to accomplish salvation, and we as Christians are witnesses in our own community and commanded to be missionaries even unto the ends of the earth. The difficulties of the Society were discussed and new plans made for the coming months. Mrs. Williamson, Presbyterial President, who presided, brought greetings from the Presbyterial, and Mrs. F. Glazier spoke for St. Andrew's, Tisdale. Members of Tisdale Mission Band sang. The closing message was given by Mrs. Argall of Tisdale. Luncheon and supper were provided for all by the Tisdale ladies. Regret was felt that Mrs. Campbell, Presbyterial Corresponding Secretary, has resigned.

Melfort Young Women's group had as their guests at their June meeting girls and women of the congregation. Slides were shown of the Bhil field in India. Mrs. H. H. Wiebe led in the devotions. A warm welcome was extended to their new minister, Rev. W. Bell, and Mrs. Bell.

On May 25th 16 ladies of the Shipman district met and reorganized their Auxiliary. Mr. John Posno, student minister, opened the meeting with Scripture reading and prayer. The Rev. J. S. Clarke of Prince Albert gave an address on the parable of the talents. Miss Orra Hunt presided for the business and the election of officers. Plans were made to attend the sectional meeting in Meath Park on June 16th. After hearing Mr. Clarke speak of the Christopher Lake camp, the Auxiliary volunteered their financial assistance. Mr. Clarke installed the officers and closed the meeting with prayer.

**Saskatoon Presbyterial**—At the St. Andrew's Auxiliary meeting in June, Mrs. Albion Johnston, who was in charge of mission study on Christian Literature, spoke of the part the Women's Missionary Society has, through grants to various organizations, in helping to provide Christian literature for those who find themselves in a new world. A good beginning has been made, but much must be done quickly if this work is to meet the need; our interest, prayers, and givings are needed, she said, urging the women not to neglect this opportunity.

The June meeting of the Parkview Auxiliary, Saskatoon, was especially for the Home Helpers. The theme was "Prayer". The president welcomed the Home Helpers and their Secretary and thanked them for their loyal support. She stressed the opportunity busy mothers and shut-ins had of supporting missionary work by their prayers. Home Helpers assisted in the programme. The Girls' representative told of a very successful mother-and-daughter banquet recently held. The Rev. J. Young gave an address based on the text, "And he said, My presence shall go with thee, and I will give thee rest." God's two-fold promise to Moses, he said, was also a promise to those who believed in Jesus Christ. The Auxiliary offerings to the Peace Thanksgiving Fund were received; while not all returned their bags, contributions were very encouraging and it was hoped to forward Parkview's share before the end of June. The women spent a social half hour together after the meeting. The Mildred Soutar Mission Band of Parkview recently held a dedication service, when they presented their money for the Peace Thanksgiving Fund; $12.72 was received, over $9.00 of it in coppers. The children were given little bags at the beginning of the year in which to save money they earned for this Fund.

The Rosetown Associate Society reports a special service on the 35th anniversary of the church. The minister, the Rev. A. W. Currie, gave a most inspiring message based on Matthew 16: 16, 17, 18. The choir provided special music.

**Regina Presbyterial** — The Walter Martin Memorial Mission Band, and the Boys' and Girls' Explorer Groups held their closing exercises on May 25th; 57 children were present. Alice Rumple, Chief Explorer, presided. The Mission Band sang a chorus, Jackie McMillan gave a Scriptural recitation and Sidney Laughelt a piano solo. Mrs. A. MacColl, Presbyterial Children's Secretary, presented pins to 25 Explorers. Mrs. C. V. Wahn, Presbyterial President, told the story of the Fuzzy Wuzzy Angels of Papua. There was a good attendance of mothers, who paid tribute to the splendid, worth-while work of Miss Ruby Walker, deaconess. Elaine Turner moved a vote of thanks to Mrs. MacColl and Mrs. Wahn. Three C.G.I.T. girls served tea after the meeting.

The Rev. N. D. Kennedy of First Church, Regina, gave the regular monthly missionary talk at the Walter Martin Memorial Sunday School on June 10th and presented diplomas to ten children and seals to fourteen for regular attendance; for two, it was their sixth year seal and they are looking forward to receiving their gold, and final, seal next year. Their contributions on missionary Sundays are forwarded to the Women's Missionary Society through the Presbyterial.

# TREASURER'S STATEMENT

***June 30th, 1945***

### RECEIPTS:

| | |
|---|---|
| Pension rates received | $ 22.00 |
| Mrs. A. G. McQuay, Whitby, Ont., ‘‘Miss Scott's Work, Bhil Field, India’’ | 10.00 |
| Income Tax | .60 |
| PROVINCIAL GIVINGS: | |
| Alberta | 422.92 |
| Alberta, Supplies | 64.00 |
| British Columbia | 425.00 |
| Manitoba | 637.46 |
| Ontario | 9,600.00 |
| Ontario, Supplies | 500.00 |
| Saskatchewan | 107.25 |
| Saskatchewan, Supplies | 16.80 |
| Quebec | 1,900.00 |
| | $13,706.03 |

### DISBURSEMENTS:

| | |
|---|---|
| Hospitals: | |
| Rocky Mountain House | $ 285.00 |
| Weirdale | 23.87 |
| Chinese in Canada | 897.75 |
| Indian Schools: | |
| Birtle | 158.32 |
| Birtle, Government Grant | 2,298.36 |
| Cecilia Jeffrey | 162.49 |
| Cecilia Jeffrey, Government Grant | 2,539.83 |
| Mistawasis | 45.00 |
| Saskatoon Residence | 75.00 |
| Supplies | 689.98 |
| India: | |
| Bhil Field | 5,271.80 |
| Jhansi Field | 3,931.00 |
| British Guiana | 1,714.32 |
| Publications | 660.82 |
| Deaconesses | 2,051.75 |
| Organization | 1,368.92 |
| French Work | 80.83 |
| Children's Centre | 404.44 |
| Life Membership | 38.31 |
| Exchange | 9.87 |
| Christian Literature | 335.00 |
| Student | 6.45 |
| Taxes and Insurance | 309.04 |
| Grants | 2,215.10 |
| Administration | 622.16 |
| Deputation | 5.65 |
| New Missionaries | 400.00 |
| | $26,601.06 |

## RESERVE FUNDS:

### RECEIPTS:

| | |
|---|---|
| Legacy Fund— | |
| Payment on Toronto House | $ 25.00 |
| Interest | 77.01 |
| Sustaining Fund—Interest | 22.50 |
| Special Fund—Interest | 78.00 |
| Pension Fund—Interest | 241.75 |
| Overseas Fund—Interest | 37.50 |
| Peace Thanksgiving Fund— | |
| Ontario | 1,551.86 |
| Manitoba | 145.00 |
| Saskatchewan | 15.00 |
| Alberta | 220.40 |
| Young Women's Conference | 36.66 |
| | $2,450.68 |

### DISBURSEMENTS:

| | |
|---|---|
| Pension Fund— | |
| Annuities purchased | $ 270.15 |
| Special Fund— | |
| Sylvan Lake Camp | 664.00 |
| Christopher Lake Camp | 2,000.00 |
| St. Margaret's Girls' Centre | 500.00 |
| | $3,434.15 |

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

## FOR LANTERN SLIDES APPLY TO:

**Alberta.**—Mrs. A. C. McArthur, 1337 14th Ave. W., Calgary.
**British Columbia.**—Mrs. A. Barry, 530 E. 8th Ave., Vancouver.
**Manitoba.**—Mrs. D. Duncan, 830 6th St., Brandon, Man.
**Ontario.**—Room 801, 100 Adelaide Street West, Toronto 1.
**Quebec.**—Mrs. J. H. Currie, 3648 Durocher St., Montreal.
**Saskatchewan.**—Mrs. J. H. Cameron, 916 Spadina Cres., Saskatoon.

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## W.M.S. MEMBERSHIP PINS

**Ordinary Membership Pins,** silver, 85c. each. **Life Membership Pins,** gold, $4.00 each. **Honorary Membership Pins,** with new bar, complete, $6.25; new bar applied to old Life Membership Pin, $3.50. (Return old pin to us to have bar attached.) Money must accompany order.

**Orders must be sent directly to the PRESBYTERIAN WOMEN'S MISSIONARY SOCIETY, Room 800, 100 Adelaide St. W., Toronto 1**

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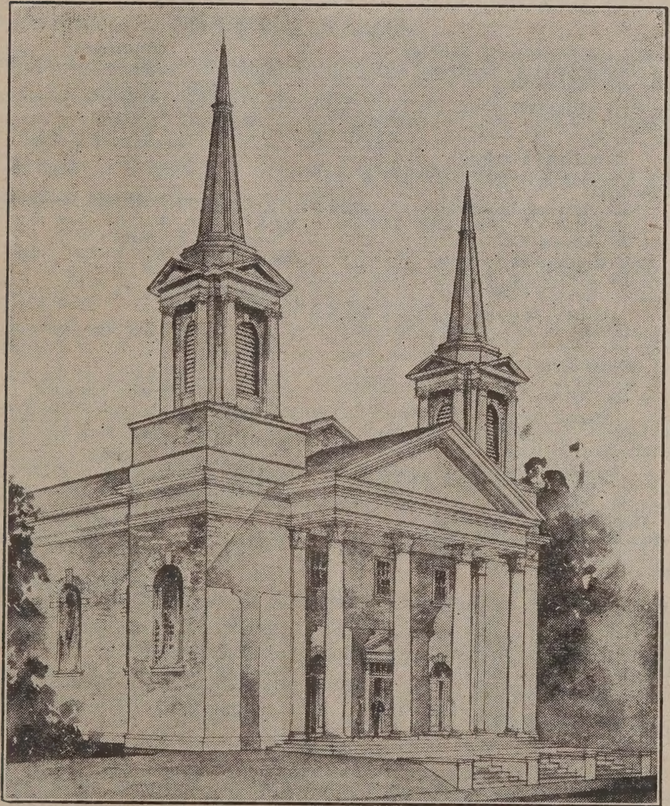
Vol. XXI OCTOBER 1945 No. 10

# THE GLAD TIDINGS



Calvin Church, Toronto, where Council Meeting was held.

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto

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# The Glad Tidings

Vol. XXI TORONTO, OCTOBER 1945 No. 10

O bless our God, ye people, and make the voice of his praise to be heard . . . I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble.

Let us offer the sacrifice of praise to God continually . . . giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

## Editorial

Members of the Council Executive and other friends were very sorry to learn that Mrs. J. A. Sinclair of Regina, President of Saskatchewan Provincial Society, was suffering from a broken hip, as the result of an accident at Buena Vista Camp, and all extend to her their sincere sympathy. Mrs. Sinclair had gone out to Buena Vista the day the camp was being closed, and while she was there a shutter blew off, knocking her down.

Miss Athalie Read, who had been working as a deaconess at large in the Sarnia district since the beginning of the year, has been transferred to work under the Presbytery of North Bay and Temiskaming, with headquarters at Cochrane. She arrived there on September 1st. Our best wishes go with her as she begins her new work.

Miss Edna Goodwill left Toronto on September 10th for Miami; from there she and Miss Sara Cameron of Nova Scotia were to proceed to British Guiana by plane.

This summer our Women's Missionary Society purchased a camp site for British Columbia at a cost of $3,150, and the gift has been accepted "with great gratitude". The property, which is at Gower Point near the city of Vancouver, is intended to serve all parts of the province, and it will, therefore, be under the control of the Synod.

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We were very sorry to find that in the Annual Report Mrs. A. R. McMurrich's name had been omitted after her report of the Candidates Department (page 34), and that in the list of Council Executive members (page 5) Mrs. K. B. Schroeder's name had been left out.

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## Appreciation of Miss Diffin's Work

The Rev. J. C. McLean-Bell, Clerk of Westminster Presbytery, referring to Miss Chrissie Diffin's leaving Vancouver, wrote:

''This Presbytery is in great need of a deaconess and Miss Diffin was well fitted to work here, perhaps more so than any other deaconess in the Church. The Presbytery was greatly disappointed at her removal.''

St. Stephen's, North Vancouver, made Miss Diffin a Life Member of the Women's Missionary Society, St. Andrew's gave her a watch, and St. Stephen's Guild, a purse. The Provincial Board sent her a letter expressing their appreciation of her work.

We are very sorry to lose her from our Women's Missionary Society staff, but we realize that she will still be serving the Church and we wish her every success in her new field. *—M. Schroeder.*

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**REQUIRED IMMEDIATELY**—Graduate nurses for a Presbyterian mission hospital (30 beds), Rocky Mountain House, Alberta; salary $100 a month and full maintenance. Any western applicant write to the Superintendent, Miss H. Hermanson; otherwise to Mrs. A. R. McMurrich, Candidates Secretary, Presbyterian Women's Missionary Society, Room 800, 100 Adelaide Street West, Toronto 1.

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## Mr. Webb

The Council Executive and the staff of Birtle Residential School have learned with the deepest regret of the resignation of Mr. Roy Webb who, as teacher in the School for one year and Principal for two years, has endeared himself to all by his kindly, efficient management. Mr. Webb was in Winnipeg on school business about the end of July and took the opportunity to visit his doctor. It was indeed a shock to learn that the doctor considered it necessary for him to give up his work and have a complete rest. Mr. Webb asked to be released by the middle of August. This meant, too, that Mrs. Webb resigned as Matron.

As Indians Secretary I should like to express my own regret. It has been a pleasure to work with Mr. and Mrs. Webb. They were both so interested in the betterment of the School and each child had the closest attention and consideration. Tact in dealing with the members of the staff and the children and their parents has eased many difficult situations. Mr. Webb had introduced all-day school for all the children and had been so successful with the farm management that he had been able to pay, from the farm receipts, the salary for the third teacher that this arrangement made necessary.

A letter from Mr. Smith, Indian Agent at Birtle, speaks in the highest terms of Mr. Webb's work and the happy relation he had established between the School and the townspeople of Birtle.

Our deepest sympathy goes with Mr. Webb and also the hope that he may soon be well again and able to go on with his work. We wish him all the success he so richly deserves.

Mr. N. Martin Rusaw, who for some years was a teacher in the Cecilia Jeffrey School and who enlisted in the Royal Canadian Air Force, has been appointed Principal for one year and commenced his new duties on August 20th. Mrs. Rusaw, formerly Miss Mitchell of the Cecilia Jeffrey staff, has also had experience in Indian Schools; and she has been appointed Matron. We wish them much happiness and hope that they will be successful in their new appointment.

*—J. Florence Lang.*

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Our members will know of the National Clothing Collection that is being conducted throughout Canada from October 1st to 20th. Press, radio, and local committees have been calling attention to this drive, which will give the Canadian people ''the opportunity of taking part in clothing the liberated peoples of war-devastated countries''; it is sponsored by the Canadian United Allied Relief Fund on behalf of UNRRA. Serviceable used clothing that can be spared ''without replacement'' is being asked for.

All who can help in providing clothing or blankets are asked to give through the local committee organized in their town or district for the National Clothing Collection. Nothing intended for this collection should be sent to the Women's Missionary Society. The usual supplies of good used clothing for distribution to those in need on our own fields are still required by our Supply Department.

*—(Mrs. J. A.) Helen K. McClure.*

In common with the General Board of Missions of our Church and other Churches our Women's Missionary Society has contributed towards the capital sum required for buildings, equipment, etc. of the All-India Christian Medical College, Vellore, South India, giving $2,000, and has also made an annual grant of $500 towards maintenance.

In letters to Mrs. Strachan, the Bursar, Mrs. Wierenga, acknowledges the receipt of both contributions. After receiving the $500 for this year, she writes:

> "It is a great joy and encouragement to us to have this assurance of your continued interest and increased support and we are very grateful for all you are doing for us. God's spirit is so definitely leading us to attempt great things for Him toward the strengthening of the Christian forces in this land of many suffering millions.
>
> "You will rejoice with us that we expect to be ready in October this year when the University Commission comes to make inspection for affiliation. We ask for your faithful prayers on our behalf and assure you again of our heartfelt thanks for your fellowship with us as together we seek to follow in the footsteps of the great Physician, sharing with others the blessings He has showered upon us."

Later, regarding the $2,000 paid this year instead of in five yearly instalments:

> "We are most encouraged by your interest in making this five-year contribution available at once at a time when we are doing our utmost here to qualify for College grade. Necessary building work is progressing and heads are constantly busy getting their departments in shape for the coming inspection. . . . Thank you all very much for all your help and timely support toward this great project which God is bringing into being for His glory in India."

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Dr. H. Y. Chang of Chungking, Editor-in-Chief, acknowledging the receipt of the $400 forwarded by the Treasurer, writes:

> — We are so grateful for this generous help because it is a timely aid! Our appreciation of your continued grant as such is beyond our word of expression. We know this gracious gift came from the love of Christ, Lord of Truth and Justice and Peace. . . .
>
> The service of the *Christian Farmer* magazine was from the very beginning motivated by Christian love with the purpose to promote evangelism by employment of the technique of literature. . . . But without your aid we can hardly think of the pos-

sibility to continue our publication in these days of serious menace caused by unreasonable mounts of prices. There is a crying need of the circulation of the magazine among the rural masses in China. Kindly pray for us that we may be able to make desirable achievement in terms of rural evangelism.

With warmest regards to every donator and all Christian brothers and sisters of your Church.

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While Mr. and Mrs. Muchan of Jhansi were on vacation at Coonoor in the Nilgiri hills of South India this year, they spoke at conventions that were held at the hill-stations of Ootacamund, Coonoor and Kotagiri ''for the deepening of the spiritual life'' and were attended by missionaries, soldiers and English-speaking Indians — the meetings were conducted in English. One week-end they were asked to go to Mysore, about 100 miles from Coonoor, ''to help with the Sunday evening broadcast that takes place over the local station two Sunday evenings a month''. No preaching is allowed in the half-hour's broadcast, Mr. Muchan says, ''but the message of God's love is given out through the reading of His Word and through the singing of Gospel hymns. . . . This broadcast reaches people within a radius of 500 miles. How we would love to have a similar broadcast here in Northern India, but so far the way has not opened up, although every effort has been put forth to secure some time on the radio. This radio service was also in English. . . . Many more Indian people in South India speak English than in Northern India. . . . Sometimes when we forgot and spoke in Hindi to the coolie who was carrying our baggage he would say, 'Please, Master, speak in English and then I can understand you.' ''

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The first news we have had for some years from Mrs. B. D. Rohold of Haifa, Palestine, came in a letter received at the beginning of September. Thanking us for continuing to send her *The Glad Tidings,* she writes: ''I do appreciate having it, as it helps to keep me in touch with the home Church, although many of the names now connected with it are quite unknown to me. It is nearly twenty-five years since I left Toronto, and I have been over twenty-four years in Haifa.

''We have a Church of Scotland here in Haifa, and about two years ago we formed a Woman's Guild. There are not so many women connected with the church, and many are young women in various kinds of work, or young married women with small children, so that the Guild is small, but we feel that it is the day with small beginnings that may have the vision of greater things. Our Guild also has a membership made up of many different nationalities. With nine members present last month we had eight nationalities, Scots, English, Polish, Russian, Austrian, German, Canadian, and German Hebrew Christian, yet we had all the same aim—the extension of His Kingdom here in Haifa.

''There are many opportunities, among the young Jewish folk, of giving the Gospel to-day. Many of them are more or less free of their own Jewish traditions, and do accept, and read, the New Testament.''

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## The Christian Farmer

ONE of the miracles of war-time China is the survival of *The Christian Farmer* in spite of ''all the difficulties and hardships of the past eight years of migration'', writes Dr. H. Y. Chang, the Editor-in-Chief, in a recent report. To any suggestion that publication be suspended, he would reply: ''If the foundation of this Christian enterprise is based on faith in God and its objective compatible to the purpose of the Gospel of salvation of Christ, nothing will and could stop its forwarding stride.'' And in his report he states the purpose of publication, reviews its history, and explains the situation at present.

''The primary purpose for the publication of the magazine is religious . . . the presentation of a living religion which is centred in a living Christ who can become the guiding principle in the daily lives of our readers, especially in their relations with other individuals and groups. . . . There is also an intellectual purpose'', . . . to introduce simple principles of science to the rural people, and ''uplift and broaden the farmer's outlook by introducing scientific interpretations of national and international current events, and by contributing rational and intelligent interpretations of the natural phenomena which they encounter in their life'' and ''give the farmers a rational religious and moral basis for the conduct of their lives.''

The history of *The Christian Farmer* covers four periods: the period of promotion in Tsinan, Shantung, from first publication in Cheeloo University in August 1934 till October 1937, when ''war tension in North China'' necessitated migration to Changsha, Hunan; in Changsha until the summer of 1938, when war forced them to move to Chengtu, Szechwan, where they carried on the work for six years; and since September 1944 in Chungking, where ''everything looks bright and promising for the work''. Members of the new emergency Board of Directors are prominent, responsible and keen to meet the literature need of the depressed rural people, Dr. Chang says.

Before moving from Tsinan in North China, *The Christian Farmer* had a circulation of over 40,000, and was going to all provinces in China, and to Chinese in Korea, Japan and the South Sea Islands. Then during the year in Changsha, ''the bitterest in its whole history'', the mailing list was less than 2,000, because of the loss of territory and difficulties of war-time communication. In Chengtu circulation almost reached the pre-war figure, but since 1942 financial difficulties had become so great as to threaten the very existence of the magazine, largely because of further loss of territory and ''the uncontrollable soaring of prices'', and the irregularity of remittances from abroad. ''If this situation can be improved by our having money in hand,'' Dr. Chang writes, ''then we can purchase a stock of paper for at least a year without suffering from the wild mounting of prices every issue. As a result, the subscription fee could be fixed for a longer period without much loss. . . . The present status of our circulation in Chungking is roughly 10,000, with about 7,000 in Szechwan province.''

In 1937 it was estimated that 75 per cent of the readers were farmers with little education. In Szechwan, however, ''readers include people of all walks of life'', with 65 per cent of them farmers and high school students from rural homes. ''Village school teachers and pupils rank second in our mailing list.''

Each issue gives news, local, church, national, and international; editorials, emphasizing important national and international social and religious questions; articles on religious practices and teaching; a literature section, emphasizing the introduction of selected ancient and modern literary works, particularly those concerning rural life; common knowledge, dealing with rural needs and emphasizing science; sections on Public Health, Home Economics, Agriculture, Recreation, a Children's Page, a Reader's Page, and Letter Box.

In closing his report, Dr. Chang refers to the influence of *The Christian Farmer* on its readers, especially non-Christians. He tells of letters received from a Buddhist teacher whose interest was aroused by an article on ''Reactions to the Reading of Scripture'', and a non-Christian student, who wished to learn more of Christianity and get other students interested; and the visit of a military officer, who came to tell him how his life had been changed ''through the influence of the religious page of *The Christian Farmer''*.

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The common problem, yours, mine, every one's,
Is not to fancy what were fair in life,
Provided it could be!—but finding first
What may be; then find how to make it fair
Up to our means. —*Browning.*

# Post-War China and Rural Literature

By H. Y. Chang

COPING with the general trend of world history and based upon its experiences in the past eleven years *The Christian Farmer* magazine has become conscious of the rôle it has to play, particularly in the post-war period, in helping to direct the modern history of China into a proper and desirable course. Many prominent people in China to-day who are concerned about national rejuvenation through the baptism of blood of this fatal war have begun to realize that unless the masses of rural people, which constituted the bulk of the population of China, be fully emancipated physically, and intellectually, and spiritually, this national rejuvenation will be no more than wishful thinking or idle talk. Everyone who realized the tremendous and unparalleled contribution made by the rural people to the war effort, both in finance and manpower, would immediately agree that the improvement of rural well-being should be considered the prerequisite for our national progress, peace and prosperity. One would also agree that the chief obstacle which blocks the way leading to such progress is ignorance on the part of farmers. Furthermore, no one would object to the conclusion that rural poverty, physical and mental weaknesses, and selfishness are all primarily products of ignorance. If this point of view is true the only remedy would be to emancipate them from ignorance by equipping them with all needed knowledge. Schooling is limited by time and space and other difficulties, such as finance, educational standing, sex differences and age groups. But a periodical like *The Christian Farmer* would not be limited by any of these difficulties. *The Christian Farmer* can always cook a time meal for their nourishment with vitamin of all kinds. It may be worth while to point out here that we wish to see China strong not only in terms of material improvement, but more important, its moral advancement, particularly the revival of its good traditional virtues and sound ethics. These could be welded with Christian principles. Undoubtedly such a cultural amalgamation would make a great contribution to the reshaping of the world order, that is, for the re-defining of international relations in terms of mutual understanding, mutual respect, reciprocal trust, and brotherly love, which is the core of the Christian philosophy of life. It is to this that *The Christian Farmer* devotes its service. We wish that through the pages of this little magazine the Christian farmers will be able to lift themselves up, intellectually, to the level of the most advanced farmers in other strong nations. We want to cultivate in them a sense of social responsibility towards their neighbours, to help them to be qualified guards and directors of their government, and to consider themselves international citizens. It is for this reason that we make the following suggestions for our post-war plans.

1. More emphasis should be given by the Church to the promotion of rural literature in order to emancipate farmers from ignorance. This should be considered by the Church as its substantial task and a practical step to be taken to attain the ideal goal ''Freedom from Want''.

2. Sufficient support should be given to rural publications such as *The Christian Farmer* and other needed rural literature in China, which is so terribly backward in literacy, until the stage of self-support is actually reached.

3. Rural libraries should be established in rural areas all over the country by enlisting able pens along all lines of knowledge to share the contribution of simple style writings to meet the need of rural people in the widest and modern sense. This would be divided into various categories, such as agriculture, religion, history, geography, science, literature, art, music, education, health, and so forth. The editor has in mind to set the first five years after the conclusion of the war for the completion of 20,000 books. Distribution of library building may be tentatively based on local political units covering approximately 10 to 20 villages each where there are centralized or other types of village schools. But it must be kept in mind that, before the general standard of living of the Chinese farmers is actually raised, the establishment of such libraries in rural communities must be supported, at least partially, by donations from outside, especially in poor areas.

4. A good-sized printing plant should be established for publication of rural literature of all kinds. There will be an enormous demand when education becomes universalised in China. . . .

5. To cope with former plans, a book-store chain should be established in market towns and other important rural centres through which services of all kinds could be done to help the rural masses all over the country. Through the cultural contact of the distribution of publications and literature of all kinds, the book-store chain should be regarded as a series of service stations. On the other hand, the publishing organization would be greatly benefited by such stations in the studying and collecting of information about conditions of rural life and all their needs.

6. A rural Christian Daily should be published in China for the creation of sound public opinion in terms of Christian principles in order to direct Chinese political and social life into a genuine course, that

China may play an excellent rôle nationally and internationally. Without the rural masses of China being always kept informed of the trend of world history and trained for decent judgments between good and bad, right and wrong, the development of a strong democratic China would be unthinkable.

7. A world conference of Christian literature should be called in a proper place within six months after the ending of the war for promotion of Christian literature in every land possible. Preparation of this conference should start right now instead of waiting until the war is ended.

## God in Nature

I watch from my window at dawn of day,
As the sun breaks over the hill,
Spreading a fan of orient light,
Swiftly dispelling the gloom of night;
And, gazing in rapture at the sight,
I KNOW God cares.

I follow a brook through a shady glen,
When the summer sun is high,
And hear the rustle of leaves in the breeze,
The twitter of birds high up in the trees,
The droning of nectar-laden bees—
And I KNOW God cares.

When low on the far horizon
I glimpse the setting sun
Bathing the world in purple and gold,
My heart is filled with joy untold,
For God in His glory I there behold—
And I KNOW He cares.

Written at a summer camp. —*May C. Smith.*

## At Buena Vista

BY MISS RUBY WALKER

BUENA Vista Presbyterian Camp has meant fun, fellowship, spiritual and inspirational help to a number in the Regina and Moose Jaw Presbyterials.

The first week-end of July a camp for young women was held, opening at supper time on June 30th. That evening Miss Edith Magee of Jhansi, India, conducted an open forum on missionary work in India. At the Sunday morning service she again spoke on India. Sunday afternoon there was an interesting discussion on "God's Guidance". Miss Pelton's workshop groups were most helpful and after her inspirational message on "Missions and the Post-War-World" all felt that the Church had a great part to play in the shaping of the new world.

From July 10th to 19th thirty-one girls, 12 to 17 years of age, attended camp, from Regina, Moose Jaw, Weyburn, Briercrest, Whitewood, and Indian Head. The real camp spirit shown by the girls and the co-operation between girls and leaders meant much in the making of a happy camp. It was a real privilege to have Miss Pelton and Miss Magee. They, and the other leaders, Miss Vera Moffat of Moose Jaw, Miss Ruby Lowe, student deaconess, and Miss Margaret McNaughton, were much loved by the girls. I should like to pay tribute to their leadership and the service they rendered to the camp. Bible study was on ''The Life of Christ'', from the Gospel of Mark. Each day Miss Magee took the study of India, and Miss Pelton a group study on ''Who is my Neighbour?'' Miss Moffat's handicraft group made felt belts, picture frames and necklaces. In the evening programmes some fine talent was discovered. Each group was responsible for one; one had an ''International'' evening, showing scenes of Canadian, Irish, Scottish, Chinese and Russian life; another had all divided into groups according to the months in which their birthdays occurred, and each group dramatized incidents representative of their month — these dramatizations showed imagination and originality. At another time the two missionary groups presented plays based on their study; these, planned by the girls, showed that a great impression had been made on them by the studies. Vesper services were conducted in the living-room by the leaders. The director took the Sunday morning service and Miss Pelton gave the message. The evening programme was left to the girls; sacred music, solos, duets, choral singing, was enjoyed, and several Bible scenes were dramatized. The closing service the evening before camp broke up was most encouraging to the leaders. After the message on ''The Christian Girl'' was given, a number of the girls spoke on ''What camp has meant to me''. Hearing the girls, we realized that God's spirit had been present during our ten days together.

At the Junior Girls' camp, which began on July 19th, were 23 girls, 8 to 11 years old, from Regina and Moose Jaw Presbyterials. Miss Vera Moffat and Miss Margaret Herron assisted at this camp. The girls were divided into groups, each group having its own captain and choosing the name of a ship—*Queen, Ottawa, Stettler, Victoria* and *Dixon*. Points were given each day for camp duties, camp inspection, sports and various competitions; the group having the most points wore a pennant the following day. The Bible study was ''How God made a Nation''. During the story periods the leaders traced the history of the children of Israel, trying to show how God's love and care followed the men and women who kept His law and how disobedience to the law brought its own punishment. The girls memorized the first and twenty-third Psalms.

The girls were very much interested in their handwork and proud of their macaroni beads and felt pencil cases. They also made an anchor Bible mark, with a Scripture verse printed on it. New hymns and children's songs were learned. After the evening programmes, in which these little girls, too, displayed a great deal of talent, they gathered in the living-room and one of the leaders read a Bible story.

Thanks goes to the Women's Missionary Society for their gift of such a beautiful camp site, a place where boys and girls can gather for a short time each summer under Christian leadership. We look forward to the day when some of these children will take their part in the service of the Master.

NOTE—Miss Walker directed the camps of which she writes.

## Children's Camp at Glen Mohr

BY MISS L. M. MACARTHUR, DIRECTOR

FOR the last week in July Glen Mohr Camp was a miniature world. To some of the ninety-seven boys and girls who lived there during that week it was, at times, an enchanted world. It had its own laws and planned way of life. All shared in the duties and responsibilities, and also in the times of fun and recreation.

The centre of activities was "The Lodge", where meals were served, and Bible study and handcraft classes conducted. The younger girls, with their "Dorm" leaders, were housed here; and here, too, was the very popular, though limited, "Tuck Shop".

There were two Bible study groups. "Worship" was the theme for the Junior age group (9 to 11), and the seven- and eight-year-olds had stories on the boyhood of Jesus and John the Baptist. A frieze, illustrating some phases of Palestinian life, was made and given to Miss Marjorie MacKay, one of the leaders, to use in her Sunday School at Weston Sanitarium.

In handcraft a movie telling the story of a Mexican boy was made; some pictures were prepared for use on a flannelgraph; paper dolls depicting costumes of other lands were coloured, cut out and set up with suitable background. These were also given to Miss MacKay. Souvenirs to take home were made and carefully treasured.

The out-of-doors chapel made a real impression on the campers. Two services of worship were held on Sunday. The evening service was conducted by the Junior group and their leader in Bible study gave the talk.

The lake was another place of interest and activity, but only at stated periods when they were carefully supervised.

At opposite ends of the grounds were two small communities—one with two cabins where the older girls and their leaders had their headquarters, and the other with three cabins occupied by the boys and their leaders.

A desire to do something for children who could not have the happy experience of camp found expression in a gift of over $28.00 which was given to the Building Fund of the Hospital for Sick Children, Toronto.

It was a happy life, and leaders and children left camp hoping to return to Glen Mohr next year, to again work and play with camp friends, to repeat happy experiences and to find new wonders in God's out-of-doors, in the Bible and in people.

## Camps and Vacation Schools

### *In Victoria*

OTHER deaconesses may well agree with Miss Isabel Scott of Victoria when she says, ''The summer is, in some ways, busier than the winter season.'' As chairman of the Victoria Girls' Work Board's Camp Committee, Miss Scott had much to do with arrangements for the camp to be held the latter part of August at Glinz Lake in the Sooke Hills. (There would be, it was hoped, a permanent Church camp site before next summer.) Fifty teen-age girls had registered by the end of July, and, with ''an excellent staff of leaders'', they were expecting to have a good camp. Two of their girls attended the Presbyterian camp at White Rock, which Miss Margaret Webster directed.

Miss Scott had two Daily Vacation Bible Schools. Of the one held at Knox Church the last two weeks of July she writes: ''The student minister and two members of the Presbyterial assisted in teaching. This is the second school at Knox, and it was encouraging and successful. I taught a class of eight-year-old boys. Our study was in the form of a 'Travelogue of Palestine'. At each stop we took up the Bible stories connected with that particular city, lake or river. The boys coloured pictures representing each day's study and these were pasted together and folded up accordion style and put in a 'travelling case' marked 'Souvenir of Palestine'. The boys were very much interested in this work. The intermediates studied the Parables of Jesus. At the closing exercises, which were well attended, Dr. Robert Johnston of Ottawa, who was in the city then, presented the certificates to the children.''

It was the fourth year for a School at Erskine Church and the boys and girls were looking forward to the one to be held in August.

Miss Scott was also a member of the Supervised Playgrounds Committee, and she and another member worked out a series of Bible Stories that were being told to the children two mornings a week by experienced workers from the different churches. Later in the week the boys and girls dramatized the stories.

### *In Alberta*

Miss Zena Cavana of Calgary and Miss Mary Shaw, student deaconess in the Rocky Mountain House district, were both at Sylvan Lake camps. Of her time there Miss Cavana writes: ''I was at the Girls' Camp as leader for two weeks, and it was a wonderful experience. One certainly has to 'keep on one's toes' with teen-agers. The thirteen-year-olds in my Bible Study group were full of questions. . . . Young People's Camp followed, and I stayed over for the first few days, but had to leave on Saturday. It was a very good camp, too, although small—but they were expecting more for the week-end.'' The Rev. E. H. Johnston, Miss Pelton and Miss Magee were at the latter camp.

At the end of July Miss Cavana went to Bassano for two weeks to take charge of a Vacation School. ''We started off Monday (July 30th) with ten children, yesterday we had seventeen, and to-day twenty. We are making a study of Palestine, and the children seem to be enjoying it very much. The School is held from 9 to 12 each morning, and the afternoons are fairly well filled with preparation for the next day.'' After Bassano she was to have a Vacation School for two weeks at Pleasant Heights, Calgary. Then she expected to go back to Sylvan Lake for the last few days of the Adult Camp.

After attending the Girls' and Young People's Camps at Sylvan Lake, Miss Shaw went to Sylvan to carry on a Daily Vacation Bible School there. They opened with twenty children, but later there were thirty-five. A High School girl was helping her with handwork and games. On the closing day there was a display of work done by the pupils, and the parents came to see it. The last two weeks of August she had a very successful school at Eckville, where 32 enrolled the first week; and then one in Rocky Mountain House, as the public school did not open until the second week of September.

### *In Manitoba*

For Miss Barbara Isaac, also a student deaconess, the first three weeks of July were taken up with a Vacation Bible School at Portage la Prairie. They had an average attendance of sixty. She says, "I was given a class of eighteen wee tots (from three to six) to teach. I had a busy time keeping them occupied, but a very enjoyable one." They were hoping to have a School later at Westbourne, a village north-west of Portage, where she had been visiting. As Carberry was asking for a Vacation School, too, she expected to go there for it.

Miss Helen Scott also helped at the Portage Vacation School, as well as at schools in Brandon and Hartney. In all she worked mainly with the little children of pre-school age. Earlier she had been at Carberry and Wellwood; at the former place a Young Women's group was formed and at the latter a Canadian Girls in Training group. From Hartney she went to Lake Brereton for C.G.I.T. Camp Council. There she led a Bible Study group and a group in Dramatics, and "enjoyed every minute of it". She says, "Camp Councils are particularly nice, because the girls are in most cases presidents of their groups and they are almost sure to be an enthusiastic, interested, and interesting group." From Brereton she went to Shoal Lake for our own camps. "At the Boys' and Girls' Camp I supervised the swimming, had a Bible Study and a Handcraft group, and found plenty of other things to do in any spare time I had. At the Young People's Camp we had the privilege of having Miss Pelton and Mr. Johnston give a series of lectures."

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Graduating Class, Victoria Chinese Kindergarten, with Miss Scott and Miss Lee.

# Summer Activities in the Chinese Mission, Toronto

By Miss Fay McTavish

SUMMER Bible School is the one opportunity in the year for continuous, connected Bible teaching. At the Chinese Institute the first two weeks in July were busy ones but very profitable, we trust.

This year, for the first time, we had to carry on without volunteer help. Because of this, we did not take any of the Nursery School pupils except the graduates. Miss Ma took charge of the five- and six-year-olds and had seventeen in her class. Twelve others enrolled and, although this class was small, the wider range in age made it rather difficult.

Kindergarten Graduating Class with Miss McTavish (right) and Miss Ma.

At the opening session each day the whole school sang hymns, choruses, learned Bible verses, and had object or flannelgraph lessons. When the two groups separated, we used the lessons prepared by the Scripture Press. After the story period and recess, the work books were distributed and the children enjoyed using these, answering questions in them, cutting, pasting, colouring, and making things connected with the stories. The older ones were eager to memorize, both from the catechism and the Memory Course. The Rev. K. H. Yeung spoke to the older group in Chinese for fifteen minutes each day. Our offering ($1.25), taken up on the two Fridays, is for Chinese War Orphans.

Our picnic had to be cancelled on account of rain. The closing was held at the Sunday evening service; the children sang, recited Scripture and answered catechism questions, and afterwards proudly carried home their work books, attendance and memory work booklets, handwork, and the prizes they had won.

August 1st was another important day for the Chinese, as were the nine days following. This year not so many mothers availed themselves of the privilege of a stay at the Grimsby Camp but more of the young people attended. Most of the time we had twenty-four and part of the time twenty-seven. As we had no cook this year, success depended on the co-operation of the adult campers, all of whom shared in the work.

Each day began with devotions and memorizing of Scripture. The children memorized Bible passages and had sing-songs. As far as possible both children and adults attended the Beach Sunday School and church service. For two hours in the afternoon, after a rest, and sometimes an hour in the morning, our group was to be found at the beach enjoying the water and the sunshine.

We are grateful for this Camp, where we can come together, and enjoy good, wholesome food, fresh air, sunshine, the lake, and Christian fellowship. The last day was the most perfect day of all and it was hard to break away and return to the city. Many expressed a desire to go back next year. And on that last day came the news (confirmed a few days later) that the Chinese war was over!

## My First Trip to South Yunnan

By the Rev. R. G. Coonradt

ON October 27th, 1944, I arrived in Kunming by plane from India. In less than one month I was off for South Yunnan with Pastor Chiu and Dr. Oldt to visit the district in which our Yunnan Mission work is to be conducted. . . . We had letters of introduction to people in each place where we would stop; otherwise we would find no room in either hotel or inn. The rickety old meter-gauge train with a heavy little engine made its brave start for the south just as the day was dawning. What a trip this was to be! At first the railway passed by villages and through rice paddies. The farmers were just up and beginning to wade out into their muddy fields to plow. . . . Ibis dotted the rice patches, or an occasional one flew up in fright, but with no sound. One farmer comes down the path with two baskets of fertilizer on a carrying pole; he is taking it to feed the plants on his tiny patch of the Good Earth. A buxom country maid comes out from a cottage and starts for the field, a mattock over her shoulder. What a fine specimen of West China womanhood she is! The women seem much stronger than their men.

Nine o'clock, and as we proceed southward we are climbing and entering the mountains. . . . The crops change from rice to wheat, sweet potatoes and beans. Now we enter the valley of the Pan River. From here we have a view of the brown cliffs of the western mountains across the blue-green waters of Kunming Lake. It is a lovely picture. We follow the river, down and down, winding and turning as it flows 30 miles through scenic canyon, narrow and deep. In fact, the cliffs stretch up story upon story like a New York skyscraper till one must kneel on the car floor to see the sky above. Now we pass a side gulch where a smaller stream joins the Pan; just enough tillable land is here to make one man's little farm. The house and sheds are nestled in a cove, and beside them are conic stacks of grain, perhaps wheat. What a lovely place to have a homestead, where the winter weather is like May! What wonder Yunnan is called the Switzerland of the East; only the wonderful mountain scenery lacks the snow.

At two o'clock we stop at a station, still in the mountains, and get out to see the sights. Noise of the rushing waters comes up from the river far below. Native tribesmen come down the mountainside bearing wooden racks on their backs with heavy loads, some charcoal, others bags of grain or vegetables. Anamese women are at the train selling bananas, eggs and cakes. The ubiquitous water buffalo, sad-eyed and slow, is here also, pulling his heavy load (wood) on a solid wheeled cart over the mountain road. In all this road there is no chapel or church, for no one has ever come to tell the story of Christ. His blessed Name has never been heard here, and the life and social order reflect none of the light of His Spirit. ''Come unto me, ye that labour and are heavy laden'', I hear Him say. . . . God grant that we may not delay the bringing of the Gospel much longer. These people are where they were before God's Name was known among men, or the Saviour came to earth.

At dusk that night we came out of the mountains, and by eight o'clock we came into the station of Kaiyuan. How good it was to be welcomed and taken to the hotel by one of our Tsingtao Wenteh School students and her husband. They had been notified of our coming by railway friends, and a room had been reserved for us. The fact that we must all sleep in one bed mattered little. It was comfortable and we slept. But at daybreak we were up and on the crowded train once more.

Near the Indo-China border we changed to the two-foot gauge toy railway. Here was one of the joy-rides of a lifetime. We were quickly stuffed into one of the miniature boxcars, for the crowd was great. In fact, not half could be seated, but they did not ask for seats. Even the cowcatcher, the running boards of the little engine and the car roofs were loaded. Several men, coming late, seized a handcar, tied it to the back car by rope and this, too, was loaded to capacity. The toy engine seemed almost alive, it puffed and panted a long time, then finally gave a shrill little whistle and started, and we were off. All day we rode on this little train, sometimes climbing grades, crossing mountain streams, and passing through dark tunnels. There are said to be 120 of these tunnels on the Yunnan lines, and a goodly part would seem to be on this branch. The smoke and gas were awful, many of the tunnels were long, and while we in the cars suffered, my sympathy went out to those riding outside and on top of the cars. At last, we came out into a big open valley, with green fields of rice and other grains. We were nearing our destination, Kienshui. Many banana palms were to be seen, sugar-cane fields were numerous and orange groves were on either side of the track. The train stopped at a tiny station where hundreds of natives were on the platform to sell bananas and the most beautiful seedless oranges. They waited for twenty minutes till everyone bought all they wanted, and we seemed more like a fruit train than a passenger train.

At sunset we arrived, tired and dirty, but what a thrill! This was the city I had travelled around the world to reach. I had come to tell the Good News of Christ, and to open the way for the new type of missionary work, directly under the Chinese Church. As we walked down that three-mile main street I thought of Nineveh and of Paul's Athens. Thousands of people crowded the streets, shops were not unlike those of East China cities, but ''as we beheld'' their temples and objects of worship our spirits were ''stirred within'' us, for it is a city ''wholly given up to idolatry''.

However, we were well received by the postmaster, school principal and two Chinese doctors. One of the latter took us into his home. This city has no bank, no hospital or hotel, no church and no school above the grammar grade, here or within 100 miles.

On the Sabbath Day as many as thirty people came out for worship in a little medicine shop conducted by a Christian woman from the East. How eagerly she, and her little group of ''honourable women'' and of ''men, not a few'', urged us to stay to tell them more, or lead them in the way. Since then I have been back again, and the door is still open. But how long will it be?

We retraced our steps to the mountain city of Koukiu, the centre of the tin-mining industry. Here we have a Chinese preacher and his wife, a chapel in the city and a goodly group of saints. God is opening up the opportunity in this place and we hope soon to have a real medical centre and evangelistic station here. Many have heard of the work among the tin-mining boys. . . . Their plight is bad, the need is great and the workers—we are waiting for them. We are going forward, the rewards thus far are great, but we need help, of personnel and otherwise.

Our visit to other cities, the needs and opportunities we found and the welcomes we received were all like unto these in the two cities mentioned. We returned to Kunming to report to our Mission Committee and our united hope is that the prayers of the many in South Yunnan will soon be answered. *—Ralph Garfield Coonradt.*

## The Task Ahead

*In his address broadcast on August 15th the King reminded his people of "the demands of the future".*

— The war is over. You know, I think, that those four words have for the Queen and myself the same significance, simple yet immense, that they have for you. Our hearts are full to overflowing, as are your own. . . .

But that relief from past dangers must not blind us to the demands of the future. . . . Great is our responsibility to make sure by the actions of every man and every woman here and throughout the Empire and Commonwealth that the peace gained amid measureless hazards and suffering shall not be cast away.

In many anxious times in our long history the unconquerable spirit of our peoples has served us well, bringing us to safety out of great peril. Yet I doubt if anything in all that has gone before has matched the enduring courage and the quiet determination which you have shown during these last six years. It is of this unconquerable spirit that I would speak to you to-night. For great as are the deeds that you have done, there must be no falling away from this high endeavour.

We have spent freely of all that we had; now we shall have to labour and work hard to restore what has been lost, and to establish peace on unshakable foundations, not alone of material strength, but also of moral authority. Then, indeed, the curse of war may be lifted from the world, and States and peoples great and small may swell together through long periods of tranquillity in brighter and better days than we ourselves have known.

The world has come to look for certain things, for certain qualities, from the peoples of the Commonwealth and Empire. We have our part to play in restoring the shattered fabric of civilization. It is a proud and difficult part, and if you carry on in the years to come as you have done so splendidly in the war, you and your children can look forward to the future, not with fear, but with high hopes of a surer happiness for all. It is to this great task that I call you now, and I know that I shall not call in vain.

# Prayer

OUR gracious and loving heavenly Father, we enter Thy presence with a deep sense of our unworthiness. We fall so far short of Thy glorious plan for our lives. Even all our righteousness is as filthy rags in Thy sight. Help us, O God, constantly to claim the cleansing power of Jesus' blood, so that we may walk with Him, to do Thy will.

Our hearts are full of gratitude, dear Lord, for all Thy manifold mercies. Thou hast delivered us from the hand of powerful and ruthless foes. Thou dost shower us with daily blessings. We would abundantly utter the memory of Thy great goodness. Our cup is indeed running over. May the overflow of our lives bring the Lord Jesus and His love into the lives of many near and far.

We would pray most earnestly, O God, for the benighted peoples of earth. Use us to help bring succour to the millions ravaged by war, famine and disease. And may the light of the knowledge of Jesus accompany all temporal aid.

Bless all our missionaries in every land, whether they be doctors, nurses, teachers or preachers, and meet their present needs and problems. May Thy presence ever go with them. We would all unitedly plead for a mighty outpouring of Thy Holy Spirit upon the whole Church at home and abroad. Fill us all with fresh zeal and love for Jesus Christ our Saviour, so that as a Church we may throw off our lethargy and go forward in His Name.

We ask all in our Redeemer's Name. Amen.

## There is a Citadel

There is a Citadel upon the earth
  Within whose walls there stand the pure and true,
Defending still the sacred rights of men
  Against the powers of darkness; and those few
Have weapons deadlier far than all the rest.
  They fight with swords of faith and hope and guard
Their battered ramparts with the flame of love,
  And though the fight is long, the warfare hard,
They shall go on in strength and might to free
  The pathways which the saints have trod,
And keep their stronghold in the years to be
  The Christian Heritage, the Church of God.

—J.M.W., in *Life and Work.*

# Among the Weavers of Kuksi

*Early in the year Miss Margaret Kennedy of Jobat, with her Bible-woman, Nandi, was working for several weeks in Kuksi, and in this letter she tells of work among some of the weaver caste.*

ONE morning in Kuksi we went over to the weavers' street, and watched them at their work, as they stretched out their yarn, as they wound it on to big bobbins, as they worked on their looms in the homes. In one home the people obligingly pulled the roof apart, shifting the corrugated iron pieces, so that some light would fall on the loom so that we could get a picture. As many people as could get in the house were there, and some among them asked us to sing some choruses and teach them from our Book before we left. A number of the children knew the hymns we sang, and a few young men could read them, so we managed to make quite a noise, though the harmony may have seemed strange to some. As no one seemed anxious to get back to work, we were able to tell once more about the One who seeks to save them from all their fears and sins. The young men especially listened with great attention and when we invited them to come over to the mission house to learn more in the evenings, they said they would come. The woman of the house where we were prevailed upon us to stay and have something to eat as they had prepared special food that day; they probably wanted to see if we would take it from their hands. We were given *puris,* something like pancakes, and a bowl of warm milk with some rice in it. I had quite a time trying to pick this up with pieces of *puri,* but managed to get about half eaten. Nanji bhai, the evangelist, came in, and he partook of some food, then spoke to the people who were watching us eat.

The next morning Nanji and I had to go to Jobat, and did not return to Kuksi until the morning of the third day. On our arrival we were informed that our weaver friends had come for two evenings and had stayed for evening prayers with the people in the house. Just as we were having lunch, eight young men came, having heard we were back, and we had a good talk together for about two hours. They seemed genuinely interested, asking questions and reading parts of the Bible. They said they would come again at night—and so they did, arriving at 8 p.m., before we had had our dinner. They stayed until 10.30, singing our *bhajans,* reading from the Word and learning a verse. We felt so happy and encouraged as we sat down to our food, and prayed that this might be only a beginning, that God would complete His work amongst these weavers.

Some of the men kept on coming every night and they began to understand something of a God who is to be worshipped in spirit and who demands a righteous life instead of outward ceremonials. While we were visiting in the homes one day, a young wife asked us if it was true that, on becoming a Christian, you had to drink the blood of a cow—so there is talk going on in the community. That evening Bapulal, one of the keenest of the men, did not come until 9 p.m., on his way home from a village three miles away where he had been all day buying grain. He had not been home for his food yet, but had come, still carrying the grain, straight to the class. The next night an older man who is in charge of the temple singing and music came to the class; we could not help wondering what his motive was. We were especially pleased when two or three women and some children came with the men one evening, as the women are usually the ones who hold the men back, clinging to the old beliefs. It is so hard for them to sit quietly and concentrate on what is being said, not being used to having to think.

At Jobat for Mission Council Meeting last fall: Mr. Knox, Mrs. Toombs, Capt. Toombs, Clair Wood (Mr. Muchan behind), Mr. Wood, Mrs. Wood, Mrs. Muchan, Misses Sherrick, Williamson, Kennedy, McConnell, Mrs. Knox, Kathleen Knox, Dr. Buchanan, Winnifred Knox, Jennabeth Wood.

As Bapulal and some others were very keen to see a church service in Jobat, the next week we decided to take them the following Sunday. The service begins at 9.30 a.m., so we told them to be ready by 8 o'clock, knowing the state of our motor. However, that morning after half an hour's pushing backwards and forwards the engine started. A big Hindu *mela* was being held at a place near the Jobat road, so the road was jammed with ox-carts, and my hand got tired blowing the horn. . . . At a place where a viaduct is washed out and one has to go down a steep, narrow track to cross the river bed, there were five carts stacked high with cotton on the track. We would never get to Jobat in time if we waited for them to go down and up again, so we swung out into the field and came in near the first cart; then we only waited a short time for this one to go down and up on to the main road, while everyone yelled and shouted at the poor oxen to encourage them along. That safely behind us, we began to sing the hymns that the boys had learned, and they wanted to learn the Lord's prayer, which they had heard us repeat every night. We arrived in Jobat just as the people were going into the church. The message that morning was ''With God all things are possible'', and the four Kuksi boys listened with great attention. After the service they were invited to different homes for the midday meal. We left again at two, having decided that on the way back to Kuksi we would go to the Hindu *mela* to sell some literature.

About twenty miles from Jobat, we turned off the road and went along a rough track till we came to the *mela*; people, carts, animals, booths were all jammed together in a little valley. Taking our booklets, Nanji and I sat down under a tree, and in no time there was a crowd around; we sold 40 booklets in half an hour. . . . We arrived safely in Kuksi at 8 p.m.

The next evening only Dyaram came to learn, but we were interested in his asking Nanji to teach him the prayer used before meals; apparently he had been greatly struck by that in the Christian home where he had eaten the day before. When Nandi, the Biblewoman, and I went to see the women next day, she thought the attitude of the men seemed a little different. That night only two came to the class. What did this mean? We thought it best to stay away from them for a while, then one day Nanji felt he should go over to see them, and he found them in considerable trouble. When the boys' relatives found out they had eaten with Christians, they told them that they had broken caste. They were accused of ''being made Christians'' while in Jobat, and Bapulal told Nanji in front of others that he was not a Christian yet but was ready to be one. . . . The next morning while we were having prayers Bapulal arrived and told us all about the situation. We pointed out to him that the true way is and will always be the hard way, and so indeed it will be for him and others like him. He asked us to keep on visiting in the homes, so Nandi and I went over later. One man told us that the boys should not have eaten with Christians, but, on the whole, we were welcomed as usual. One mother said she was not worried about the matter and had told her son so—he was more afraid than any of them. We were touched by what they said about young Dyaram. When he went to the shop where he always buys betel nut, the man there accused him of being a Christian and told him to pay his debt and get out. He went home, got Rs. 5 from somewhere and paid the man right away, without any excuses or anything. A few days later, we heard that another of the boys, Mangilal, had torn the pictures out of the little booklet we had given him; that did not sound good. In the Mission house we felt we must remember only one thing, that *God is able* to use these very circumstances for His glory. Mangilal's father-in-law, who had never been to us before, became very much interested in hearing the Message at this time, and asked for a Bible to read about it for himself.

The young men have not yet come back for regular teaching, and it has become more evident that their caste fellows are trying hard to put the fear of death into them. . . . Their homes are not closed to us, though. Nandi and I spent two long mornings there while they were on holiday for the feast of Holi, and they seemed loath to let us go. They love to sing the hymns and to hear the Bible stories, and they know by word of mouth, anyway, why it was that Christ came down and died on the Cross. The way ahead is not clear, but this we know, that if we are faithful in praying for these seeking ones, the forces of this world will have to relinquish their hold upon them and they will turn from darkness to the light of God.

How I wish you would pray, not only for these four men and their families but for this whole weaver community. This is the second time in twenty-five years that there has been a movement among them, and this time there surely must be some result.

## London Letter

*From Miss Margaret Wrong, Secretary of International Committee on Christian Literature for Africa.*

THE days before VE day were so full of events that—as in the blitz—imagination was paralyzed and it was little things touching daily routine which brought home the fact that the five and a half years' siege of Britain was lifting. Weather reports were again available, giving us news of our old friend ''The deep depression off Iceland''. Wireless announcers resumed their peace time anonymity and the black-out became a thing of the past, though few of us, as yet, are altogether happy sitting in lighted rooms with uncurtained windows, ''alerts'' having for too long been part of the warp and woof of life since that Sunday morning in September 1939 when the first one sounded over London.

When VE day came we were on a two weeks' holiday in a remote Cornish cove. On arriving at Penzance on April 30th our taxi driver thrust a paper into our hands with ''It's grand news, it's almost finished! I wish President Roosevelt had lived to see this day. The Americans have done great things for us and the Russians, too.'' As a plane passed overhead he added in his soft Cornish speech, ''But where would we have been to-day without the R.A.F.? It was our own lovely lads saved us in the days when we stood alone.''

Cornwall is a land of those who go down to the sea in ships and follow their business on the great waters. We were near a cove where the Cornish saint—St. Selevan—had lived in his hermitage by a holy well when Christianity was young in Britain and had fished off the rocks where men fish to-day. The fishing smacks put out from the coves, the coast guards keep watch on the cliffs and life-boats are ready. In the churchyard of the 13th century church was a green enclosure surrounded by a granite coping with a tablet in memory of Captain and crew of the Liverpool ship *Khyber* wrecked in 1905 when ''of 26 men all told 23 were lost, some of whose remains were washed ashore and here interred''. It is not strange that from one tiny cove 16 men entered the navy or merchant marine, that a woman working in the hotel had a son-in-law in a submarine in the Far East or that a farm labourer remarked, ''I'd rather go to sea any day than be aloft in one of those planes. We know the sea, we do.'' As the German news flash of surrender came through to some of us standing about the post-office on a sunbaked afternoon an old man exclaimed, ''Thank God those U-boats will be called in. There be many of our dear lads 'll not come home because o' they.''

The Sunday before VE day was Farmers' Sunday and the parson spoke of the dependence of us all on the fruits of the ground and of the ancient customs by which men down the ages had recognized this dependence. The wheat fields, showing fresh green against rich red earth, came to the church door; cliffs and gardens were bright with flowers. When the service ended we stepped out into a grey sea mist. The air was heavy with hawthorn and other unnamed sweetnesses and a lark's song was in our ears.

VE day was quiet. On the scattered farms little Union Jacks appeared and women and children had red, white and blue ribbons in their hair. The only sounds on the cliffs near Land's End were the calls of the birds and the murmur of a sunlit sea. About 3 o'clock we knocked at a farmhouse door and asked if we might listen to Churchill's broadcast. A stout, kindly woman bade us welcome to her kitchen. As the skirling of the bagpipes which preceded the speech filled the room she said, ''There now, that's just to make the Queen feel happy.'' When the Prime Minister finished she paid him tribute with ''He've done us lovely, he have'' and added, ''I wish we could have heard that good old chap Roosevelt, too.'' In the late afternoon people gathered in the church, and joined in thanksgiving with the great London congregations which attended the continuous services throughout the day in St. Paul's, Westminster Abbey and St. Martin's-in-the-Fields and other churches. ''For me it's a day of prayer,'' said one woman. ''My only son fell in Italy.'' On a bare wall someone had chalked in large letters, ''Don't forget Japan.'' An old man stopped us in the road to pass the time of day and said, ''At 86 I know life's dark as well as bright. We've had no news these 8 months of my grandson who was a prisoner in Poland. He was on that hunger march.'' With personal anxieties there went personal rejoicing as prisoners-of-war were flown home day by day in their thousands. There was a sense of relief from the strain of bombing. ''You'll sleep sound in London at last,'' said some.

Friendliness was the dominant note in the great London crowds together with self-disciplined rejoicing. A refugee of my acquaintance who mingled with the crowds in Whitehall and before Buckingham Palace said, ''I could not feel lonely, all were my friends.'' The police were smiling and benevolent. When asked by a woman newspaper correspondent if the Prime Minister had spoken lately to the crowds in Whitehall a constable replied, ''Not so long ago, my darling, and now I'm going off duty and it's me for dancing in Piccadilly Circus till dawn.'' A young officer standing outside the railings of Buckingham Palace was hailed by a fellow officer in the crowd. He made his way to him and found he was one of a group surrounding Princess Elizabeth in A.T.S. uniform and Princess Margaret Rose with a handkerchief tied over her head. ''We're having the time of our lives,'' exclaimed Princess Elizabeth, ''and Mummy and Daddy are coming out on the balcony again soon.'' Turning from him to face the glassless windows of the Palace she shouted at the top of her voice, ''We want the King! We want the King!'' As the King appeared she joined with fervour in ''For he's a jolly good fellow''. A few days later at an investiture the King remarked to one of the recipients of a decoration, ''On VE day my daughters were in Piccadilly Circus presumably occupied in knocking off policemen's helmets.''

Both in town and country there was a sense of solidarity born of corporate effort. A village woman in our Cornish cove said, ''During the war when a stranger came here and asked what was all that camouflage on the hillside I said, 'Don't ask me, I know nothing.' My sister said to me, 'What lies you're telling!' and I said to her, 'God forgive me for lying, but what else can I do and the country in danger?' '' On VE day a farm labourer joined me on a headland and chatted for an hour about the guarding of the coast. He was in the Home Guard and night after night patrolled the cliffs above the beaches with their barricades of barbed wire and iron piping. ''At one time,'' said he, ''wherever you looked you saw an American. We shared patrolling with them and got on fine. They were quick to shoot if you didn't halt when they said so, but that was as it should be. Strangers who asked questions we had no use for. One day a man asked me about that there camouflage. I said, 'I be evacuee, I know nout.' Next day on parade the officer calls me out and sends me to the guard-room. There was the stranger who'd been such a one for questions all got up in officer's uniform. He says, 'I was just testing you, my man, you gave nothing away.' I says, 'Well, sir, it would take more than the likes of you to get anything out of the likes of we.' ''

The other day the freedom of the city of Winchester was conferred on the American officer commanding an infantry division which had been stationed there preparing for the Normandy landing. It was given in recognition of ''The service he rendered in promoting friendship and understanding between the citizens and the soldiers''. In acknowledging the honour the officer said, ''The men you have seen here came from every state in the Union. You have seen and learned to know a true section of the manhood of my country. The close associations enjoyed in Winchester have done more toward mutual understanding between British and the United States peoples than all the diplomats and conferences and treaties could have accomplished.'' In these days of conferences and diplomatic strains these words are good to remember.

Affairs of daily life remind us the war is not over. Rationing is more, not less, severe. Bacon, fats and meats are cut down. Reports from Europe explain the reason—we are living in quite incredible luxury compared with Holland. A Dutch Colonial official just back from there dined with us the other evening. He had found his family alive but very weak. There was neither light nor fuel in his house. They had managed to get one candle costing about 10/-d. ($2.50). Breakfast was a ship's biscuit, lunch a kind of porridge. He could not give a name to the concoction they had at night. With some hesitation we had given him before his departure some bars of chocolate and packages of ready-to-mix cocoa to put in his pocket which had been sent us from America, but had wondered if a senior official would need such things. He was grateful and on his return when we asked, ''What is needed?'' he replied, ''Everything''; so now we are not ashamed to send to the Dutch Relief Organization shabby clothing which is all war-time wardrobes can provide.

In the last few weeks here it has been a great thing to have consultations with friends from France, Switzerland, Sweden and America. Letters are beginning to come from Europe asking for back files of publications impossible to send during the war.

We are facing the very great expansion called for in literature for adult education in Africa. Plans for providing it are being put forward. It is recognized that there must be expansion in distribution, including an increased number of book depots, colporteurs, mobile motor units, launches on rivers and reading rooms, etc. Some men in the services who have been engaged in army education are wondering how adult educational methods which have proved successful with troops could be used to meet the needs of adults in civilian life. The other day a young army officer came in to enquire whether he might fit into any such work. "I've been attached to African units for educational work in East Africa and Ceylon," he said, "and I've the greatest respect for the African units and would like to carry on this kind of thing among African people after the war. What do I do next?" A young airman has reported that he and some of his fellow pilots would like to explore the possibilities of an aeroplane service for missions. Such a service might greatly facilitate distribution of literature.

In the background of all consultations and activities during these busy days is the question, "Can we win the peace?" and the conviction that given the solidarity and faith and daring shown in war the peace can be won. —*Margaret Wrong.*

Edinburgh House, London, S.W.1,
June 30th, 1945.

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## The World Day of Prayer — What It Is

MRS. HUGH B. KILGOUR

FOR twenty-five years women in Canada have been gathering on the first Friday in Lent to join in prayer with other women around the world. Each year the circle widens—more groups participate—more prayers ascend—the sense of oneness before God deepens. So that this high experience of world-wide prayer may be better understood, and that participation may have greater significance, let us try to answer some very direct questions about the World Day of Prayer.

*First:* What *is* the World Day of Prayer?

How can one answer this first question? How can one put into words the sense of oneness, power, longing, that surges through the hearts of millions of women as they gather on one day in the year to *make* the "World Day of Prayer"? Perhaps the answer must come from each person as she participates; perhaps there are many answers, depending upon one's individual need. To the woman in a prison because of guilt, it is one thing; to a woman in prison because of war, it is something else. To all of us, it is a tremendous and powerful fellowship.

*Second:* How did the World Day of Prayer observance begin?

In Canada the first observance was in 1920, a quarter of a century ago. Boards of Women's Missionary Societies planned an interdenominational Women's Day of Prayer. Two years later Canadian women joined with women in the United States to observe an international Day of Prayer. From the fellowship between our various church groups, to the wider fellowship between two nations, the next step naturally was to a world-wide fellowship, which knows no bounds save love for our heavenly Father. By the year 1927 the observance had become world-wide, and women 'round the world were singing—

As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent,
Nor dies the strain of praise away.

*Third:* Who prepares the World Day of Prayer programme?

Upon the United Council of Church Women in the United States is placed the initial responsibility for the preparation of this programme. Authors are selected from various countries around the world, and a basic programme is submitted. This, in turn, is sent to National Day of Prayer committees, to Christian Literature societies, to missionaries and Mission Boards, for revision to meet specific needs, and for translation into scores of languages and dialects.

*Fourth:* Who adapts this programme for use in Canada?

The Inter-Board Committee of Women's Missionary Societies, in all a group of eighteen women, study the programme as submitted, and make any adaptations which seem to be necessary. This Inter-Board Committee comprises three representatives each from the following church groups: Anglican, Baptist, Churches of Christ (Disciples), Friends, Lutheran, Presbyterian, and United Churches, and the Salvation Army.

*Fifth:* Who promotes the observance of the World Day of Prayer?

In each province there is an organization made up of representative women from all participating church groups. These provincial groups reach out to the most remote districts, as well as to the city and town centres. Each year new prayer centres are established, until in Canada this year (1945) 1,859 meetings were held, and nearly $13,000 in gifts were received; 100,000 programmes were printed and distributed throughout the Dominion.

*Sixth:* How can young people participate in a service that is primarily an adult programme?

In more recent years our young people have asked for an adaptation of the World Day of Prayer service. In 1933 a Youth Day of Prayer service was published. Since that date a service for youth has been available. It is hoped that a larger number of youth groups will make use of this service, and avail themselves of this fine opportunity for world friendship through united prayer.

*Seventh:* Has radio played any part in the observance of the World Day of Prayer?

The following acknowledgment was read, before the annual observance of the World Day of Prayer in February 1945. ''Special gratitude is due the Canadian Broadcasting Corporation for its facilities made available for the Dominion broadcast on the World Day of Prayer. This courtesy, which has been granted annually by the CBC, gives the great tangible bond that makes ever more real the fellowship with which the World Day of Prayer binds the world.''

*Eighth:* Why do we ask for an offering, when the main purpose of the meeting is prayer?

The best answer to that is a word of Scripture: ''Faith without works is dead.'' Prayer alone is not enough. The opportunity to give generously is necessary if the prayers of our hearts are to be answered effectively. Let us not be afraid to place emphasis on the importance of our gifts.

*Ninth:* Where does *our* money go?

There is a Finance and Allocations Committee of the Inter-Board Committee, which works out each year the allocations for our gifts. In the early years of the observance of the World Day of Prayer, the majority of appeals which came were for help in providing Christian literature. Consequently, one of the major projects has been help, through many channels, for this important work. Christian literature groups in China, India, Africa, Latin America, United States and Canada receive help from our offerings. In Canada our gifts help to publish literature in Ukrainian, Hungarian, French and Finnish. This past year we have been able to help publish an Eskimo Hymn Book and a Cree Prayer Book. These, and many other projects, are helped by our offerings. In view of this, let us read again the answer to our eighth question.

*Tenth:* The World Day of Prayer—What is it?

A world-wide fellowship of women, gathered this year with hearts very full of gratitude, because for the first time in many years we are without war in our world. As we come to the observance of the World Day of Prayer on March 8th, 1946, let us truly

> *Enter into His gates with thanksgiving, and into His courts with praise; Give thanks unto Him and bless His name; for Jehovah is good; His loving-kindness endureth forever, and His faithfulness unto all generations.*

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ALLOCATIONS — 1945

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|---|---|
| China: Christian Literature Society, Chengtu | $ 500.00 |
| Women's and Children's Literature, Canadian Mission Press, Chengtu, W. China | 600.00 |
| *Christian Farmer,* Chengtu, W. China | 400.00 |
| Women's College, W. China Union University, Chengtu | 300.00 |
| India: National Christian Council, for Christian Literature, Nagpur | 600.00 |
| Mass Movement and Literacy Campaign, Nagpur | 550.00 |
| Christian Home Teaching for Women, Nagpur | 300.00 |
| All-India Christian Medical College, Vellore, for Christian Literature | 700.00 |
| Ludhiana Medical College | 200.00 |
| Henry Martyn College, Aligarh, Christian Literature for Moslems | 200.00 |
| Wilfred Smith, Lahore, Christian Literature for Moslems | 150.00 |
| International Missionary Council, London, Christian Literature for Moslems | 200.00 |
| Orphaned Missions | 1,500.00 |
| Africa: Christian Literature, Miss Wrong, London | 700.00 |
| Christian Literature, Missao de Dondi, Angola | 300.00 |
| Latin America: Christian Literature, through Committee on Co-operation in Latin America | 100.00 |
| *Redencion,* Bolivia | 50.00 |
| Jews: Christian Literature, Dr. Hoffmann, New York | 700.00 |
| Christian Literature, Committee for Women and Children, New York (Distributes Magazines, Books, Tracts, Pictures etc., in Latin America, China, India, Egypt, Mexico, Africa) | 700.00 |
| Committee on World Literacy and Christian Literature, New York | 400.00 |
| Christian Medical Council for Overseas Work, New York | 150.00 |
| Economic and Missionary Research, Dr. Merle Davis, New York | 200.00 |
| Canadian School of Missions, Toronto | 500.00 |
| International Leper Mission, Toronto | 200.00 |
| British and Foreign Bible Society, Canadian Branch | 900.00 |
| Upper Canada Tract Society | 400.00 |
| Religious Education Council of Canada | 200.00 |
| Christian Literature, Canada: | |
| Ukrainian, *Evangelical Truth,* Toronto | 200.00 |
| " *Ranok,* Winnipeg | 100.00 |
| Hungarian, *Ta'rogata,* Toronto | 50.00 |
| " *The Christian Herald,* Winnipeg | 100.00 |
| French, *L'Aurore,* Montreal | 200.00 |
| Finnish, *Canadian Viesti* | 25.00 |
| Grant towards publication of Eskimo Hymn Book | 100.00 |
| Grant towards publication of Cree Prayer Book | 50.00 |
| | $12,525.00 |

—*Bessie MacMurchy, Treasurer.*

*Day of Prayer, 1946 — March 8th*

# LITERATURE PAGE

**Miss Louise A. Reith**

THIS year for the first time our Church is publishing a Calendar and we are sure all members of the Women's Missionary Society will be anxious not only to have one of these calendars in their own homes but to see that all their friends have one, too. THE PRESBYTERIAN CALENDAR 1946 would make a most acceptable Christmas gift for friends both in Canada and overseas.

The Calendar is an attractive size, 13½ inches long by 9 inches wide when hanging, and folding into a flat book 6¾ inches by 9 inches for easy mailing. Contained within its pages are—a message from the Moderator of our Church; information and pictures about the Church's work in Canada and overseas; a beautiful colour or black and white picture for each month; and a verse of Scripture for each day.

The price of the Calendar is also attractive—thirty-five cents for single copies or three copies for one dollar. If ten or more copies are purchased at one time the price is twenty-five cents per copy; if one hundred or more are purchased at one time the price is twenty-two cents per copy. Groups buying at this quantity rate and selling the Calendar at thirty-five cents per copy would have the profit. Therefore, Auxiliaries would find the selling of these Calendars a way of increasing their Expense Fund and Girls' groups and Children's groups would find it a profitable project.

We hope that all members of the Society will do their best to promote interest in and the sale of this Calendar, which may be secured through the Literature Department, Room 800, 100 Adelaide St. West, Toronto 1.

We would remind all groups of the new studies on Africa for 1945-46. For names and prices see the Book List on the inside of the back cover. For a more detailed account of the Senior, Young Women's and Mission Band studies see pages 339, 340, and 342 of the September *Glad Tidings*. Other supplementary books are listed in the Book List and we would urge all groups to secure as many additional books as possible for their libraries, that every member may have the opportunity of reading them and thus increase her interest in and knowledge of Africa.

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**Note**—We have been advised that Hamilton Presbyterial's Deputation Secretary is Miss Grace Pringle, 16 Ray Street N., Hamilton.

## AUXILIARY PAGE

**Mrs. W. A. McLennan**

### *Service of Thanksgiving*

(Prepared by Miss Frieda Matthews)

*Call to Worship*

O magnify the Lord with me, and let us exalt his name together. Psalm 34: 3.

Hymn No. 86—"All people that on earth do dwell . . . ."

Scripture Lesson—I Chronicles 16: 23-34.

*Leader*—O come, let us worship and bow down: let us kneel before the Lord our Maker. For He is our God; and we are the people of His pasture, and the sheep of His hand.

Let us give thanks for our Lord and Saviour Jesus Christ and for His redeeming power.

Silent prayer.

*Leader*—Let us thank God for the peace which has come to our land. As we give thanks, may we remember those men and women of all ranks and services who paid the supreme sacrifice and those others who are still suffering—that we might have peace and freedom.

Silent prayer.

*Leader*—Let us give thanks to God for our King and Queen and for all who have given leadership in the days through which we have just passed—praying that in these days of peace we may choose those leaders who seek wisdom and guidance from their Heavenly Father.

Silent prayer.

*Leader*—Let us thank God for the blessing of bountiful harvests throughout our land. As we think of God's great material gifts may we remember those people in lands where there have been little or no harvests this year—praying that ways may be found to share with others the bounty which has been given to us.

Silent prayer.

*Leader*—Let us give thanks for all who have witnessed for Christ—those who have gone out in His Name from their homes to strange countries, those who have proclaimed His message in our own land, those who by their daily lives have been a living testimony of what Christ has meant to them. May we at this time in true thankfulness reconsecrate our lives to the service of the Master.

Silent prayer.

*Leader*—Our Heavenly Father, we beseech Thee that Thou wilt accept our prayers of thanksgiving. As we thank Thee and praise Thee we think of the great responsibility given to us because of Thy loving-kindness. May we be strengthened and sustained, quick to see ways in which we may serve Thee better, more sympathetic towards the needs of all peoples of every land, rejoicing that we have been given the privilege of being called to witness for Him who is our Master and Lord.

Hymn No. 105—"Praise Jehovah, all ye nations".

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

To the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen.

(Jude 24, 25.)

## YOUNG WOMEN

**Mrs. C. N. Johnston,** *Secretary*

### *Thanksgiving*

Do you think any prompting or urging will be necessary for us to observe this time, officially set aside for "Thanksgiving", since prayers of thanks and hymns of praise have been on our lips and in our hearts for some time? Accordingly, your Auxiliary will wish to conduct your Thank-offering meeting with deeper reverence, a strengthened faith and a rededication of each member to extend the work of our Missionary Society, that a world fellowship might be created and that we may do our part to maintain this peace that has been won at such a tremendous cost.

The special service of Thanksgiving, prepared by Miss Frieda Matthews for the Auxiliary Page of this issue, you will no doubt find very useful in preparing your Thank-offering programme.

* * *

The thirty-first annual report of our Women's Missionary Society—that is, the Blue Book for 1944—has been sent out and your Young

Women's group should now have your copy. Anyone who attended the Young Women's Conference held in Toronto in May, or has even heard any of the reports from the Conference, became thoroughly acquainted with the Blue Book. Why not bring your copies to one of your meetings this fall? Let each member have the opportunity of reading the various reports and then have some discussion. A very interesting evening could be worked out without any previous preparation, using the work-shop method. Don't overlook the fact that each department secretary of your Auxiliary made some contribution to the information contained in these reports. This is the report of the work of your Society, in which you should be interested. Therefore, try to make a place for the "Blue Book" on one of your programmes, and become familiar with the facts contained between those blue covers.

## GIRLS and LEADERS

**Mrs. Harold Keefer,** *Secretary*

*Dear Girls:*

YOU are the only groups that have not had a letter from the Peace Thanksgiving Fund Committee on what that Fund may mean to you and what you and your leaders may and should mean to that Fund.

Now as another year's work begins, as Convener of the Fund I write to you, to ask for your interest in it and very earnestly to impress on you your obligations to your Church.

The Peace Thanksgiving Fund campaign was begun on January 1st, 1945, and continues till September 30th, 1946. The fund is to be raised for the youth of the Presbyterian Church in memory of youth who have done so much for us all. When raised, it will be used to assist in training our girls for the work of our Church in Canada, to assist young men looking forward to the ministry of our Church, and to help young men and women in our mission fields overseas to fit themselves for leadership in their own lands.

A new day has dawned for the world by God's good grace, but it will only be what you and I make it and you know that much depends on you and what you make of your lives and the gifts God has given you.

What are you planning to do when you finish school? It is not too early to make up your mind, and is it too much to ask that some of you consider the work of the Church in making your decision? If you cannot give your whole time to this, then I ask you to consider your duty to your own home church in some of its activities.

To take up work for the Church, every girl should be as well prepared as it is possible to be, for it is the Master's service and let it never be said that we give Him anything but our best. The Peace Thanksgiving Fund aims at helping give this preparation to those who may require it, and who go into the work of the Church.

What work is there? What about deaconess work? So many calls for deaconesses have had to be refused because there were none. This is not as it should be in our great Presbyterian Church. Then there is need for children's workers, social workers, for secretaries, for missionaries among the Chinese and Indians and, indeed, among all the peoples where the Church is working. Why is it we have no one offering as a Young Women's Secretary? Why in almost every report do we read of lack of leaders in our churches?

Is it not time to ask yourselves, What does God wish me to do in this new day? Not always, What do *I* want to do myself?

Do you ever go to leadership camps or any place where the claims of your own Church are presented?

Remember no life is complete that leaves out the claims of Christ and those of the whole wide world.

Two things then I ask of you:

First—Give something to this Fund. You can surely earn something to give, and you can talk about it and pray for it.

Second—Consider your own relationship, as girls who are the hope of our Church, to that Church. The first request of this Peace Thanksgiving Campaign is that all our members re-dedicate themselves to Christ's service.

Will you heed these requests and help usher in that new day for which the world is longing? Remember the needs of your Church.

"Her strength shall make your spirit strong,
Her service make you great."

Your sincere friend,

Helen M. Strachan

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I give you the love of true things, the love of pure things:
I give you the scorn of all ignoble things, the hate of all things evil:
I give you the strength to march breastforward against them until they are destroyed.

—*Arthur Mee.*

# CHILDREN'S DEPARTMENT

**Mrs. W. N. Ferguson,** *Secretary*

## *The Boy With the Book*

AWAY in the heart of Africa lives a little Christian boy named Gebe (pronounced Jebbie). Boys and girls go to bed early in his country as there are no lights, not even a candle. The little grass huts have a doorway, but no door. Every night as the boys go to bed at sundown on the grass mat on the floor their spears are beside them. From childhood the boys play games, throwing spears and shooting with bows and arrows. They become very clever and seldom miss their mark. God has given them a keen sense of hearing so that the slightest noise during the still African night wakens them.

One night Gebe woke suddenly to hear the deep breathing of some animal in the hut. Grasping his spear, he listened, then raised his hand and threw the spear with all his might in the direction of the noise. A slight rustle, and then all was still.

Gebe wondered what he had killed, but he had to wait till dawn to see what it really was. To his amazement it was not a lion, hyena, leopard, or tiger, but a dog, and, alas, a very valuable one belonging to the Big Chief. The very thought of what he had done brought terror to the boy's heart. Had not the Big Chief all power in that district? What would he do now?

Just then the sun came up, sparkling on the swift waters of the Logone River, and a voice said, "Throw the dog in, no one will know". Another voice said, "No one but Gebe and God". You see, Gebe had a copy of St. Mark's Gospel, the only part of the Bible translated into his own language, and he had read it, and knew that God sees and knows all.

He looked up for a moment, then stooped and picked up the dog and made his way to the compound of the Big Chief. The guards, who knew him as "the boy with the Book", asked what he wanted.

"I must see the Chief at once." The guards told him it was too early to disturb the Chief, but he insisted, and finally he was shown into the presence of the Big Chief. Bowing low, he laid the dog at his feet.

"What have you there?" asked the Chief. "A dog! My dog! and he's dead! Who killed him?"

"I did, but I didn't mean to." Then Gebe told what had happened during the night.

''Why did you bring him here? I never heard of such a thing before.''

Then Gebe told how he had been tempted to throw the dog into the river. ''But,'' he added, ''God loves me and gave me a new heart. I couldn't do anything He would not like. Punish me as you will.''

''Punish you!'' cried the Chief. ''Go to the white man and tell him to come here and speak words that will make a black man's heart white.''

Gebe's face lighted up with joy as he sped off to the missionary's home.

## The Christian Front in China

### ''Rice Money''

By Archie R. Crouch

DUH-LEE inhaled his thin rice gruel, grabbed his cap, and was off to school. ''Why is he in such a hurry?'' I asked his mother at the breakfast table opposite me. ''School does not start until eight o'clock, does it?''

''Children always want to go to school early. They like to play with their friends before classes,'' she answered. Then we got to talking about school expenses. (Asking questions about expenses is perfectly proper and quite normal in China.)

''How much does tuition for Duh-lee cost per half year?'' I asked.

''Two measures of good rice.''

''How much is that?''

''About 70 pounds—around $3,000.00 according to the price when we buy it.''

''That's a lot,'' I answered.

''Yes, but other expenses come to more—schooling is very hard to get.''

''What does the school do with all this rice?'' I asked.

''They sell it to pay salaries and school costs.''

''Then rice is more important than money,'' I suggested.

''Rice *is* money!'' she answered.

She is correct. The commodity of exchange to-day is rice rather than the dollar. We recently rented a house for mission work in Chengtu. The rent is quoted in the contract at so many measures of rice per month. The U.S. Army in China hires hundreds of Chinese civilians to work for it and their salaries are contracted at so many measures of rice per month. When rice changes price, everything else on the market follows. If a man is paid what is considered enough rice to live on he cares little about the monetary value attached to the rice. He eats rice, not dollar bills.

# PROVINCIAL NEWS

## ALBERTA

MRS. A. A. MACGREGOR, 9824 103RD ST., EDMONTON, PRESS SECRETARY

CALGARY Presbyterial — The Elizabeth Rae Y.W.M.S. of Grace Church, Calgary, held a garden party at the home of Mrs. C. Bearisto, instead of their annual picnic. There were about forty present, some of them former members who were visiting in the city.

**Red Deer Presbyterial**—Olds Auxiliary had a very special meeting on July 13th at the home of Mrs. R. D. Macdonald, when Mrs. N. R. D. Sinclair of Barrie, Ontario, addressed the members. She touched on points of interest from sectional meetings in her own Presbyterial, and explained very clearly what missions should mean to each one of us. Mrs. Macdonald's devotional service centred around the thought, "God's will for us." A noonday lunch was served to the twenty ladies present.

The Presbyterian Camp at Sylvan Lake is not yet over, but a few remarks have come out to those of us not privileged to attend: "The girls' camp had almost a capacity crowd." "Wonderful Bible Study, and Nature Study." "Outstanding lecture by Miss Pelton on 'The Church in Japan and China.' " "We have three of the most wonderful leaders here, in Miss Magee, Miss Pelton, and the Rev. E. H. Johnson."

## ONTARIO

MRS. J. R. HILL, 250 COOPER STREET, OTTAWA, PRESS SECRETARY

BROCKVILLE—The "Mission Bees" of St. Paul's Church, Kemptville, celebrated their Golden Jubilee in a fitting manner. Members of the Senior Auxiliary and the Goforth Mission Circle were special guests. An attractive folder, representing a church with an open door, contained a short historical sketch with the names of charter members and former leaders. Each year Christmas gifts are given for the bale; and twice the Band has welcomed the Presbyterial Rally. Thirty Junior certificates and thirty-two seals have been presented, and three members have become Life Members. For the last few years the Band has met twice a month, for worship and mission study, and handwork. They have been greatly assisted by the Senior Auxiliary and the Goforth Mission Circle. For the service of worship, Mrs. J. A. Botting chose the boy Samuel's dedication to the service of God. The leader of the Band, Mrs. C. Robertson, who is also Provincial Children's Secretary, in extending a hearty welcome to all guests, stated that this group was the oldest missionary group in St. Paul's, having been organized by Miss Sally Mundle on July 3rd, 1895. To commemorate the Jubilee, ten special awards were made. The dialogue, "Bridges, a Ceremonial of Peace", added a patriotic note; and eight girls took part in "Other People's Homes". More than 70 answered the roll call.

**Chatham**—Sectional meetings, splendid in attendance and inspiration, were held at Leamington, Puce, Windsor, Chatham, Dresden and Ridgetown. At all Miss Lily Macarthur was speaker, giving intimate details of the work carried on under her guidance.

At the Presbyterial Executive meeting, plans were made for Mission Band Rallies and a Leaders' Conference in September and October, to be held in Chatham and Windsor.

Mrs. R. Gardiner was hostess to the Home Helpers in Valetta, when members or their representatives contributed to the programme. Mrs. Deadman, Merlin, who was the special speaker, pointed out that ''Universal peace can only have its beginning in the home''. At Dresden, also, a Home Helpers meeting was conducted entirely by members, the Home Helpers from Thamesville assisting. At Thamesville, Mrs. R. Paterson gave a vivid account of the Holy Land, which she had visited before the war.

The Ellen Douglas Auxiliary, Windsor, had the honour of having Miss Douglas herself as their speaker. India can never find freedom, she said, except through the Christian Church, and with only ten million Christians in India, there is much to be done. The Auxiliary welcomed an English bride. At a regular meeting, they had as their guests members of the Eleanor McKechnie and Daughters of St. Andrew's Auxiliaries, when Mrs. Stauth reported on the Society's work in general.

**Hamilton** — Kirkwall Auxiliary celebrated their Diamond Jubilee on August 9th in the church, which was beautifully decorated. Mrs. H. C. McKellar, Provincial President, and Mrs. D. M. Allan, Presbyterial Vice-President, brought greetings, and Mrs. W. I. McLean of Hamilton was the speaker. There were almost one hundred ladies present, including many former members from the surrounding districts. Miss Julia Riddle and Mrs. Henry Watson were specially honoured.

**Lindsay** — The semi-annual Presbyterial meeting was held in Woodville, Miss Margaret Oliver of Uxbridge presiding. The Rev. J. Cathcart of Bobcaygeon conveyed greetings from Presbytery. Miss Minnie Gould, Uxbridge, gave a very fine Bible lesson, stressing ''Our faithfulness in daily life'', closing with the words of the Prophet Micah, ''What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?'' Mrs. W. M. Hall, Provincial Vice-President, was the special speaker. In a most impressive and informative message, she urged the need to concentrate on the youth of our country. Be in earnest about our children, she said, and get them into our Church.

**Paris**—The Diamond Jubilee of the Presbyterial was observed on June 21st at a meeting in Knox Church, Woodstock, with morning and afternoon sessions, at which Mrs. John Kelman presided. Over 200 members registered from the fourteen Auxiliaries. After the opening, an impressive service of remembrance was conducted by Mrs. R. C. Campbell. Mrs. R. A. Paterson, Ingersoll, one of the oldest officers of the Presbyterial, gave a historical review of the Presbyterial, from its organization in 1885 to 1945; and during the meeting each Auxiliary presented a short historical sketch. Greetings were extended from the Presbytery by the Moderator, Rev. A. L. Mac-

Lean, Embro; from the Council by Mrs. J. G. Inkster, Toronto; and from the Provincial by Mrs. H. C. McKellar, Hamilton.

After luncheon, Mrs. Nelson Wilson acting as toast mistress, toasts were proposed—to the King; to the Church (Mrs. N. C. Hern, Norwich, Miss Hannah McCosh, Paris); to the Women's Missionary Society (Mrs. C. C. Laing, Brantford, Miss Jean Hunter, Simcoe); to International Missions (Mrs. C. Oerton, Woodstock, Miss Bessie MacMurchy, Toronto).

At the afternoon session, Mrs. Inkster, President of our Women's Missionary Society, spoke on ''The New Day in Missions''. Special mention was made of missionaries who have gone out from the Presbytery: Miss Helena Gibbs, Miss Margaret Ramsay, Miss Bertha Robson, Mr. and Mrs. Toombs, Dr. Margaret MacKellar, Miss E. Palethorpe and Mrs. L. W. Gehman. An Honorary Membership certificate was presented to Mrs. George Gibbs, a past president, and flowers to Mrs. R. C. Campbell.

## QUEBEC

MISS MARY F. GREIG, 2168 PARIS ST.,
MONTREAL 22, PRESS SECRETARY

MONTREAL Presbyterial — At the June meeting of the Mary Sherrick Young Women's Auxiliary of Kensington Church, Mrs. R. D. Smith, President of the Senior Auxiliary, made a presentation to the Treasurer, Miss Lillian B. Morton, on behalf of the members. In reviewing the history of the Mary Sherrick Auxiliary, Mrs. Smith referred to the series of lectures that Miss Laura K. Pelton, at that time Young Women's Secretary, gave to an interested group of girls and young women in Montreal with a view to organizing Young Women's groups. Before these lectures closed, several of the Senior ladies, with Mrs. Pae, then Presbyterial President, and Miss Pelton, approached the Kensington group with, as Mrs. Smith said, ''fear and trembling'', wondering if a Young Women's Auxiliary could be formed. At a later meeting the Auxiliary decided to take the name of Mary Sherrick, as Miss Sherrick had just been designated for work in India. In 1935 when Margaret Kennedy was president, the Auxiliary began its first study course, on ''The Central European Immigrant''. One of the most outstanding events in their history was the designation, in June 1939, of Miss Kennedy as a missionary to India under the Women's Missionary Society, the first lady missionary to go out from the Province of Quebec for many years. The first Life Membership was presented to Miss Kennedy by her fellow-members that month. Mrs. Smith emphasized the importance of the Treasurer's office. For nine years the Mary Sherrick Auxiliary has been faithfully served by Miss Lillian Morton as Treasurer, 1933-1939 and 1944-45.

A short social hour followed the meeting, and the members talked over ''old times'' and many happy meetings, recalled by Mrs. Smith's history.

**October is the best month for ''Glad Tidings'' Secretaries to get in subscriptions—renewals for 1946 and new subscriptions. Subscribers can help by giving the Secretaries their own subscriptions in good time, and trying to interest some who have not been taking the magazine.**

# Treasurer's Statement

*July and August, 1945*

## RECEIPTS:

| | |
|---|---|
| Income Tax received from workers | $ 32.40 |
| Birtle Indian School, Government Grant | 4,807.22 |
| Cecilia Jeffrey Indian School, Government Grant | 6,078.14 |
| Refund from Young Women's Conference | 3.00 |
| St. Andrew's Presbyterian Church, Victoria, B.C., Miss Scott's Salary | 100.00 |
| Miss E. Henderson, “Happy Childhood Magazine—China” | 25.00 |
| Refund on Deputation | 5.40 |
| Saskatoon Summer School, “Christian Literature, Jhansi” | 57.50 |
| Knox Church Sunday School, Toronto, Mrs. Mackay's and Mrs. Dickson's Work in British Guiana | 62.50 |
| Rent of Shoal Lake Camp | 100.00 |

### Provincial Givings:

| | |
|---|---|
| Alberta | 394.38 |
| British Columbia | 600.00 |
| British Columbia, Supplies | 70.00 |
| Ontario | 8,900.00 |
| Ontario, Supplies | 1,300.00 |
| Manitoba | 525.00 |
| Manitoba, Supplies | 232.50 |
| Saskatchewan | 359.90 |
| Saskatchewan, Supplies | 44.20 |
| | $23,697.14 |

## DISBURSEMENTS:

| | |
|---|---|
| Hospitals: | |
| Rocky Mountain House | $ 560.80 |
| Weirdale | 20.00 |
| Chinese in Canada | 1,829.63 |
| Indian Schools: | |
| Birtle | 396.06 |
| Birtle, Government Grant | 3,038.89 |
| Cecilia Jeffrey | 324.98 |
| Cecilia Jeffrey, Government Grant | 1,551.01 |
| Saskatoon Residence | 150.00 |
| Supplies | 588.86 |
| India: | |
| Bhil Field | 634.85 |
| Jhansi Field | 221.00 |
| British Guiana | 80.00 |
| Publications | 1,159.95 |
| Deaconesses | 3,918.64 |
| China | 250.00 |
| French Work | 151.66 |
| Children's Centre | 592.78 |
| Exchange | 101.31 |
| Income Tax | 4.30 |
| Life Membership | 28.78 |
| Christian Literature | 80.00 |
| Organization | 1,000.00 |
| Church Extension | 750.00 |
| Missionaries' Expenses | 501.91 |
| Taxes and Insurance | 21.77 |
| Visual Education | 731.25 |
| Administration | 1,208.70 |
| Young Women's Conference | 2.00 |
| St. Margaret's Girls' Centre | 150.00 |
| Grant to Latin America | 400.00 |
| Repairs to Buena Vista Camp | 28.19 |
| Council Expenses | 2,530.55 |
| | $23,007.87 |

## RESERVE FUNDS:

### RECEIPTS:

| | |
|---|---|
| Sustaining Fund— | |
| Interest | $ 152.50 |
| Legacy Fund— | |
| Interest | 3.22 |
| Estate of Addie E. Robinson | 693.89 |
| Payment on Toronto House | 50.00 |

| | |
|---|---|
| Special Fund— | |
| Interest | 17.50 |
| Pension Fund— | |
| Interest | 56.35 |
| Overseas Fund— | |
| Interest | 60.00 |
| | $1,033.46 |

DISBURSEMENTS:

| | |
|---|---|
| Legacy Fund— | |
| Purchasing Camp in British Columbia | $3,150.00 |
| | $3,150.00 |

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

## New Organizations

### Ontario

**London Presbyterial** — Mission Band, West Lorne. Leader, Mrs. George Branchflower.

**Orangeville Presbyterial** — Happy Helpers Mission Band, Knox Church, Ospringe. Leader, Mrs. H. Arthur Harris, R.R. 3, Acton.

**Paris Presbyterial**—Explorer Group, Mount Pleasant. Leader, Mrs. Neil McPherson.

**Toronto Presbyterial**—''Qui Vive'' Young Women's Associate Society, Parkdale Church, Toronto. Pres., Mrs. Margaret Stevens, 20 Triller Ave.; Treas., Miss Jean MacDonald, 1 Triller Ave.; Sec., Mrs. Edith Scriver, 93 West Lodge Ave., Toronto 3.

### Saskatchewan

**Moose Jaw Presbyterial**—Young Women's Auxiliary, St. Andrew's Church, Assiniboia. Pres., Mrs. Bruce Stewart; Treas., Mrs. R. Arksey; Sec., Mrs. E. Sisson.

**Prince Albert Presbyterial**—Auxiliary, Shipman (re-organized). Pres., Mrs. S. G. Svenkenson; Treas., Mrs. Fred Garner; Sec., Miss Mary Fabish.

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| | |
|---|---|
| For Senior Auxiliaries— | |
| THINK OF AFRICA! Material for eight meetings with programme outlines. (See Literature Page, September *Glad Tidings*) | $ .50 |
| For Young Women's Auxiliaries— | |
| AFRICA CALLING!—programme outlines and services of worship for six meetings based on **Think of Africa!** and **The Acts of the Apostles.** (See Young Women's Page, September *Glad Tidings*) | .75 |
| For Girls' Groups— | |
| LISTENING IN!—stories of mission work down through the ages with particular reference to Africa. Programme outlines and services of worship | .50 |
| For Mission Bands— | |
| MPENGO OF THE CONGO—by Grace W. McGavran for 6 to 9 year olds | .65 |
| NYANGA'S TWO VILLAGES—by Esma Rideout Booth for 9 to 12 year olds | .65 |
| Both packets contain programme suggestions. | |
| THIS IF AFRICA—by S. Franklin Mack | .35 |
| TALES FROM AFRICA—by Alice Geer Kelsey | .60 |
| THE CROSS OVER AFRICA—Newell S. Booth | .70 |
| DAUGHTER OF AFRICA—by Ruth Isabel Seabury | .70 |
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*I give and bequeath to the* WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of ........................................... dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

Vol. XXI NOVEMBER 1945 No. 11

# THE GLAD TIDINGS

NEC TAMEN CONSUMEBATUR

## The Council Number

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 1

# Women's Missionary Society, W.D.

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# The Glad Tidings

Vol. XXI TORONTO, NOVEMBER 1945 No. 11

## Editorial

Three new members have been elected to the Council Executive—Mrs. A. B. Cruickshank of Wychwood Church, Toronto, formerly *Glad Tidings* Secretary of Saskatchewan Provincial and of Prince Albert Presbyterial; Mrs. Hugh Ferguson of Calvin Church, for ten years Life Membership Secretary of Toronto Presbyterial; and Mrs. Alfred Kennedy of Glenview Church, where she was for some years president of the Afternoon Auxiliary.

---

On October 19th Mrs. Gehman sailed from Boston for Calcutta, India. From there she hopes to proceed, without undue delay, to her new field of service, in Yunnan, as a missionary nurse under the Church of Christ in China. Among the missionaries on board (some 120) were four United Church of Canada missionaries who were also going to China, and two men of the Friends' Ambulance Unit.

Dr. W. R. Quinn also sailed in October, from New York, to resume work at the Jobat Hospital on the Bhil Field, India. Because of her health, Mrs. Quinn is remaining in Canada for the present, with their daughter Ruth, who is attending the University of Western Ontario.

---

This month the Moderator is to visit British Guiana, in connection with the celebration of the Diamond Jubilee of our Mission—it was in 1885 that the Rev. John Gibson, of the Presbytery of Toronto, arrived in Georgetown to begin work among the East Indians of the Colony. While Dr. Macgillivray is there, a Presbytery is to be set up, and three of the first graduates of Bethel Theological College are to be ordained. Before returning to Canada, he expects to go to Bermuda to visit the Canadian Presbyterian congregation of St. Andrew's Church at Hamilton, a congregation of the Halifax Presbytery.

---

Miss Edith M. Magee, on furlough from Jhansi, India, will be in Toronto for some months, as she is taking a post-graduate course at the University of Toronto, to complete the work for her Master of Arts degree, before returning to the field.

# The Council Meeting

POST-WAR Opportunities for missionary work, and the part our Women's Missionary Society might have in meeting the needs of that work, with the rest of our Church and with other Churches—these formed the basis of much of the discussion at the annual Council meeting, held in Calvin Church, Toronto, September 24th to 28th. Mrs. J. G. Inkster was in the chair at all sessions. The Provincial Societies were represented by the following members: *British Columbia*—Miss Sybil White, Mrs. James Evans, Vancouver; Mrs. W. T. Beattie, New Westminster; Mrs. Dickson, Victoria; *Alberta*—Mrs. J. A. Dunn, Edmonton; Miss Marion McKay, Calgary; Mrs. J. W. Ringland, Macleod; Mrs. John Ross, Olds; *Saskatchewan*—Mrs. N. D. Kennedy, Mrs. B. V. Wahn, Regina; Mrs. James Williamson, Prince Albert; Mrs. C. C. Downing, Melfort; *Manitoba*—Mrs. J. P. Duffin, Mrs. W. S. Smith, Winnipeg; Mrs. J. McLeod, Brandon; Mrs. W. S. Nairn, Fort William; *Quebec*—Mrs. W. E. Baker, Mrs. Robert McCleery, Westmount; Mrs. C. Ritchie Bell, Outremont; Mrs. Philip Boy, Scotstown; *Ontario*—Mrs. H. C. McKellar, Hamilton; Mrs. H. W. Morgan, Peterborough; Mrs. C. H. McDougall, Strathroy; Mrs. D. M. Hagen, Sault Ste. Marie; Mrs. T. E. Kennedy, Southampton; Mrs. R. D. Fraser, Dundalk; Miss Margaret Oliver, Uxbridge; Mrs. Guthrie Reid, Teeswater; Mrs. Harold Tate, Millbrook; Mrs. Wm. Shaw, Ivanhoe; Mrs. P. Ranson, Mrs. W. M. Hall, Mrs. R. Moynan, Mrs. N. W. G. Baker, Toronto. There were also present overseas missionaries, deaconesses and other workers, as well as members from Toronto and nearby places.

The service of worship each morning was conducted by the Rev. Joseph Wasson, who took as the subjects of meditation—"The Ever-Present Lord", "Christian Service", "The Lordship of Christ", "Vision and Service". (We hope to publish Mr. Wasson's messages, beginning in our next number.)

The meeting opened on Monday evening with a dinner for the delegates, at which there were present, as special guests, Professor McCracken of McMaster University, who delivered the address of the evening, Dr. Bryden, Principal of Knox College, and Mrs. Bryden, Professor D. W. Hay and Mrs. Hay, Dr. and Mrs. W. A. Cameron, the Rev. Mr. Wasson and Mrs. Wasson, and the Rev. E. A. Thomson and Mrs. Thomson. The Rev. W. G. Davis, formerly of our Manchuria Mission, who recently returned with Mrs. Davis from the Philippines, where they had been interned when the Japanese seized the islands, was warmly welcomed. (After having to leave Manchuria, they had gone to work among the Chinese on Mindanao.) During the years of internment, he said, he was mindful of the words of the Psalmist: ''I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.'' And he had lived to come home and enjoy ''the goodness of the Lord in the land of the living''. During the latter part of their internment, he and Mrs. Davis had been separated, and the anxiety, added to starvation diet, had left the latter seriously ill; she was still in hospital. Mr. Davis had come to Toronto from Saskatchewan, where his daughter and son-in-law are doing home mission work, and for the kindness shown him at the Saskatoon Residence and the opportunity of meeting friends there he expressed warm appreciation. At a special missionary meeting he spoke in St. Andrew's, Saskatoon, to an audience representing three churches.

At the Friday afternoon session Miss MacMurchy conducted a Service of Remembrance. Among missionaries who had died during the year, whose life and work the Council would remember with thanksgiving, were Miss Margaret Jamieson, for many years a missionary in India, whose devoted service for the blind at Ujjain was especially remembered; Dr. Jessie MacBean, who did so much to promote medical service for women and children in South China; Mrs. Alexander Forbes, the first superintendent of the Hugh Waddell Hospital at Canora and for many years a faithful worker for the Society and the Church; Dr. John Buchanan, a devoted missionary in India for nearly sixty years and founder of the work among the Bhils; and the Rev. D. E. McDonald, for thirty years a missionary to the Bhils. With these was linked the name of Dr. N. A. MacEachern, a kind and helpful friend of the Society. Mentioned, too, were members of the Society who had passed away after long years of outstanding service—Mrs. W. J. White of Ladner, British Columbia, and Mrs. W. L. Clay of Victoria; Miss Isabelle L. Smellie, formerly of Fergus, Ontario; and Mrs. J. W. Dill, especially remembered as Mission Band Secretary; Mrs. John Thomson, whose wise counsel was greatly valued on the Council Executive; Mrs. W. H. Fletcher, who did so much to build up the Supply Department; and Miss Negoro, Young Women's Travelling Secretary. Tribute was paid, too, to the memory of all those other members ''whose loyalty, faith and trust, whose simple and sincere piety, are the mainspring of our Society's success''.

At the closing session on Friday Professor Hay presided for the election of officers, and conducted the installation service. In his closing message Professor Hay spoke of the missionary effort of the Church—

what stirs and sustains it. While others may argue for and against Christian missions, he said, for the Christian there can be no argument—it is a command of Christ. What stirs the missionary effort of the Church to-day is men's need of Christ, and "the sheer sight of the love of God in Christ". The missionary enterprise of the Church started in God Himself—"God so loved the world . . ." All the principles of the Sermon on the Mount are missionary. We cannot carry out Christ's principles except by bearing His cross, bearing one another's burdens. The life of the Church must express itself in missions; the Church itself is nothing but a missionary society. What sustains us as we go on? Our joy in God. Our reward is not in the praise of others, or reputation; our reward is to dwell in the love of God. This is the only thing that will take us through, no matter what comes to us. The thing that counts most is obedience to God's will; in obedience is our joy. "The blood of the martyrs is the seed of the Church." The Church has impressed the world in so far as it has shown it is a power that triumphs over suffering. Christians must be able to suffer their own hardships, and bear the burdens of others, and carry on. "Can you ask for anything better for yourself than to be in this world as Christ was, a sharer in the fellowship of His cross and in the fellowship of His triumph?"

To Mr. Wasson and the Session of Calvin Church the Council was deeply indebted for their courtesy in granting the use of the church for the meeting. Those who attended were very grateful, too, to the Calvin women for serving luncheon each day, and tea in the afternoon.

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## The Importance of Missions

*(Notes from Professor McCracken's Address)*

INTRODUCED by Dr. Bryden as a real teacher and a great preacher, "a rare combination", Professor McCracken, after congratulating Dr. Bryden, on behalf of the Baptist people, on becoming Principal of Knox College, spoke on the importance of missionary work.

Foreign missions he believes to be one of the major tasks of the Christian Church. When they thrive, home missions thrive, too; and when foreign missions are neglected, home missions are neglected. The Church that seeks to save her life loses it, he said. "If we want a vital Church at home, we must back the attack in Africa, China, India. If we want a Church with coffers full, we must give more to the Church overseas, 'Cast thy bread upon the waters . . .' Home and foreign missions are indissolubly bound together. . . . The parish is the whole wide world."

Such conferences as those of San Francisco, Dumbarton Oaks, and Bretton Woods, the speaker said, should make realists of us. There will not be a new world just because we have won a military victory. The best peace treaty will not usher in the millennium; at best, it must be a compromise. Nor will a good economic framework in itself mean a good order. A new order cannot be built on man as he is. If the post-war world is to be what we wish it to be, human nature must be radically changed; and if that is to be, then the Gospel of Christ, which tells how that change can be wrought, must be carried to all peoples. World evangelism and a new world order are inextricably linked—it is his conviction that we shall never have one without the other.

Yet the work of world evangelism is always being hampered by financial stringency—by the lack of money and of men. There is money in the Church, and there are men. What then is responsible for the stringency? Apathy and indifference—and these are due to *ignorance.* In all congregations there are people who know almost nothing about missionary work, take no interest in it, do not pray about it, and do not give to its support, and that is one of the cardinal facts to account for the failure of the Church to evangelize the world.

The first disciples had something they must tell. We are reminded of Andrew running to his brother, calling, ''We have found the Messiah'', and of Peter declaring before the Sanhedrin, ''We cannot but tell what we have seen and heard.'' The first Christians had one interest and one passion; they believed that they had found the remedy for the ills of the world. Having come to know Christ, they had had an experience that they felt they could not keep to themselves. They were fired with a passion to carry the Good News to the very ends of the earth. No wonder, Professor McCracken said, that the Church, though so small and obscure, should so soon become a force with which the great Roman Empire had to reckon. What an extraordinary phenomenon, the expansion of the Church in the first three centuries! As Augustine said, ''One loving heart set another heart on fire.''

Some facts have to be faced. There are, it is estimated, 680,000,000 Christians in the world now, ''and we are making nothing like the impact on our world that the early Church did on theirs''. We have failed to solve the problem of international relations, or to deal effectively with social evils in our time; and multitudes of men, women and children have not even heard that Jesus came to redeem the world.

It must be, the speaker said, that many of the 680,000,000 are ignorant of what Christianity is, and are indifferent. It would be well, he suggested, to ask ourselves: What difference has our profession of faith meant for us? Is our religion a dynamic force, or merely a formality? Is our torch lit? If not, we are not likely to take much light to others. Is it true of us, as of the Apostles, that we cannot but speak the things we have seen and heard? Have we anything to pass on? ''If thou the truth wouldst teach, thy heart must overflow.''

He asked his listeners, too, to ask themselves: Have we the depth of conviction of the first Christians? Do we really believe—or merely subscribe and assent? Have we real convictions, which drive us forth to something specific and practical to extend the Kingdom of God? Then, do we care as deeply as they did? Some of us, he said, are simply playing at our religion, neither hot nor cold. Yet we can be enthusiastic enough about business, politics, pleasures and amusements, giving more money for that in a week than in a year to the Church. How many are really zealous about winning others?

What is needed, the speaker said in closing, is a revitalizing of the Church. How is that revitalization to be acquired—greater conviction and a new passion for the souls of one's fellows? ''He who is near me is near the fire.''

## The Church in India

''THE Christian Church in India is a monument of reconciliation. . . . a counterpart of the world Church,'' declared the Rev. A. Ralla Ram, D.D., at the public meeting on Wednesday evening. The Rev. Malcolm Ransom, who is under appointment to China, conducted the service of worship, and introduced the speaker. General Secretary of the Student Christian Movement of India, Burma and Ceylon, stated clerk of the General Assembly of the United Church of North India, and formerly a minister of a Presbyterian church in Allahabad, Dr. Ram, after some months spent in visiting churches in the United States, came to Canada on the invitation of the Canadian Overseas Missions Council and the Student Christian Movement of Canada. Before returning to India, he was to spend some weeks in Great Britain.

India is passing through a very difficult time, Dr. Ram said, but a new day seems to be dawning. It is preparing for self-government, and has already drawn up plans for the education of its ''masses'', for revolutionizing agriculture, sending students to other countries (500 to America) to study on farms and at agricultural colleges; for industrial development; for building more roads and railways; and for extending medical service to the villages. India has developed a conscience about many of its social problems, the speaker said.

As to the impact of Christianity on India, about which he had been asked, the greatest thing is the fact that the Gospel is being preached there, he said. ''God has come to us and has spoken to us.'' India is fundamentally religious. There are 9,000,000 in the Christian Church, which has been growing steadily for fifty years at the rate of 350 a day—from the ''downtrodden millions'', Mohammedans, Hindus, etc., and a few Christians from western countries. And a vast number who are not in the Church have been influenced by the Gospel of Jesus Christ, largely through the work of Christian hospitals, schools and colleges. The Bible has become ''the most known book in the country'', and sales are growing from year to year. In the University of Calcutta, Dr. Ram said, although 98 per cent. are non-Christian, every student must read and study the Bible. Much Christian literature is coming into the country; and that is one of their greatest needs. Christian morals are winning their place in that non-Christian country—''Millions are being disturbed because of the Gospel.'' The miracle of the first century is being repeated—the Gospel is being preached to the poor. The depressed classes are coming into the Church and are being transformed in a remarkable way.

Although as yet the Christian community is only a little over two per cent. of the whole, 50 per cent. of women teachers and of women doctors are Christian, and 97 per cent. of the nurses. Womanhood, he said, is coming to the front—there are eleven women in the National Congress—and women are going to take a great part in the coming days.

How can the Church in the West help the Church in India? The Church of the West should by her example draw lands like India to Christ. ''India's desperate need is Christ,'' Dr. Ram said; and one thing he would ask—that the Church in the West join with their little Church, that India may come to Jesus Christ. Men and women with theological training are needed to help evangelize the country. The Medical College at Vellore will send the best equipped doctors throughout the country. India needs *Christian* doctors. Christian schools and colleges should be kept up, for it is *Christian* education that is needed; and Christian leadership in rural life and in industry. ''India calls for your sons and daughters.'' The Indian Church alone is as yet too small, and the problems are too great. They need help badly, if India is to be evangelized.

The missionaries they want should be ''Christ-intoxicated'', should have had as good a training as possible; should come ''with an appreciative eye'' for the good things in India—''Christ came to fulfil, not to destroy''; should appreciate the national aspirations of the people;

should desire the unity of the Church, and help build up the Church in India, not their own denominations; should come in the spirit of fellowship; and should be not only teachers, but learners. ''If any missionary comes in the spirit of Christ, we will love him.'' And people who cannot go as missionaries can help by their prayers and gifts.

There is great need for a revival in the Church to-day, Dr. Ram said. The Church must speak with a united voice, that the world may say: These Christians have the word of life. She should take her stand against racial discrimination, and she should not be guilty of unbecoming controversy, as, for instance, over Modernism and Fundamentalism—''A Christian is one who can say: I have seen God in Christ; for me, a sinner, Christ died; He is my Lord.''

No Christian need fear political change, Dr. Ram said in closing. ''God takes care of His Church; it is a divine institution. We must believe that Christ goes forth to conquer, that 'the best is yet to be' . . . 'I saw the powers of darkness take their flight; I saw the morning break.' ''

## Relief for Europe

Dr. William Barclay of Hamilton came on Wednesday afternoon from the meeting of the Canadian Council of Churches to speak about the needs of European countries and the practical help our Church was going to give for the distressed people of those lands. Canada and the United States, he said, were expected to take an adequate share in bringing relief to Europe. From Canada $300,000 was looked for, $43,000 of that amount from Presbyterians. The original figures, however, had been found to be inadequate, and would have to be revised. Our Church, he hoped, would go beyond the $43,000, which should be considered as a bare minimum. It is not only a question of providing food, clothing, and shelter for the devastated countries; churches have to be re-established, Theological Colleges re-opened, and Christian literature circulated. Help of all kinds is needed. The new Reconstruction Department of the World Council of Churches, with Dr. Hutchison Cockburn, a former Moderator of the Church of Scotland, as chief of staff at Geneva, will receive information concerning the needs and make these known to the churches that can help.

''At the present time, by the providence of God, we have an instrument, which, if it didn't exist, would have to be devised—the Council of Churches, 86 communions in 28 countries ready to work together in the spirit of Christ,'' Dr. Barclay stated. In Britain this World Council of Churches acts through the British Council of Churches, and in Canada through the Canadian Council of Churches. Our Churches must work together in a spirit of Christian co-operation, to show a united front. "And it will be good for us all," the speaker said, "if we try to make our Presbyterian contribution to the World Council of Churches, ready to bear our share, and glad that God gives us a chance to do so."

"What are *we* going to do for the relief of European Churches?" Mrs. Strachan asked the Council. She reminded the members that the Society was already sending, through the World Council of Churches, Ukrainian Bibles and hymn-books to Europe, Mr. Fesenko having been asked to send on all he could get to the Geneva office, to be distributed from there. The 500 bound copies of the hymn-book, printed just before the war, were being sent, and more would go as soon as they could be bound. During the war years money was given to help ministers of Continental Churches who had taken refuge in Britain; now the money is being used to help the daughter of a refugee pastor who was in Edinburgh, to take a course of training there, so that she can go back to Central Europe and help her people. The proposal she was bringing to the Council was, Mrs. Strachan said, that our Women's Missionary Society give $5,000 towards the relief of European Churches, this amount to be paid over a period of three years ($1,700 in 1946) and taken from the general fund, so that every member may have a part in it. Asked whether he thought $5,000 sufficient, Dr. Barclay said he hoped that the $5,000 would be *in addition* to the $43,000 to be given by the Church as a whole. The General Assembly had decided that our Church should take part with other Churches in a Forward Movement—"the Reformed Churches in Canada in action in gratitude to God for peace". The denominations agreed to try to have the canvassing done at the same time in the different Churches. It is not, however, merely a money-getting movement, but a movement to deepen the spiritual life of Canada, and bring into the Church people who are now outside of it.

## Rehabilitation and Immigration

THE Rev. H. R. Pickup, Director of Rehabilitation and Immigration, told the Council of what was being done by our Church in connection with the return of service men and women and the coming of war-brides. A Committee on Rehabilitation and Immigration had been set up, of which the Rev. C. Ritchie Bell was Convener and Dr. W. A. Cameron Secretary, with members representing all parts of Canada.

For obvious reasons, he said, there was little immigration now, but there will be later, and the Church must have a constructive policy. War-brides were coming, however—up to the middle of August 9,403 had arrived, with 5,291 children, and it was estimated that 30,000 more were to come. They present to the Church a challenge and an opportunity, Mr. Pickup said. The work at present is to welcome returning service men and women and war-brides, and give them any help they need. In regard to work at the ports Mr. Pickup explained that all arrangements for those in the services are under military control, and the reception of war-brides is also highly organized and under the direction of the Red Cross as well as the Department of National Defence—and, he added, the Red Cross is doing a magnificent work for them. This does not mean that nothing can be done. He meets as many boats as possible, and he has been able to help service men and women in various ways. Miss Munro met a good many war-brides, and gave any help she could, and Miss Fraser is doing good work at Halifax. Information as to Church affiliation is not supplied till later. It is most important, he said, that when service men and women and wives and children reach their destination the Church should welcome them. He wrote to the ministers suggesting that local committees be formed, for unless they are organized effective work will not be done. The churches should in some way show their appreciation of what the men and women have done, and do something, too, for the war-brides. Mr. Pickup appealed for the co-operation of the younger women of the Church, who should make friends with the girls and open their hearts and homes to them. No organization, he said, is better qualified or more willing to help than the Women's Missionary Society, but the follow-up work should be done by the younger members of the Society, with the help of other young people. The names he gets are sent to the ministers or, where there is a vacancy, to the clerk of session. In the case of war-brides, he would be willing to send names also to the Auxiliary Secretaries, and would do so in future. Where there is no Presbyterian Church near, he himself writes to the discharged man; in a few cases, families came, and these he commended to other churches in the district. So far Mr. Pickup had not been dealing with men discharged in the West, the names going to Presbyterian representatives at certain centres, to be passed on to the ministers concerned.

In thanking Mr. Pickup, Mrs. Strachan assured him that, knowing the value of the work, the Women's Missionary Society would support him, in getting the work established and making it a real strength to our Church.

## Missionary and Deaconess Training School

MRS. RALSTON spoke to the Council of the work being done at the Training School. During her five years as Principal the attendance has been steadily increasing. People tend to respond to a known need, she said, and the Church's need for workers is becoming known; the Women's Missionary Society has had an important part in this, and her trip through the provinces has borne fruit. That there has been a steady increase in numbers since the entrance requirements were raised is most encouraging, she said. In the course of studies the study of the Bible has a very important place, at least a third of the time being given to it. Practical training in religious education is given by the Secretaries of the various departments. Social science is also important for students who are going out to work with others, as is the course in public speaking. The co-operation of city churches and social agencies makes it possible for the girls to gain practical experience in various types of work, under supervision. And not the least valuable part of their years of training comes from the Christian fellowship of their life together at Westminster House.

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### FINANCIAL STATEMENT

The response of the women to the opportunities offered in the war years had been very gratifying, Mrs. Strachan said, and of many of these the Women's Missionary Society had been able to take advantage.

The estimate for 1944 was $150,000, and the Provincial Societies gave $152,294.84. During the year only about $142,000 of this was spent, but in January further grants were made from the 1944 balance: $100 more to the British and Foreign Bible Society ($400 in all), $100 more for European ministers in Britain, $500 to the Vellore Medical College, $168 to the Centenary Committee of Canadian Churches, $750 for Church Extension, $1,500 for the Young Women's Conference, and $320.95 more to the Provincial Societies; and $2,350.00 was set aside for War Services. Altogether, then, disbursements amounted to $152,000. The cost of all work done was not met out of the money sent towards the estimate, however. Including what was taken from the Trust Funds and from Government grants to the Indian Schools, the total amount spent on the Society's work in 1944 was $220,768.61. The present work, Mrs. Strachan said, is possible only because of the Trust Funds.

From the $4,000 in the *War Services Fund* $3,144 was spent—in gifts to war-damaged churches in Britain, to the Chaplaincy Committee of our Church, and for deaconess work in war industry centres. The Supply Department began this year with a balance of $5,946, and up to

September 20th received $2,737; of this $8,683, to date $4,728 has been spent.

Thirty-two workers are now connected with the *Pension Fund.* Mrs. Welles (Miss Whatling), of the Jhansi Mission, withdrew; and Miss Judd, Miss Stamford, Miss Goodwill, Miss Munns, Miss Cavana, Miss Pelton, and Miss Smith were added. There is now $56,496 in the Fund, and the interest of $1,300 is more than enough to pay the Society's rates for those connected with the Fund. For the *Legacy Fund* $5,246 has been received this year, and $4,250 spent. There is $15,829 in the Fund, including $5,737 for permanent endowments. The *Sustaining Fund* stands at $34,344. From the *Overseas Fund,* much of which was put aside during the war when much overseas work was stopped, came the grant for the All-India Christian Medical College at Vellore. The *Special Fund*, to which went money received from the Hugh Waddell Hospital at Canora, and other smaller properties, provided the money for camps ($2,020 for Christopher Lake Camp, and $664 more for Sylvan Lake Camp), and the $500 already paid on the house for St. Margaret's Girls' Centre—and the rest will be taken from this Fund. The Treasurer reported $45,991 still in the Fund.

To Orphaned Missions $19,000 has been given, to date, by the Society—and this has mainly gone towards the support of the work of the Paris Evangelical Mission in Basutoland and Barotseland in Africa. In all, $1,784.50 has been given to the Church's Chaplaincy Committee, to publish literature for distribution to men in the services and for theological publications for chaplains. For war-damaged Presbyterian churches in Scotland, England, and Ireland $2,900 has been given, and $1,100 to help ministers from the Continent who were in Britain because of the war.

This year, up to August 31st, $57,268 had been received from the Provincial Societies, as compared with $55,673 for the same period last year.

For all that had been done, Mrs. Strachan said, thanks should go to the Auxiliary members, who have shown their loyalty to the Church. She thanked Provincial and Presbyterial officers for their co-operation. ''And for all we have been permitted to do this year, we thank God and take courage.''

## ESTIMATES

On Thursday afternoon Mrs. Strachan presented the estimate for work in 1946, as prepared by the Finance Committee. On behalf of the Society, she thanked the trustees of the Ewart Fund for the help they had given. Explaining that the amounts the various departments considered necessary for the work would have to be cut down, unless the estimate was raised, she asked the members if, knowing the needs of the work for the extension of Christ's Kingdom, in Canada and in other parts of the world, and aware of the many sinister influences at work, they felt that the cut should be made. By a standing vote the Council agreed on an estimate of $154,000 for 1946.

Mrs. Strachan urged the women to attend, and get others to attend, the meetings being arranged by the Centenary Committee to mark the hundredth anniversary of the beginning of foreign mission work by the Canadian Churches.

### PEACE THANKSGIVING FUND

In presenting the report of the Peace Thanksgiving Fund, Mrs. Strachan reminded the Council of the resolution passed in 1941 when the Fund was suggested, the second part reading—"If the Presbyterian Church inaugurates any such plan, it is understood that our Society will join in it."

As our Church is to join with other Canadian Churches in a Forward Movement and raise a Peace Thank-offering Fund, according to this resolution, we as part of the Church will take part. The Peace Thanksgiving Fund would, however, be used for the purpose for which it was intended. The response to the Fund, inaugurated in January 1945, was most encouraging, she said, especially from some smaller groups in the West. So far $8,690 had been received. Some congregations were just beginning, however; and some Presbyterials had sent nothing yet. Mrs. Strachan asked that a concerted effort be made to bring the Fund before the women of our congregations, that it might be completed before the 1946 Council meeting. The Council agreed that any expenses incurred in raising the Fund should be paid from the Special Fund, so that the money given may all go to the purpose for which it was intended.

### CANDIDATES

Since her printed report was written, Mrs. McMurrich said, there had been two appointments to overseas service—of Miss Edna Goodwill to British Guiana and Mrs. C. P. Young for a term of service in India—and two to national work—Miss Doris Stamford as assistant at the Children's Centre in Vancouver and, quite recently, Miss Isabel Taylor, formerly of Formosa, to open up children's work at Tyndale House, Montreal, beginning in January.

Thought must be given, she said, to the needs of the future, and to the selection, preparation and training of workers to meet those needs.

According to information sent by Dr. Fisher of the North American Advisory Committee for the Church of Christ in China, there would be needed for China a woman doctor, a specialist in gynæcology and obstetrics; nurses, some with public health training; trained evangelists; and children's workers. For India needed workers would include nurses, a doctor, an evangelist for pioneer work, an educational worker to assist qualified Indian teachers and do evangelistic work among teachers. For British Guiana—three missionaries, one with musical training, one with training in children's work, and a teacher qualified to give instruction in domestic science and home economics. For Canada, qualified teachers for Indian Schools are always needed, some with vocational training; nurses are badly needed; and always deaconesses—the need cannot be met now; University graduates, with special training in children's work.

Reminding the members of the importance of helping girls and even children to turn their thoughts towards the service of the Church, Mrs. McMurrich asked them all to think of this work and pray for it, direct the thoughts of young friends to this greatest of all needs, and urge those who are at all interested to get in touch with her as Candidates Secretary.

### STUDENTS

Closely related to the work of the Candidates Department is that for students, Miss Pelton said. An attempt was made during the academic year to get in touch with Presbyterian students in Toronto by first getting to know one or two, who would later get a group of students together. This was fairly successful. On one occasion 300 invitations were sent out for a fireside gathering at the Canadian School of Missions, and between fifty and sixty Presbyterian students came. There they had an informal discussion, and the need of the Church was put before them. The students having said they would be interested in meeting as a group once or twice a year, the Secretary hoped such meetings could be arranged during the present year. The help given in this work by the Rev. E. H. Johnson was much appreciated.

Miss Pelton urged that Provincial Societies have Student Secretaries, and that the women should be the students' friends, helping them in any way they can, and keeping before them the Church's need.

### DEACONESS DEPARTMENT: NEW TREND AND NEEDS

Something new in the Deaconess Department in recent months, Mrs. Schroeder said, was the appointment of a regional worker in a province. Miss Helen Scott, B.A., was appointed to work in Manitoba under the Women's Missionary Society, giving help wherever it was needed—"like a field secretary in a smaller area, doing intensive work". Since the first of June she had been finding out how she could best do that work—and had been enjoying it. Through Vacation School and camp work, visiting homes, and meeting with executives, she had already made many contacts, and she had been impressed with the importance of camps as a means of reaching and influencing young people. Other provinces might also find, Mrs. Schroeder said, that regional workers would answer their need for more help. Later Mrs. Schroeder spoke of the fine work Miss Mary Shaw had been doing as student deaconess under the Presbytery of Red Deer, work of which the Presbytery had expressed warm appreciation. (Mrs. Duffin of Winnipeg spoke of the fine work Miss Scott had already done, especially in Brandon Presbyterial, where several new groups were formed.)

Before speaking of the needs of the Deaconess Department, Mrs. Warren told the members what had been happening in the work in Ontario and Quebec since the beginning of the year. In January Miss Athalie Read went to Sarnia, to serve in the Oakwood Beach Mission begun by Miss Ruby Walker; at the end of six months, the Society was asked to leave her there another month, to conduct a Vacation School. Then, in answer to the request of the Presbytery of Temiskaming for a deaconess at large, she was appointed to that work, beginning September first, with her headquarters at Cochrane. In May Miss Iris Munro, who had done a wonderful work as deaconess in Kirkland Lake, was transferred to Montreal for ''port work''. In the summer, however, she was asked to become congregational deaconess in Knox Crescent, her ''home'' church, and accepted. She had been a most faithful and capable worker during her seventeen years on the staff of the Women's Missionary Society and the Deaconess Department was extremely sorry to lose her. Then about the middle of September Mme. Bousquet, who had been assisting in the French work in Montreal, sent in her resignation, to take effect on December 1st. In May Miss Judd was appointed to Val d'Or, Quebec, where the rapid growth of the population meant greater opportunities and also greater need for the work of the Church. Two student deaconesses were appointed to summer work—Miss Estelle MacCausland to Sudbury, where she helped to get work established in a new district, and Miss Catherine Watson to Ajax; as most of the girls who had been engaged in war work there gradually left Miss Watson was able to do more work among the families, and organize a Sunday School. In September the co-operative work was closed; in future, work at Ajax would be under the Home Mission Committee.

The great *need* of the department is for *more deaconesses.* It is discouraging, Mrs. Warren said, to receive request after request from Presbyteries and be able to make only one reply: ''There is no deaconess available at the present time.'' But it is also serious for the work of the Church. There were at that time six or seven places asking for deaconesses. Where are they to get them? In view of this urgent need, Mrs. Warren appealed to the women for help. If they knew of any girl who would come into this work, or heard any girl express any desire to do so, they should tell her to communicate with the Candidates Secretary.

**INDIAN SCHOOLS**

In her work as Secretary, Miss Lang said, she has to do with the Department of Indian Affairs in Ottawa, which makes grants for Indian Schools. There is also some income from the farms connected with the Birtle and Cecilia Jeffrey Schools. At the Cecilia Jeffrey School, Kenora, there are 130 pupils, 70 girls and 60 boys, the number having been reduced from 150 because of the war. There are three teachers now, and the Federal Department offers to pay half the salary of a vocational teacher, if one can be secured. The results of the reorganization are now being seen. With the regular school classes, work in the sewing-room, cooking lessons, music, and other activities, the days are well filled. More room is needed in the dining-room, and more accommodation for the staff. Religious instruction is given in the school, and chapel services held regularly. Four times a year there is a Communion service. There has been a great improvement in the matter of tuberculosis in both schools; only one active case was reported at the Cecilia Jeffrey and none at Birtle. Some children were being watched, however, and given special food and rest. In the summer Mr. Webb was suddenly forced to resign as Principal of the Birtle School because of ill-health. Fortunately, Miss Lang said, Mr. Rusaw, a former teacher at the Cecilia Jeffrey, was being discharged from the R.C.A.F., and he accepted the appointment to Birtle. Mr. Webb introduced all-day school, paying for the extra teacher from the farm income. Miss Proctor has been very successful with her music classes; two girls from each reserve are taking piano lessons; and there are two choirs, junior and senior, and a boys' orchestra. The children's health is being well cared for. At Mistawasis the supplies sent by the Society are greatly appreciated. The women are taking more interest in the weaving. The Government has offered four scholarships for Indian girls who will take the Mothercraft course, and Miss Lang hopes to have a girl from our schools come here to take the training. Our schools, she said in closing, are endeavouring to train the Indian boys and girls in a Christian way of life.

### SUPPLY, HOSPITAL, AND RESIDENCE

Referring to the sewing done in the Indian Schools, Mrs. McClure explained that the material made up is bought through the Supply Department, which, in fact, covers almost every department of the Society's work. Lately there has been a great deal to do for camps; and all summer she had been getting supplies for St. Margaret's Girls' Centre. Every effort was being made, she said, to get the members to send only the supplies they are asked to send, not just what they like to send.

Referring to the hospitals, Mrs. McClure said the Weirdale Nursing Home was still closed, as there was still no doctor in the town. At Rocky Mountain House Hospital, splendidly equipped as it was, only emergency and obstetrical cases were being admitted for a time, because they had not enough nurses—only Miss Hermanson, Miss Stewart, and a visiting nurse. Another nurse was expected on October 1st. Mrs. McClure appealed to the western women to try to get in touch with nurses who might accept appointment. People of many nationalities are being cared for at the Rocky Mountain House Hospital, she said, and the work is very worth while.

### WORKERS AMONG CHINESE IN CANADA

Carrying on work among the Chinese in Canada our Church has a staff of loyal, faithful workers, and it was of these that she was to speak, Mrs. Ferrier said. In Victoria the Rev. M. F. Leung and Mrs. Leung have long served the Chinese congregation, which has been built up since the pioneer days when Mr. Leung began his work there thirty-five years ago. For the first time in many years he took a holiday this summer, when he and Mrs. Leung visited their eldest son in New York. Miss Gertrude Scott, who is in charge of our work among the Chinese women and children, is an experienced kindergarten teacher and music teacher. With her is Miss Grace Lee, who had been a pupil of Miss Agnes Dulmage in South China. Miss Lee's ability in teaching the Bible and her knowledge of the Chinese people and the language enable her to be of very great service to the Chinese women, in their homes and the Auxiliaries, especially in the Young Women's Auxiliary, whose members are mostly young women with children. She and Mr. Leung carry on a Chinese School, with about 70 pupils, and in August she had morning classes in Chinese.

In Vancouver are the Rev. Y. N. Kwan, who two years ago succeeded Mr. Yeung as minister, and Mrs. Kwan, Miss Yeandle, Miss Yeung, and Miss Bennett. Mr. Kwan teaches the Chinese School five afternoons a week, Miss Yeung taking his place when necessary. Miss Yeandle, who is a trained nurse, has devoted herself to work among the women and children, ready to help in any way she can. She has been very successful in the telling of stories with the flannelgraph, and has been in great demand for this work. It takes the three workers to collect, and take home, the 30 or 40 children that come to kindergarten; and more would come, if they could get there. One day, Mrs. Ferrier said, a man stopped Miss Yeandle on the street, and asked her to take his two children in the kindergarten. He was a stranger to her, but she gladly agreed, and later called at his home, thus making contact with another family. For some time a voluntary helper, Miss Bennett was appointed to the staff in 1942. This year she and Miss Yeandle were attending classes in kindergarten work. She looks after the Cradle Roll, with its 43 members, and the Mission Band, visits sick children and writes to them, teaches in the Sunday School, and prepares and sends out "prayer letters" to friends with whom they have not frequent contact. Miss Yeung, who has been a leader among the Chinese women, is a sister of the Rev. K. H. Yeung. A specialist in kindergarten work, she was educated at the True Light Girls' School and the Normal School in Canton, and taught in Canton, Shanghai, and Hong Kong, before coming to Vancouver in 1940 to assist in the work there.

From Regina for many years Christian literature has been sent out to Chinese families through the province. Lately Miss Ruby Walker has been revising the mailing list, and getting in contact with Christian Chinese in several places that she was able to visit.

The Rev. K. H. Yeung, during his two years as Chinese minister in Toronto, has won the confidence of the people. Many non-Christians as well as Christians are reached by his open-air services in the summer, where large numbers of Chinese men come and listen to the Gospel teaching. The Chinese Sunday School is held at Cooke's Church, where Miss McTavish was given the use of two extra classrooms for the 40 small children. A class of older boys also meets there; and Miss McTavish has the older girls at the Chinese Institute in the afternoon. It takes over an hour on Sunday morning to collect the little children, scattered as the families are. Miss Ruth Ma, a daughter of the former minister, gives part-time help in the Mission, her musical ability and her success with children making her a valued assistant in the kindergarten.

Miss Katherine Reid has for some years been rendering valuable service as a voluntary worker among the Chinese in Ottawa. A choir has been organized there, and a Sunday School, and there is a very fine Young People's Society.

In Montreal there has been marked progress since the Rev. Paul Chan reorganized the work five years ago. A year ago elders were elected by the congregation and ordained. A lot has been bought and plans are being made to erect a new building. Mrs. Chan, who is a graduate of McGill University, is invaluable, Mrs. Ferrier said, in her work among younger Chinese women. Miss Burdick, who from 1927 till 1940 was a missionary in Formosa, where she was Principal of the Women's School at Tansui, is an experienced worker among women, and is doing good work in the Sunday School. Prayer meetings, now held twice a month, are very helpful. Since coming from China in 1921 Mrs. Louie, who had trained as a teacher in Hong Kong, has helped in church work, first as a voluntary worker in Victoria, then appointed to part-time work in Vancouver, and for the last three years on the staff in Montreal. Visiting the homes of the Chinese people is a most important part of her work; she helps the women with their problems and teaches them the Gospel. Occasionally during the year she goes to Ottawa to visit the Chinese women there.

''We are very proud,'' Mrs. Ferrier said, ''of our workers among the Chinese in Canada.''

### ''VOICES FROM OVERSEAS''

Mrs. Pae, Secretary for India and British Guiana, was in charge of the overseas programme on Wednesday afternoon, when representatives of four fields spoke to the Council. Mrs. Strachan reminded the members that for many years work had been carried on in South China under the Kwangtung Synod of the Church of Christ in China, and in recent years, when that area was shut off by the war, in the province of Yunnan with that Church, which had grown stronger even in the years of trial and now, with comprehensive plans made, was ready to go forward. During these last years the Society, while having no missionary in China, continued to send money. The $1,000 sent last year for the new Kunming Church, having arrived too late, was being used for an addition to the building, already too small. Mrs. Gehman, who returned from Manchuria in 1940, was going back to China, to serve as a missionary nurse in a hospital in South Yunnan or in public health work in the Kunming district. While she would be serving under the Church of Christ in China, our Women's Missionary Society would support her and her work. Mrs. Strachan presented Mrs. Gehman to the Council, wishing for her many years of service, with strength of body and strength of soul to serve her Master. Mrs. Gehman said she was very happy to be going out to China again as a missionary under the Women's Missionary Society, and asked for the prayers of all, that more and more people might be won for Christ in the district of Yunnan.

Mrs. Pae introduced Mrs. John Elder of Georgetown, British Guiana, who had been giving valuable help to the mission in acting as bookkeeper and looking after much of the correspondence—and it meant much to our missionaries, too, to have her home open to them. We have only one church in Georgetown, Mrs. Elder said—Burns Memorial Church, built through the generosity of the Women's Missionary Society, Eastern Division, of which the people are very proud. The membership has been increasing steadily. Every Sunday evening the church is filled, and on Easter Sunday Mr. Elder received 27 new members. There is a fine group of young people, and a Sunday School of 100 pupils, of which Miss Anderson is the superintendent—she also trains the choir of 25 or 30 members. There is, too, a fine women's group; they gave $100 to the church last year. At the first annual meeting of the women's groups in Demerara, in April, 130 women were present, from 12 places. Since then, there have been many requests to organize new groups. More churches and schools are needed. They are very proud of some of the schools, but in some cases the buildings are unfit for use; one with 360 children on the roll has poor accommodation for 200, and money is being collected for a new building. Asked about the greatest need of the British Guiana field, Mrs. Elder answered, ''A fine group of consecrated workers''. They also need money, and more money, for churches and schools. On behalf of missionaries and people, she thanked the Society for the money given last year for the new church at Triumph. Just after the church was opened, she said, Mr. Elder had special evangelistic services every evening, and it was always filled, with children on the platform and people standing outside eager to listen to the Gospel message. The people there were so pleased and so thankful to the people of Canada that before they left the field the congregation presented a pair of cuff links of British Guiana gold to Mr. Elder, and ''garlanded'' them both. This year the 60th anniversary of the founding of the mission is being observed and this month (November) the Moderator is to visit the field, a Presbytery is to be formed, and three graduates of the Bethel Theological College are to be ordained.

Miss Bessie M. MacMurchy of Jobat, at home on her second furlough, and Miss Edith M. Magee, Principal of the Helen Macdonald School at Jhansi, on her first furlough, told of some aspects of the work on their fields about which Mrs. Pae asked. Following the change made last year when their Presbytery on the Bhil Field (the Vindhya and Satpura Mountain Presbytery of the Presbyterian Church in Canada) became part of the Church of North India, men in the church on the field were taking more and more responsibility, Miss MacMurchy said. As to the response to the Gospel message, in some ways it was discouraging, because of the comparatively few converts, but it was also very encouraging because of the greater interest shown in the Gospel. For the first time people from a distant village sent *asking* for teaching; a man had come to the missionaries at Jobat, sent by the headman of Keli, 60 miles away, to ask that some one come and teach the people there. (See September *Glad Tidings,* page 332). India has been planning a great advance in medical work, Miss MacMurchy said, and the people of the Church here have a vital part in that programme, in medical service among the Bhils. The district is isolated, and the people, for the most part, live under primitive conditions. About ten years ago Miss McConnell became very anxious to have nurses who would go out and work in their own villages, and at Jobat of late years they have been training girls, to serve as nurses among their own people. In this work a great deal of help had been given by Dr. Quinn, and they had been anxious to have him at the first graduation exercises, which were held in April this year—although some nurses had really graduated last year. (See *Glad Tidings,* June, page 240, and September, pages 319-324). Three of the nurses had certificates from the Mid-India Board.

Miss Magee spoke of the girls' school at Jhansi and its contribution to the life of the people. Christian Missions were pioneers in the education of women and children, and are still leading; but, she said, there is still much to do in the field of girls' education. For every rupee spent on the education of girls, ten rupees are spent for the education of boys; and while twelve per cent. of the people of India are literate, only *one* per cent. of the women are. In their area, in the heart of India, ''the most conservatively Hindu'', she thought not one woman in 600 could read. During the last few years, however, something quite new has been noticed. Women have begun to hope that they could learn to read, because they see the Christian girls and women all literate. Wives are becoming very anxious to learn to read. Especially among higher caste women whose husbands are educated there is a new hunger, which is the direct result of Christian education. The fact that their Christian sisters have been able to learn to read has brought them great hope. Unfortunately, the staff is unable to cope with this demand outside of the Christian community. If India is to be literate, a great many more teachers are needed. The Helen Macdonald School serves a wide area, and its teachers have come to have a very good reputation; other schools are eager to get them. Some of their best teachers they have been willing to let go, Miss Magee said, that they may serve in other parts of the country, where they are doing outstanding work. The school ''touches life in India at many points'', and it has been used in a remarkable way ''to bring new life to churches that were almost dead''. Wherever the girls have gone, this ''new life'' is evident, in worship, in witness, and in service.

### INTERNATIONAL AND INTERDENOMINATIONAL

After referring to her printed report, Miss MacMurchy spoke of the similarity between our Society's work and that of the Presbyterian Women's Missionary Unions in Australia, with the great areas to be served, their work among the aborigines, and their overseas work. She paid tribute to the Australian forces, and to the aborigines to whose courage and kindness many airmen especially owed their lives. She had sent a copy of the Service for Youth for the World Day of Prayer to Victoria, and it was used there and sent also to other parts of Australia. They, too, are co-operating with the Church of Christ in China, with missionaries at work in that country. A Canadian Overseas Mission Council was formed this year, on which the Women's Missionary Society is represented, and Mrs. McMurrich is first vice-president; and a year ago the Canadian Council of Churches was organzed—she is one of the representatives of our Church. The World Day of Prayer is being observed more widely each year, and the offerings go to help the work of the Churches in many lands, especially through gifts for Christian literature. This year the Inter-Board Committee made a contribution towards the cost of publishing an Eskimo hymn-book and a Cree prayer-book, which were brought out by the Church of England in Canada. Miss MacMurchy urged delegates to try to interest local radio stations in a broadcast for the World Day of Prayer and to make an effort to see that no other women's meetings are arranged for that day.

### CHRISTIAN LITERATURE

After reporting that the amount given for Christian Literature this year was slightly larger than last year's, Mrs. Cherry read letters from Miss Margaret Brown of the Christian Literature Society for China, Mr. Stockwell of Buenos Aires, and Miss Margaret Wrong, Secretary of the International Committee on Christian Literature for Africa, thanking the Society for the money contributed and telling how it was being used in helping to provide literature in China, South America, and Africa.

### WELCOME AND WELFARE

Following Mr. Pickup's address, Mrs. Inkster spoke of the Welcome and Welfare work. Miss Fraser, she said, forwarded from Halifax names of newcomers she met who were coming west of the Maritimes.

The formation by the minister of a congregational committee to look after newcomers had been advocated for some time, and she hoped that now more would be organized. She asked that in the meantime the work be carried on as before, the Welcome and Welfare Secretary co-operating with the minister in every way possible.

### THE GLAD TIDINGS

The wider circulation of the *Glad Tidings* was encouraging, Miss Mackintosh said, as it should mean that the missionary information the magazine could give was reaching more of our church people, and, also, that the full cost of publication would be covered by the larger subscription revenue. A further increase in subscriptions was reported (330 to date), giving the largest total since 1936. She thanked all contributors to the magazine, and *Glad Tidings* Secretaries and other members who had helped, and expressed the hope that the magazine might serve to stimulate interest, so that readers would go further in an attempt to arrive at a fuller knowledge and a deeper understanding of missionary work.

### LITERATURE

Miss Reith expressed appreciation of the help and inspiration the Literature Department and she personally had received from Miss Mathieson, Convener of the Literature Committee. The practical advice and kindly help given by Dr. N. A. MacEachern in connection with the printing of studies had been much appreciated, too, and in his death the work lost a good friend. She presented the new studies for the various groups, as well as other books on Africa that were recommended for reading with the studies.

### YOUNG WOMEN'S DEPARTMENT

Their department had a prominent place in the programme, Mrs. Johnston explained, because they were this year celebrating their twenty-fifth anniversary. One could, therefore, expect to hear of improvement and progress. The situation in regard to Young Women's work in each province was reviewed by the Provincial Secretary or her representative, and some suggestions presented. Suggestions: More visits from returned missionaries would stimulate interest—Travelling Secretaries should stay longer—Young women should be given more opportunity to take a fuller part in discussion on the Society's work—The visit of a missionary would be a source of inspiration—The senior groups leave the young women too much to themselves—A Young Women's rally or conference would be a definite help.

It was fitting that there should be an opportunity, as on Thursday evening, for the Young Women to look back over the way they had come and then look forward and plan for the days ahead. Mrs. Holman traced the development of their work during the twenty-five years, noting the steady growth, in interest and knowledge, in numbers and givings, and the valuable help given by Miss Pelton and, in later years, by Miss Negoro. The latter part of the session was given up to a discussion of the needs of the work and of proposals for meeting some of those needs.

### THE CHILDREN'S HOUR

Mrs. Ferguson called attention to the fact that 94 Home Helpers were reported by Mission Bands last year. She felt these should be encouraged and some material should be sent to them. Explorer groups, she explained, are for both girls and boys. This is an inter-Church organization, and material is provided for all the Churches—Miss Macarthur prepared some of it.

A demonstration of children's work was given, by the Leaside Mission Band and Evangel Hall, Knox, Melrose Park, and Riverdale Explorer groups; and Miss Macarthur showed how the flannel-board could be used effectively to illustrate a story.

### CAMPS

Mrs. Strachan reminded the members of the contributions the Society had made towards camps for four Synods. To the Synod's Camp Committee in Alberta $800 was given for Sylvan Lake Camp, and later the Society bought the adjoining property for $2,000; the deeds for this and the Buena Vista camp property in Saskatchewan, for which $1,500 was given, are held by the Society. For the new Christopher Lake Camp in northern Saskatchewan we gave $2,020. For the Shoal Lake Camp, on the old Cecilia Jeffrey School property, $950 was given. That camp, which was used during part of the summer by the Inter-Varsity Fellowship, would now be needed for our own camps, and improvements would have to be made. To the Synod of Montreal and Ottawa $2,500 was given for the purchase of camp property on Lake St. Francis near Lancaster. This summer a camp site was bought—for $3,150—for the Synod of British Columbia. "These are *not* Women's Missionary Society camps," Mrs. Strachan said. "The Society has been working through the Synod Camp Committees, on which we are represented." She urged that some of our younger women be put on the Committees, and that the directors should know what is required. "The camps are for the use of our Church, and the Women's Missionary Society will do all it can to strengthen the efforts of Presbyteries and Synods in young people's work.''

Miss Macarthur, after expressing appreciation of the splendid foundation Miss Adams had laid in children's work, told of the Glen Mohr children's camp, which she directed. (See October *Glad Tidings*, page 364.)

Over 500 teen-age Presbyterian girls were at camps this year, Miss Webster stated—besides those at camps under the Religious Education Council. To get the best results, some improvements are needed. It would be better to have separate camps for boys and girls. There is a tendency to have too many at a camp—75 is enough for any one camp. The aim should be to have separate camps for intermediates and seniors. Many camps are understaffed or poorly staffed. There should be one adult leader for every eight or ten campers, to work in groups. It is absolutely necessary to have qualified directors, nurses and swimming instructors. ''Camps *are* worth while''—what she had seen in camps across Canada had convinced her of that. In Ontario girls who have been at camp are found in Sunday School and girls' groups. Following last year's leadership training at Shoal Lake, Manitoba had four new groups. At Christopher Lake were girls from communities that have no church services; although not asked for an offering, they gave $12, and wanted it used to buy hymn-books for the new camp, then putting up a self-denial box increased the amount to $16. At Sylvan Lake the girls were getting missionary education at first hand. In British Columbia it meant a great deal for girls from all parts to come together; they realized the unity of the Presbyterian Church as they had not before. Some went back and asked to become church members. Thus, Miss Webster said, the girls are getting missionary education, are coming into the Church, and are training for leadership.

## Recording Secretary's Report, 1944-45

DURING the last Council year there have been fifteen meetings of the Council Executive and fifty-seven committee meetings.

In an endeavour to lessen the number of meetings members would be required to attend it was agreed that the Executive hold monthly meetings, which would extend into the afternoon if necessary. This did not prove satisfactory after a year's trial, so beginning in January this year the Executive has met on the second and fourth Tuesday of each month.

Very regretfully we have had to accept the resignations of five members: Mrs. Hall, Mrs. Mitchell, Mrs. MacEachern, Mrs. Warren, and Miss Mathieson. Mrs. Hall felt it her duty to return to the Ontario Provincial Board after a few months. Mrs. Mitchell and Mrs. Warren as Deaconess Secretaries over a period of years have made a great contribution to the Department of which they had charge and because of long experience and good judgment have been very valued members of the Executive. Mrs. MacEachern, first as Lantern Slide Secretary, where she gave so freely of her time and experience, and later as the Secretary for Visual Education, is another member who is greatly missed. We were grieved to learn only a short time ago of the death of Dr. MacEachern. We feel his passing is a great loss to the Church and the Women's Missionary Society has lost a good and generous friend. When Miss Mathieson's resignation was received, the Executive asked that she reconsider and take leave of absence, because of her ill health, but she did not feel she could do that. We realize the work that Miss Mathieson did for the Society and we shall be the poorer when we do not receive the gifts of her pen.

Miss Pelton is the only new member of the Executive. She is Student Secretary, besides being General Secretary, and as an Executive member can now represent the Executive on many Committees.

This now leaves the number of members at seventeen instead of twenty-nine, as provided in the constitution. To overtake the work, which is steadily on the increase with new work opening up, some of the secretaries have to do double or treble duty. This should not be, either for the sake of the work or of the secretary.

The last five years have been abnormal and it has become increasingly difficult to secure voluntary workers when so much time is required.

Added to the regular work of the Executive, members have represented the Society on other Committees, in connection with our own Church and other Churches. Some of these are: Foreign Missions Conference Committees, Canadian Overseas Missions Council, Post-War Planning for China, Inter-Church Committee on Missionary Education, Co-ordinating Committee on Missionary Education (of the Presbyterian Church), Centenary Committee, planning for the celebration of one hundred years of mission work by churches in Canada, the United Stewardship Council of the Church of Christ in the United States and Canada, Co-operating Committee serving in War Areas, Committee on Visual Education, Joint Candidates Committee with the Board of Missions, Joint Committee on personnel needs of the Church, Chaplaincy Committee, and on the Executive and Sub-Executives of the Board of Missions. We see from the above that the Women's Missionary Society is related to all branches of the Church's life and that our Society must take its place along with all other missionary societies in the total work of the Church in the world.

*Staff.* We have had to accept with much regret the resignations of three deaconesses—Miss Booth, Miss Diffin and Miss Munro. Each of these has accepted a position as a congregational deaconess. We would record our deep appreciation of their years of service with the Women's Missionary Society and follow them in their new work with love and good wishes. Mr. Webb, Principal of Birtle School, resigned in the summer because of ill-health. The Executive was fortunate in securing the services of Mr. Rusaw, who has had experience in Indian School work.

For seven years Miss Tsuyuko Negoro had been a member of the staff of the Women's Missionary Society, first as Assistant and later as Young Women's Travelling Secretary. Last year at the Council meeting she did almost her last work and although in failing health for some months she died suddenly on November 7th. It is not our purpose here to pay the tribute we would like to pay. That has already been done by Miss Reith in the pages of *The Glad Tidings,* but the letters that came to the Executive, not only from groups and individuals in the Society, but from Young People's Societies, the Girls' Work Board, the Student Christian Movement, and those who attended Inter-Church Conferences, made us aware of the appreciation felt by many others for the help and inspiration she was able to give in this wider sphere. A successor to Miss Negoro as Young Women's Travelling Secretary has not yet been found. Miss Reith has been appointed to assume the preparation of the studies for the Young Women's and Senior Departments, and this she has done, as you will see, with great acceptance. This necessitated adjustments in the office to free Miss Reith for this work.

The results of the deliberations of the Executive will be related through the different Departments—the appointment of workers, new work undertaken, property acquired or disposed of, and so on.

It is always a pleasure to welcome home our missionaries. This year we have Miss Magee, Miss Bessie MacMurchy, Mrs. Dickson and Mrs. Elder.

In loving remembrance, we record the death of Dr. Jessie MacBean, Rev. D. E. McDonald, and Dr. Buchanan.

During these years of war your Executive has been faced with very many new and perplexing problems. Important decisions have had to be made. Two things have always been considered—the urgency of the need, and what we thought the members at large would wish done. How glad we would have been to have the other five Provincial Presidents as well as Mrs. McKellar! We have done the best we could and trusted our members and we have not been disappointed.

Now the great thing for which we longed has come. The war has at last been won, and in our deep thankfulness for such mercy let us never forget and teach to our children's children that for each of us there is a mighty part that must be played if the world is to survive. We have our part to play along with all other Christian forces in helping to build a better world. To that task we are called.

*(Mrs. W. A.) Beatrice S. McLennan.*

## Report of Board of Trustees

THE members of the Board desire to record their sincere and affectionate sympathy with Mrs. R. C. Donald, a charter member of the Board, in the death of her husband, Mr. R. C. Donald, a devoted churchman and a wise counsellor. Mr. Donald invariably showed deep and understanding appreciation of the work and aims of the Women's Missionary Society, and always gave helpful and sound advice when consulted on important financial and legal questions. The members of the Board will remember with gratitude Mr. Donald's generous assistance.

The Trustees beg leave to submit the following brief report: *Prince Albert School Home*: The final payment has been made by the purchaser on this property. *690 Windermere Avenue, Toronto*: The payments on this property are regularly received.

Negotiations are under way for the purchase of other property, the details of which will be found in the financial statement.

*—Bessie MacMurchy, Chairman.*

## Changes for Annual Report

### British Columbia

Provincial 1st Vice-President—Mrs. W. J. Murdoch, 2306 East 4th Ave., Vancouver.

Children's Secretary—Mrs. M. C. Fuller, 123 Moss St., Victoria.

Library Secretary—Mrs. F. W. Allott, 3503 West 1st Avenue, Vancouver.

**Kamloops-Okanagan Presbyterial**—Literature and Library—Mrs. F. G. Stone, R.R. 3, Salmon Arm. Supply—Mrs. W. J. Smith, Box 211, Armstrong. Press—Mrs. B. G. Adams, R.R. 3, Salmon Arm.

**Westminster Presbyterial**—President—Mrs. W. J. Murdoch, 2306 East 4th Ave., Vancouver. Literature—Miss F. Alexander, 1635 West 11th Ave., Vancouver. Press—Mrs. S. Ferguson, 3424 West 2nd Ave., Vancouver.

# Prayer

OUR loving Heavenly Father, we thank and bless Thee that we can come unto Thee in prayer. In the name of Thy Son Jesus Christ, who didst come to redeem mankind, we come to Thee now to ask for Thy mercy and forgiveness for this sin-sick world.

We thank Thee, our Father, that in Thy great goodness Thou didst grant us victory in war, and we humbly ask Thee to continue Thy goodness unto us in these difficult days when there is so much distrust and selfishness abroad. We confess how helpless we are when we rely on our own strength, but Thou hast promised Thy help and power to all who ask. Have mercy on us, O Lord, and give us a clear vision of what Thou wouldst have us do.

We would pray for those in positions of responsibility who are called upon at this time to make great decisions. Guide and direct them, and grant unto them that wisdom that Thou alone canst give, that the nations may be guided into the ways of peace.

We would ask Thy blessing on all missionaries, as they carry the Gospel message to those who know it not. Sustain and strengthen them, and grant that through their labours Thy Kingdom may be extended in the earth. Especially would we remember before Thee those who are beginning their work in British Guiana. Guide and help them in all they do, and make them a blessing to those among whom they serve.

Help us all to be more faithful and diligent in the work in which we are privileged to share for the spread of the Gospel. Hasten, we beseech Thee, the time when all men shall know and serve Thee, and true peace shall be established in the earth.

We ask all in the name of our blessed Saviour. Amen.

O Master of the modern day,
Our hearts are kindled as we know
Thou walkest still along life's way
As in the ages long ago!
And by the magic of Thy will
New worlds Thou art creating still.

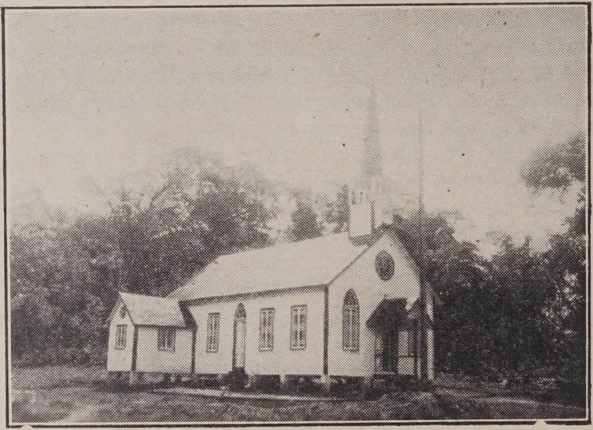
Enlarge our minds to grasp Thy thought,
Enlarge our hearts to work Thy plan,
Assured Thy purpose faileth not
To put Thy spirit into man.
God of the present age and hour
Thrill us anew with holy power.

—*The Link and Visitor.*

## Our Mission's Newest Venture in British Guiana

By the Rev. Edward Bragg

IN May last the Canadian Presbyterian Mission opened and dedicated a new church in the mining town of Bartica, some sixty miles up the great Essequibo River. Bartica is a town of some 3,000, though at week-ends, when the miners and lumberjacks return from their operations, the population is doubled. The town is situated where three rivers converge—the Essequibo, the Mazaruni, and the Cuyuni; and it is the gateway to British Guiana's vast hinterland. It is also to become of great attraction to tourists, and efforts are being made to popularize Bartica as British Guiana's finest vacation resort.



Church of St. Paul, Bartica

The present population is made up chiefly of persons who have gone there from other parts of the Colony, Negro, East Indian, Chinese, Portuguese, and many others. For some years the Roman and Anglo-Catholics have been at work there, but not until the recent advent of our mission has any of the great Reformed Churches been represented. With the full knowledge and support of the Methodist Church and the Church of Scotland, it has been decided that our Church shall minister to the members and adherents of the other great Protestant Churches who may be resident in the town, and at the opening, the Rev. Norman Birnie, M.A., Moderator of the Church of Scotland in British Guiana, and the Rev. J. S. Boulton, Chairman of the Methodist Colony Council, were present and brought greetings, and urged all Church of Scotland and Methodist people to link up with the new church, so as to make a strong Protestant and Evangelical witness in Bartica. Since the opening, the Methodist Church of British Guiana has presented our church with a beautiful pulpit and the Church of Scotland has made a gift of the Communion furnishings, which makes ''The Church of St. Paul'' unique.

The church is one of the most beautiful in our British Guiana Mission, and was made possible by grants from the General Board of Missions and the Women's Missionary Society, Eastern Division. The people of the town, however, have made excellent contributions as well, and have undertaken an ambitious programme of landscaping the beautiful grounds which we were able to obtain from the Crown authorities. It is a church and venture of which the whole Church at home may be justly proud, and we pray that under the guidance of God it will be greatly used and blessed in that community of ever growing importance.

The church measures 45 feet by 24, with an additional chancel of 8 feet, and a vestry 12 feet by 10. A graceful spire, 30 feet in height, gives the building a most imposing appearance; it was designed by the Field Missionary, the Rev. Edward Bragg. It is situated on a hill and overlooks the entire town.

At the opening the sermon was preached by the Rev. John Elder, Chairman of the Mission Council.

The first two persons to sign the Visitors' Book in the Church of St. Paul were both Presbyterians from Canada — Mrs. Urquhart of Montreal and Miss Margaret Cadwell, a member of First Presbyterian Church, Winnipeg. Since then, visitors have signed from England, America, South Africa, and many other parts of the world.

## Chaplain Visits Waldensians

HON. Squadron Leader W. F. Butcher has sent the following account of a visit he made, with a Waldensian pastor, to a Waldensian district in northern Italy. Going north-west from Genoa, by a modern motor road that ''goes through the Apennines for 50 kilometres by tunnel after tunnel'', they drove across Piedmont towards the Alps.

— In the distance we could see the Alps, growing ever larger until about 8.30 (four hours after leaving Genoa) we entered the mouth of this valley and came to Torre Pellice. Pastor Comba was so excited and we got excited with him. When we arrived at his mother's house, he asked me to go in with him. She is 88. We found her listening to the radio, and she was so moved to see him, she had not expected to see him so soon after the liberation. She insisted on going out to the others at the car, and then we came up here to the Albergo del Parco, where we were given good beds and an excellent meal. We strolled along the avenue afterwards, but it was late and we were very tired and went quickly to bed and to sleep.

This morning Pastor Comba called for us before breakfast, and immediately after we met a group of pastors for a minute and then went with another Comba brother up a steep side valley of Angrogna to the home of a third brother, who is pastor there. We left the car and Pastor G. Comba returned to Torre Pellice to attend to the church business for which he came, while we walked on up the mountain to some Waldensian monuments, guided courteously by the fine-looking peasants. The most impressive is La Chiesa Della Tana (The Church in the Hole), a cave where the Waldensians used to worship when Protestant worship was prohibited and vigorously persecuted. Over 200 of them were surprised there and, one entrance having been blocked and a fire lit in the remaining one, were smothered to death. Signor Comba is an excellent host and entertained us all the time with stories, jokes, and reminiscences, but in the cave and around it he was very solemn and his eyes were often wet. He and I stood where the preacher used to be and the boys were below. He whistled some hymn tunes and I sang ''O God of Bethel'', and then we said the Lord's Prayer together.

Outside, on a rock, we saw a marble tablet with the words, ''Here our fathers died for liberty of conscience.'' I remarked to the boys that it was no wonder that the Fascists mistrusted a people who were proud of such a history.

We descended to the village, where Signor Comba entertained us at a *pensione* which was a joy to behold, so neat, so clean, with such a lovely garden. There were many flowers in our napkins, and they abounded everywhere. And how we were fed! And Signora Comba was there, having walked a good mile down, looking not a day over 70, and taking part in the conversation in excellent English! We were joined by one of her grandsons, Augosto Comba, 21, a student of philosophy at Torino, who had been with the Partisans for a year but was captured by the Germans and then employed by them at the St. Bernard Pass until the liberation. I have not had such a feast since I left Canada! A Partisan who had been condemned to death by the Germans, but had escaped and then fought with Tito until the Trieste affair, played the piano for us.

After leaving there, we met another Comba family, with two sons studying for the ministry, as well as many other people whose relatives I had known in Rome or Naples. They are all so friendly, cultivated, and generally like the best people I know in Canada and the United

Kingdom. All the young men were Partisans. It was natural, with their history and their proud heritage, that they should resist the Germans and the Fascists. And here there were a lot of both, to guard the French frontier, which is on the summits of the mountains just twelve miles away. Roads lead up to it from the other side, which is much more gradual, but about here there are only mule tracks in the higher valleys, even where we have been to-day.

In the afternoon we went up the main valley to Bobbio Pellice, the parish which extends to the frontier where Pastor Ricco, who studied at Edinburgh and Aberdeen and speaks excellent English, a fat and cheerful man of about my age, met us and took us up the mountainside to a place called Thibaud, where the Waldensians came back, after years of exile in Switzerland, and swore loyalty to God and to one another, before fighting and repulsing the troops of the King of Savoy and sending for their wives and families, for whom they had to build houses and churches. And now again they are having to rebuild, for there was a Fascist Republican Barracks at Bobbio and ''incidents'' were frequent. The Partisans blew up the bridge at one time, set fire to the barracks at another, and generally made life as uncomfortable as possible for the Germans and Fascists. And then the Germans would hang and burn, and they did it indiscriminately. Every village, valley and group of houses has its story thereabouts, and they will not soon be forgotten. Again the Waldensians have fought and have suffered for liberty, and the characteristic story goes on. The Pastor was always being called down to the barracks to interpret, and all the Partisans were his parishioners! No wonder his wife is ill, as he explained, ''from too many emotions''. He would not let us go until he had given us tea. I asked how he happened to have it and he told us that after the liberation at the end of April he walked over to France and was wonderfully received there by the Protestant pastor in the nearest village and then driven down to Provence by some chaplains who gave him many little presents of unusual things, as did also the French. The Partisans in this district were, of course, supplied from over the frontier. They do not seem to me to be as irresponsible as those I have known in North-Eastern Italy, and most I've seen and met are very good types of young men. In Bobbio there is a wall which was built by funds and orders supplied by Oliver Cromwell, who was greatly interested in the Waldensians.

This morning we also saw a strikingly simple monument at the spot where Farel met the Synod of the Church, after delegates had been sent to Calvin at Geneva to enquire what was going on there, and these people, whose worship and teaching, though simple and not systematized, had been very like the Reformed Faith for 300 years already—ministers and people—solemnly took as their own the doctrine and order of the Genevan Church, that is, they became Presbyterians. No wonder that Signor Comba's eyes filled with tears as he looked, and the peasants cutting hay on the steep slope spoke proudly of their glorious story.

## First Post-War Conference of the Student Christian Movement

"WHEN a man reaches fifty years of age he is able to know the will of God," said Kiang Wen-Han, quoting an ancient Chinese proverb as appropriate for the fiftieth anniversary of the founding of the World's Student Christian Federation. The occasion was Wen-Han's visit to the Central Area Conference of the Canadian Student Christian Movement at Couchiching late in September.

Kiang Wen-Han is Executive Secretary of the student division of the Y.M.C.A. in China, from which he has just recently arrived after eight years of intensive relief work. He was one of the representatives of ten countries who were present at the vigorous and provocative sessions of this Conference for which had gathered one hundred students from Atlantic and Pacific and in between. Other important visitors were: Alexander Miller of the New Zealand S.C.M., recently arrived from Britain where he had worked in urban churches and in the Iona Community; Augustine Ralla Ram, General Secretary of the S.C.M. of India, Burma and Ceylon; Miss Margaret Wrong, of the Committee on Christian Literature for Africa of the International Missionary Council; Miss Helen Morton, of the World's Student Christian Federation; Dr. McLean Gilmour of Queen's Theological College; Rev. Bruce Miller of the Crusade for Christ and His Kingdom; Bengt Hoffman of Sweden and Dale Brown of the United States, both workers with prisoners of war; and national and local S.C.M. staff members. Miss Shu Feng Cheh for the Woman's Auxiliary of the Anglican Church, Miss Irene Ucida and Miss Chappell for the Women's Missionary Society of the United Church, and Mrs. C. W. Dengate for the Foreign Missionary Society of the Baptist Church were fraternal delegates.

The outstanding note struck in the Conference was one of urgency for rapid improvement in western policy towards eastern powers. It was evident that China and India, with one-half the population of the world, would no longer be content to play a secondary or vassal part in the affairs of the world. There were hopeful expressions of the part the new United Nations organization would play in establishing equality among the nations.

The Central Area Conference immediately followed the meeting of the National Council of the Movement, at which delegates from fourteen Canadian universities met to decide S.C.M. policy for the coming year. There was a heretofore unrealized maturity of religious experience among these young delegates as they planned policy and programme to meet the needs of returning men and women who would this year send university registration to almost double the pre-war figure. The Movement faces the greatest challenge it has had in its twenty-five active years in Canadian life, and it is determined, through augmented staff and vigorous programme promotion, to meet that challenge.—*E. M. Nichols.*

## LITERATURE PAGE

**Miss Louise A. Reith**

THIS year as we think of Africa in our various mission study groups we are grateful for the many fine books which help us to add to our knowledge of that country and the mission work being done there. Among the books available there are two to which we would direct your attention this month.

The first is written by Newell S. Booth, a bishop of the Methodist Church in the Elisabethville area in Africa, which includes the Belgian Congo, Southern Rhodesia, Angola and Mozambique. The title, THE CROSS OVER AFRICA, is significant. As we read we are made conscious of the great burden that Africa bears and the light which the cross of Christ brings to Africa. In the foreword the author outlines briefly what we may expect to find in the book in the following words—''In country after country I have seen once more the cross of Christ over Africa. I have seen what that cross has meant. I have seen the hospitals in service, the people crowding into schools, the churches packed to hear the word of God. I have had fellowship with Africa's splendid Christians and they have made me realize how much more the cross over Africa could mean for its peoples. As I have travelled over the continent I have been conscious of tremendous areas of life in which the cross is not the symbol of love and life. . . . This book considers what that cross has meant. It speaks of the tensions to be found in Africa, the contributions that this land has made to the life of the world, our common responsibility for the present conditions, the fleeting opportunities in these swiftly moving times, and the sacrifice that is going to be needed from everyone if we expect to live in a world of fellowship and peace.''

The concluding chapter outlines for us some definite tasks to which the churches of North America are called as they prepare to help Africa at this critical time in that continent's history.

In the back of the book is a coloured map of Africa, about 10 x 12 inches in size, a smaller edition of the wall map which many groups are using as a visual aid to the study of Africa.

The second book, in which we are sure all members of Girls' groups, Young Women's and Senior Auxiliaries will be interested, is DAUGHTER OF AFRICA by Ruth Isabel Seabury. Many Canadians will remember Miss Mina Soga, who was a member of one of the Madras teams who visited Canada in 1939 following the Madras Conference. This book is the story of her life, told by one who is her understanding friend. Miss Seabury met Miss Soga at the Madras Conference, travelled with her back to America and on many of her journeys on this continent; thus in DAUGHTER OF AFRICA we have a most interesting and sympathetic story of Mina Soga's life and what she has done and is doing for her own people.

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| THE CROSS OVER AFRICA. By Newell S. Booth.......... | 70c. |
| DAUGHTER OF AFRICA. By Ruth Isabel Seabury......... | 70c. |

## AUXILIARY PAGE

**Mrs. W. A. McLennan**

NEXT month Auxiliaries will be thinking about the annual report to be sent to the Presbyterial Corresponding Secretary. This is not new, you say, and why mention it at this time? The reasons are these: first, strange as it may seem, there are a number of Auxiliaries that do not report at all—even their membership; secondly, again strange as it may seem, the figures do not always agree. The result is that your Presbyterial cannot have a correct report; therefore, your Provincial cannot either, nor can the final figures of the Society be correct. The only remedy lies with the Auxiliary and your Auxiliary is a very important part of the Society.

A report form should go from the Presbyterial Corresponding Secretary to each Auxiliary. All information asked for should be given in its proper place. The Auxiliary Secretary filling in the report form should consult the other officers to see that all information given is correct and that all reports sent in agree. Make sure of the correct spelling of the name of any officer reported, and the accurate postal address, where it is asked for. Please write very clearly. Too often names have to be guessed at; also, a good deal of time is spent trying to verify them at the telephone office, if they can be found in a directory.

If one of the officers to be reported has not been appointed when the report is sent in, please send in her name to the Presbyterial Corresponding Secretary as soon as the office is filled, also any change of officer or address that may occur later.

Last of all, *do* tell the story of the Auxiliary for the year. That can be added in a letter to your Presbyterial Corresponding Secretary. If you have tried some new plan, tell it; if you were able to get new members, tell how you did it; tell your discouragements, too. All these things give the life and pulse of the membership and that is what we want. It can come from nowhere else but the Auxiliary.

## GIRLS and LEADERS

**Mrs. Harold Keefer,** *Secretary*

TEEN-AGE girls were represented at the meeting of the Council of our Women's Missionary Society in Toronto during the last week of September. On Tuesday evening the attention of the delegates who had come from all provinces from Quebec to British Columbia was centred upon youth. During the first part of the evening children from Mission Band and Explorer groups told of their activities, while the work of the girls' department was told in the latter part of the meeting.

Come with us to Calvin Church in Toronto to see what you are doing and hear the story of it told by others. Gathered at the front, to help in the presentation, are nine women, some of whom you know—Mrs. Harold Keefer, Girls' Organizations Secretary; Miss Margaret Webster, Girls' Work Secretary; a C.G.I.T. leader in uniform; and six people to tell of the work in the six provinces represented at the meeting. On the platform are three C.G.I.T. members looking very attractive in their correct, neat uniforms.

Mrs. Keefer speaks of the work of the girls' department in general, telling of the extent and value of group activity. Then she acts as master of ceremonies and introduces the other representatives taking part.

First of all, the three girls present a typical informal group executive meeting where plans for the fall and winter work are made. Their first meeting, they decide, is to include games, a sing-song, and worship, with the activity period spent on a discussion of the plans for the year's work. In these plans they decide to include some handwork, Bible Study, Christmas projects, and the new Mission Study, ''Listening In''.

Miss Agnes Davidson of Agincourt spoke from the point of view of a C.G.I.T. leader telling of the value of group activities to teen-age girls.

The provincial review brought out the high-lights of girls' work across the Dominion. Mrs. W. T. Beattie, Girls' Organizations Secretary for British Columbia, told of the leadership training group at White Rock camp and of the fact that, as a result, several new girls' groups are expected in British Columbia this year. Miss Marion McKay, the Alberta Girls' Organizations Secretary, gave a brief picture of the groups in her province. Mrs. C. C. Downing, formerly Girls' Organizations Secretary for Saskatchewan, told of the importance of securing good leaders and of establishing groups in smaller centres as well as larger cities. Miss Frieda Matthews, Field Secretary, who had visited many of the girls' groups in Manitoba, spoke for that province, telling of the new groups which were the result of the leadership group at Shoal Lake Camp in 1944. The Girls' Organizations Secretary for Ontario, Mrs. Duncan Allan, said that groups in Ontario during the coming year are to be stressing the importance of church attendance and church membership. Miss Helen Ross, deaconess working in Quebec Presbytery, said that she hoped that the new camp at Lake St. Francis would help to build up the work in the province of Quebec.

The Girls' Work Secretary spoke of the increase in girls' groups, membership and givings in the last two years but stated that there must still be considerable growth, to reach the statistics of the peak years of 1934 and 1938. ''In these days of building the peace,'' she said, ''we are on the verge of a great new day for our 'teen-age girls and for our girls' department. It is our privilege and our responsibility to have a share in the bringing in of that new day.''

As members of the girls' department your share is a big one. May you be ready to accept the challenge of that Council meeting and do your part, that the work of our Church and our Missionary Society may grow.

—*Margaret Webster.*

## CHILDREN'S DEPARTMENT

**Mrs. W. N. Ferguson,** *Secretary*

### THE CHRISTIAN FRONT IN CHINA

### *Goldilocks on a Mission*

By Archie R. Crouch

MRS. Lo and Mrs. Chu, members of The Church of Christ in China in Kunming, came in with armloads of flowers about twelve-thirty. As soon as they arrived, Mrs. Blackstone called her youngest daughter to get her curls combed and her face washed. When Jeanette was finished, Margaret, who is eight years old, also went through the process of getting fixed up. A little later they all piled into a jeep and drove eleven miles out to the hospital where they visited the American boys who were injured and sick.

The boys were glad to see them come. Mrs. Lo and Mrs. Chu and Mrs. Blackstone carried the flowers in their arms. The children took one flower from the bunch for each boy in bed, and it seemed as if the boys were never so glad to get anything in their lives. But without any question they were happier to see the little girls and their smiles than they were to get the flowers.

As they came to the end of one of the wards, having given a flower to each boy and having spoken with them, the nurse called little Jeanette to her. ‘‘Will you bring a nice flower into this private room for me?’’ she asked. ‘‘There is a boy very sick in here, and it will do him good to get a flower from you.’’

‘‘Yes, I’d like to,’’ lisped little Jeanette, who is only four years old.

So she got a flower from Mrs. Chu and she and the nurse went into a room marked ‘‘No Visitors’’, while the women visited with some of the sick boys at the end of the ward.

The private room was darkened, but there was enough light for little Jeanette to see a boy lying very still on his bed. His head was wrapped in bandages, but when he saw Jeanette with her golden curls and her lovely smile he said to the nurse, ‘‘Let me hold little Goldilocks!’’

The nurse said, ‘‘Not this time! Perhaps the next time she comes with her flowers. See this pretty rose Jeanette brought you!’’ And she held the rose up so that the boy could see it.

‘‘Thank you for coming to me, Goldilocks,’’ whispered the boy as he fell back into unconsciousness.

So they went back to the wards and distributed flowers and smiles all over the place. When the flowers were gone they came back to Kunming to resume their play and their work, perhaps never to fully realize how much good they had done that afternoon.

But I know something of the good these Christian children do simply by being happy with others. A mess sergeant, who often comes to see the children, said to me one night, ‘‘I’ve been a completely changed man since I got to know the Blackstone children.’’ And the same type of testimony comes from others who enjoy the fellowship of Christian homes on the mission fields all over the world.

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### Saskatchewan

New Provincial Press Secretary—Mrs. J. Watson, Weyburn.

# PROVINCIAL NEWS

## ALBERTA

Mrs. A. A. MacGregor, 9824 103rd St.,
Edmonton, Press Secretary

CALGARY Presbyterial — The Presbyterial Executive had a supper meeting in September in Grace Church instead of the usual evening meeting, and heard reports of the various camp committees.

To the Young Women's Missionary Society of Grace Church, at their first fall meeting, Miss Margaret Bailey, who attended the Young Women's Conference in Toronto in May, spoke of the work of the Women's Missionary Society and of the various matters discussed at the Conference pertaining to the young women's work.

**Edmonton Presbyterial** — At First Church Auxiliary's September meeting the Mission Study was taken by Mrs. MacMicking and Mrs. Niven, who stressed the importance of giving Christian literature to the mission fields, especially as great strides are being made in the fight against illiteracy in many lands. Miss Hazel Reaveley, who was leaving for Toronto to enter the Missionary and Deaconess Training School and prepare for full-time Christian service, gave an interesting account of the Young Women's Conference in Toronto, and spoke of its influence in leading her to decide to give her life to definite Christian service, and especially of the deep impression made by Miss Edith Magee, one of our missionaries from India, whom she met first at the Conference and later at the Young People's Camp at Sylvan Lake, Alberta.

## BRITISH COLUMBIA

Mrs. W. Barlow, 149 W. 5th, St.,
North Vancouver, Press Secretary

IT is regretted that the name of our Honorary President, Mrs. A. H. Gordon, 1020 Chilco St., Vancouver, was not included in the list of Provincial officers. Mrs. W. J. Murdoch, 2306 East 4th Ave., Vancouver, has been elected 2nd Vice-President to fill the vacancy caused by the death of Mrs. W. L. Clay; and Mrs. M. C. Fuller, 123 Moss St., Victoria, Children's Secretary, to succeed Mrs. C. P. Young, who is returning to India.

## MANITOBA

Mrs. W. S. Nairn, 523 S. Vickers St.,
Fort William, Ont., Press Secretary

SUPERIOR Presbyterial—A report of the Vacation Bible School held in First Church, Port Arthur, was given by Mrs. Wilson at a recent meeting of the Presbyterial, at which Mrs. W. S. Nairn presided. The School had an enrolment of 115, with a staff of eleven teachers assisted by five girls who had attended former schools. The pupils were divided into three groups, the Rev. J. A. McMahon of First Church having charge of the older boys and girls. Mrs. Wilson's display of handwork done by the children showed that much planning had been done by the supervisor, which assured the success of the school. Miss M. Smellie reported that the new study books were on hand as well as the new calendar, and she gave a brief, interesting résumé of the study books. The supply allocation for 1946 as presented by Mrs. Clark was accepted.

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## ONTARIO

MRS. J. R. HILL, 250 COOPER STREET, OTTAWA, PRESS SECRETARY

GLENGARRY—Many memories were revived when Glen Gordon Auxiliary, Lancaster, celebrated its Diamond Jubilee on August 22nd at the hospitable old home of Mr. and Mrs. James A. Sangster. The many guests were cordially welcomed by the president, Miss Hilda Snider, Miss Mary J. McLennan, secretary, and a group of older members. Two charter members, Mrs. D. D. McCuaig, Bainsville, and Mrs. D. S. Fraser, Almonte, unable to be present, had chosen the Scripture lesson and the hymns. As at the organization meeting at Mrs. Robert Robertson's home in 1885 and all anniversaries since, ''Sweet Hour of Prayer'' was sung. The Rev. R. B. Nelles spoke briefly. Greetings were received from other Lancaster groups, Gravel Hill and Williamstown and the United Church Auxiliary, Glen Gordon, and a letter from Rev. L. H. Fowler, a former minister. Miss McLennan read the minutes of the 50th anniversary meeting, Mrs. R. Black sketched the Auxiliary's history till 1935, and Mrs. D. Mason McLennan told of the past ten years' work. Mrs. E. E. Preston gave a timely address, and Miss Elizabeth McLennan, a life member in 1887, spoke of 35 years' missionary work in China. Mrs. Thomas MacIntosh conducted a Service of Remembrance, and Rev. E. E. Preston pronounced the benediction.

At a full Presbyterial Executive meeting in Dunvegan reports showed continued interest, and plans were discussed for further activity. It was arranged to hold the annual meeting in Cornwall on January 17th, 1946.

**Kingston**—There was a fine attendance at the Autumn Rally in Deseronto. Mrs. Shaw presided. The highlight of the meeting was Miss Frieda Matthews' address on ''Focus on Auxiliaries'', in which she gave many helpful suggestions. Answering the roll call, a member of each Auxiliary quoted a Scripture verse with the word ''Peace'', and Mrs. John Wallace spoke on ''Peace''. The new treasurer, Miss Mary Nesbitt, gave a splendid report. Mr. Matthews of the Church of the Redeemer, Deseronto, pronounced the benediction.

**London**—The Presbyterial was privileged to have Mrs. James Dickson address two meetings—in Dutton and in New St. James, London. She won the hearts of all who heard her, as she told of her work in Formosa and British Guiana, and their prayers will follow her and Mr. Dickson as they go forth into more extensive work.

The annual Autumn Rally was held in Knox Church, St. Thomas. Mrs. W. M. Hall, Provincial Vice-President, who was guest speaker, received a warm welcome on this first visit to the Presbyterial. Belmont, Tempo and London Auxiliaries took part. Mrs. W. C. Wheaton presided, and Mrs. E. V. Heal welcomed the visitors.

**Ottawa**—Mrs. James Dickson spent several days in Ottawa, visiting Auxiliaries in Gloucester, Kars, Vernon and Torbolton; splendid preparation had been made and in every case there were large audiences to enjoy her addresses. Introduced by Mrs. A. I. Burnett, she spoke to young women and C.G.I.T. and Mission Band leaders at a meeting in St. Giles Church; Miss Isabel Hill, Girls' Organization Secretary, led in the service of worship.

The climax of these meetings was a gathering in Knox Church under the auspices of Presbytery, the Rev. A. Ian Burnett, Moderator, presiding. Mrs. C. H. Thorburn, O.B.E., spoke on behalf of the Peace Thanksgiving Fund. Throughout the series of meetings, in a delightfully intimate way Mrs. Dickson described the work in Formosa and British Guiana. She told of the severe food shortage due to the sinking of ships in the Caribbean and urged her hearers to remember the hungry people of the world. In British Guiana ''The Happy Workers'' women's groups, organized first at New Amsterdam and then among women of the plantations up the coast, are now doing very fine work in the churches; and the prestige of the East Indian women has risen. Referring to Formosa, Mrs. Dickson said that it seemed as if our work might be resumed there. Many Formosan Christians, although beaten by the Japanese for their Christian beliefs, had remained faithful.

Mrs. G. P. Louie, Chinese worker in Montreal, spoke to Knox Auxiliary, Ottawa. The visiting of homes and hospitals she considered a most important part of her work. In the kindergarten, where she works with Miss Burdick, there are 20 Chinese children enrolled, and they are eager to learn Bible stories. Miss Katherine Reid introduced Mrs. Louie.

**Sarnia**—Mrs. Dickson gave an interesting account of work in Formosa and British Guiana to Paterson Memorial Auxiliary, Sarnia. Miss Cowan led in the worship period.

**Toronto**—At two special meetings in Toronto, in High Park and St. John Churches, Mrs. Dickson told how she organized East Indian women in British Guiana into ''Happy Workers'', to work together for God. ''What have we to give them?—We have Christ, strong hands to help them, education, love, and temporal aid.'' Mrs. R. Moynan presided at both meetings.

In St. Andrew's Church, Markham, the Markham and Stouffville Auxiliaries, with many friends of the community, paid tribute to the late Mrs. T. DeCourcy Rayner, a Vice-President of the Presbyterial and President of Markham Auxiliary. Messages were received from many friends, including Mrs. R. Moynan and Mrs. W. M. Hall, President and immediate Past President of the Presbyterial.

## QUEBEC

MISS MARY F. GREIG, 2168 PARIS ST.,
MONTREAL 22, PRESS SECRETARY

MONTREAL Presbyterial—The Presbyterial was favoured at the opening of the season's work by a visit from Mrs. James Dickson of British Guiana. In order that as many as possible might enjoy the privilege of hearing her, arrangements were made for a series of meetings in different sections of the city and suburbs.

On Wednesday evening, September 19th, the Young Women's Auxiliaries, under the auspices of the Leaders' Fellowship, held the opening meeting in Melville Church Hall, Westmount, with a large attendance of members as well as representatives of the Senior Auxiliaries. Mrs. Donald MacKay presided. Reports of the Young Women's Conference held in Toronto in May, given in the form of a panel discussion by three delegates, enabled those not present at the Conference to appreciate the value of the educative and inspiring programme provided.

Mrs. Dickson spoke of her work as a missionary in Formosa, where she spent thirteen years prior to 1940 when missionaries were forced to withdraw because of the animosity of the Japanese towards foreigners and the Formosan Christians associated with them. In British Guiana Mr. and Mrs. Dickson have accomplished a great deal in Berbice. Mr. Dickson has realized the dream of his predecessors in the establishment of a Theological College, where East Indian young men may be trained for the ministry of the Church in British Guiana, and Mrs. Dickson has opened up work among the women and girls. Mrs. Dickson's keen sense of humour and her consecration to her high calling left a deep impression on all her audiences.

On Thursday a large gathering from the central Churches assembled to hear Mrs. Dickson, and afterwards a reception was held in her honour. Again on Friday, at a meeting in MacVicar Memorial Church Hall for the members in the north end of the city, Mrs. Dickson held her audience in rapt attention. On Saturday, with a group of friends from the Presbyterial, she motored to Riverfield, where she spoke at two meetings, thus giving the South Shore Auxiliaries the opportunity of hearing of our work in British Guiana. Interest in the field and enthusiasm in our task has been deepened by Mrs. Dickson's visit.

---

## SASKATCHEWAN

Miss M. M. Steenson, 411-28th St.,
Saskatoon, Press Secretary

MOOSE JAW Presbyterial — The fourth Vacation Summer Bible School in Briercrest, held July 16-27, had an enrolment of 24 and an average attendance of 18. Mr. J. Carroll, student minister, and two teachers, Miss Julia Olson and Miss Helen Amos, were in charge. A large number of parents and interested friends attended the closing exercises, when a ''day'' in the Summer School was presented, handwork was shown, and certificates were given to 21 pupils for faithful attendance and work. Those present felt that much good had been accomplished and that the influence on the young would be lasting. It is hoped that this work may grow and prosper in future years.

**Regina Presbyterial** — The Presbyterial Executive met at the home of Mrs. A. W. Edgar to say farewell, and extend best wishes for the future, to Mrs. Lorne W. Macdonald, Corresponding Secretary, who was leaving to make her home in Toronto. The president, Mrs. E. V. Wahn, spoke of Mrs. Macdonald's efficient work, voiced the regret of the members at her departure, and on their behalf presented her with a gift.

The Edna Bell Auxiliary, of First Church, Regina, held a farewell gathering for Miss Doris Stamford, a valued member of their Auxiliary who was leaving to take up her new work as assistant to Miss Vincent at the Children's Centre in Vancouver. The Provincial and Presbyterial Executives also met with this Auxiliary at Mrs. J. B. Shaw's home, to wish Miss Stamford god-speed. Regina members feel that she is especially fitted for children's work and they will follow her work with interest.

Deep sympathy is felt by all the Provincial workers for the president, Mrs. J. A. Sinclair, in the painful accident that resulted in a broken hip while she was superintending the closing of the camp at Buena Vista, and all are glad to know that she is making good progress.

**Saskatoon Presbyterial**—At the September meeting of St. Andrew's Auxiliary, Saskatoon, the Home Helpers were welcomed. A most interesting account of "The First Presbyterian Mission in Saskatchewan" was given by Miss J. E. Walls, formerly of Prince Albert. Mrs. J. H. Cameron was in charge of the devotional period.

## TREASURER'S STATEMENT

***September 30th, 1945***

RECEIPTS:

| | |
|---|---|
| Knox Church Sabbath School, Toronto, "Mrs. Dickson's and Mrs. Mackay's work" | $ 125.00 |
| Life Membership pins | 34.55 |
| Transferred from Overseas Trust Fund | 2,000.00 |
| PROVINCIAL GIVINGS: | |
| Ontario | 5,000.00 |
| Quebec | 1,650.00 |
| Quebec, Supplies | 509.75 |
| | $9,319.30 |

DISBURSEMENTS:

| | |
|---|---|
| Hospitals: | |
| Rocky Mountain House | $ 225.00 |
| Weirdale | 10.00 |
| Chinese in Canada | 823.75 |
| Indian Schools: | |
| Birtle | 158.32 |
| Birtle, Government Grant | 1,209.29 |
| Cecilia Jeffrey | 162.49 |
| Cecilia Jeffrey, Government Grant | 1,713.82 |
| Mistawasis | 45.00 |
| Saskatoon Residence | 75.00 |
| Supplies | 803.55 |
| India: | |
| Bhil Field | 4,590.00 |
| Jhansi Field | 3,804.50 |
| British Guiana | 2,370.83 |
| China | 1,870.00 |
| Publications | 1,823.44 |
| Deaconesses | 1,816.15 |
| Organization | 448.80 |
| French Work | 80.83 |
| Children's Work | 402.28 |
| Exchange | 17.41 |
| Christian Literature | 155.00 |
| Pension rates | 82.00 |
| St. Margaret's Girls' Centre | 150.00 |
| Rehabilitation Committee | 532.50 |
| Council Expenses | 111.90 |
| Income Tax | 26.75 |
| Administration | 508.56 |
| Grants | 1,108.40 |
| Deputation | 75.00 |
| Missionaries' Expenses | 126.67 |
| | $25,327.24 |

RESERVE FUNDS:

RECEIPTS:

| | |
|---|---|
| Legacy Fund— | |
| Payment on Toronto House | $ 25.00 |
| Peace Thanksgiving Fund— | |
| Ontario | 1,486.50 |
| Quebec | 121.75 |
| Manitoba | 128.00 |
| Saskatchewan | 25.00 |
| British Columbia | 138.25 |
| | $1,924.50 |

DISBURSEMENTS:

| | |
|---|---|
| Pension Fund— | |
| Rates paid for Annuities | $ 608.07 |

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

## New Organizations

### Ontario

**Brockville Presbyterial**—Explorer Group, St. Andrew's Church, Cardinal. Leader, Mrs. George Forrester.

**Toronto Presbyterial**—Canadian Girls in Training Group, Leaside. Leader, Miss Marjorie MacKay, 336 Forman Avenue, Toronto 12.

## FOR LANTERN SLIDES APPLY TO:

**Alberta.**—Mrs. A. C. McArthur, 1337 14th Ave. W., Calgary.
**British Columbia.**—Mrs. A. Barry, 530 E. 8th Ave., Vancouver.
**Manitoba.**—Mrs. D. Duncan, 830 6th St., Brandon, Man.
**Ontario.**—Room 801, 100 Adelaide Street West, Toronto 1.
**Quebec.**—Mrs. J. H. Currie, 3648 Durocher St., Montreal.
**Saskatchewan.**—Mrs. J. H. Cameron, 916 Spadina Cres., Saskatoon.

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# *Book List*

For Study material for the various groups see *Book List* in October *Glad Tidings*.

| | |
|---|---|
| DAUGHTER OF AFRICA. By Ruth Isabel Seabury | $ .70 |
| LIVINGSTONE THE PATHFINDER. By Basil Mathews | .85 |
| THEY FOUND THE CHURCH THERE. By H. P. VanDusen | .85 |
| WALL MAP OF AFRICA. In four colours. 22 x 28 inches | .35 |
| FRIENDSHIP MAP OF AFRICA. In colour. 27 x 33 inches | .35 |
| HOW TO MAKE AN AFRICAN VILLAGE | .35 |
| CHRISTIAN WORLD FACTS 1945-46 | .25 |
| PRACTICAL BOOK ON AFRICA | .40 |
| FIVE POINTS FOR AFRICA. By Margaret Wrong | .75 |
| **Books published by the Centenary Committee of the Canadian Churches** | |
| HEALING HANDS (Dr. Jessie M. Allyn). By Mrs. J. B. McLaurin. | |
| GREAT LIVING (Rev. C. W. Service, M.D. of Chengtu). By Kenneth J. Beaton. | |
| AMBASSADOR OF THE FROZEN WAY (Most Rev. Isaac O. Stringer, D.D.). By Right Rev. A. H. Sovereign. | |
| WHITE ANGEL OF TOKYO (Miss Caroline Macdonald, LL.D.). By John McNab. | |
| These biographies sell for 15c per copy or the four in one packet for | .50 |
| CHURCH BELLS CALLING—Children of Every Land. By Muriel Beaton Patterson | .40 |

◆

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## RENEW THE "GLAD TIDINGS"

For the balance of the year the rate is 25c. for single subscriptions; 20c. when two or more go to one address. Send all subscriptions to your Presbyterial *Glad Tidings* Secretary, to be forwarded to the central office. All money orders should be made payable to The Editor of *Glad Tidings.* Write for sample copies to Miss Helen Mackintosh, Editor, Room 800, 100 Adelaide Street W., Toronto 1, Ont.

## Form of Bequest

*I give and bequeath to the* WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of ............................................ dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

Vol. XXI DECEMBER 1945 No. 12

# THE GLAD TIDINGS

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 1

# Editorial

Mrs. Harold Ferrier has been appointed Secretary for China, an office she held for over three years before becoming Secretary for Chinese Work in Canada. While our Society had no missionary on the field and the work was almost entirely financial, Mrs. Strachan has been carrying it on. Now Mrs. Ferrier will have charge of it as well as the work among Chinese in Canada. She will also represent our Women's Missionary Society on the North American Advisory Committee of the Church of Christ in China.

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Mrs. S. W. Crabbe, who has been a member of the Council Executive since March 1944, has resigned, as she expects to leave Toronto to make her home in New Brunswick.

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A cable message on November 17th brought the welcome news that Mrs. Gehman had arrived safely in Calcutta, India, on her way to her new work as a missionary nurse in the province of Yunnan, China.

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Mrs. Dickson

On November 9th Mrs. James Dickson left Toronto to return to British Guiana after spending over two months in deputation work, about three weeks of it in the Maritimes. In six strenuous weeks she addressed audiences in many parts of Ontario and in Quebec, and seldom has so much interest been aroused by a missionary speaker. The Board wishes to express warm appreciation of what she did during this time, when she gave herself so unsparingly, that as many as possible might hear of the work that has been accomplished in British Guiana and the help needed that still greater things may come. To every one who heard her British Guiana became a very real place.

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Miss Hazel Macdonald, who was granted leave of absence for a year to continue her studies, has resigned from the deaconess staff in order to take a university course. In accepting her resignation, the Board expressed their appreciation of the extremely good work she was doing and their hope that she would later return to the Society's staff.

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Lieut. Ruth Lowe, who entered the Chaplaincy service of the Canadian Army as a representative of the Presbyterian Church, was recently posted to Ottawa, to replace Lieut. Wilna Thomas, who has been posted to Vancouver after ten months as chaplain's assistant in Ottawa.

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Our Women's Missionary Society has completed the purchase of a house and grounds at 1625 Bloor St. West, Toronto, for the St. Margaret's Girls' Centre. This is an effort to offset the many problems of juvenile delinquency and is intended to provide a Christian home for girls from fourteen to seventeen years of age who cannot adjust themselves at home, whose home conditions are not suitable, or who have no home. The Society is fortunate in having as superintendent Miss Violet Munns, B.A., a graduate of the School of Social Work, University of Toronto, who will be assisted by Miss J. M. Duthie, formerly on the staff of the Girls' Residence in Saskatoon.

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In response to an appeal from the North American Advisory Committee of the Church of Christ in China for $5,000 from each of the six co-operating Churches in the United States and Canada towards the rehabilitation of Chinese church workers, our Women's Missionary Society has agreed to give $2,500. This amount is to be taken from the General Fund, so that all the members may have a share in helping to re-establish Chinese churches. (See page 461).

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Auxiliaries, senior and young women's, whose Welcome and Welfare Secretaries are not given in the printed Annual Report, or any that have new Secretaries since that list was sent in, are asked to send the names and addresses to the Toronto office: Room 800, 100 Adelaide St. W., Toronto 1.

Branches are also asked to send notice when during the year there is any change in the officers whose names and addresses are printed in the Annual Report. Correct addresses are required, in order that communications may reach the branches without delay.

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Behold the Babe! in slumber laid—
New Life, new Love, new Hope the stars are singing,
Good Will and gracious Peace a New World bringing.
O golden dawn!
The Christ, the New-Born Son!

—Christian Curr in *Life and Work.*

# Resolutions of the Council Executive

*Mrs. J. M. Warren*

VERY regretfully the Council Executive accepted the resignation in September of Mrs. J. M. Warren as Deaconess Secretary and as a member of the Council Executive. Mrs. Warren consented to hold her office until the first of October and reported for the deaconesses under her care at the meeting of the Council.

Mrs. Warren was one who brought to her work on the Council Executive a wealth of experience gained in other offices in the Women's Missionary Society. As a member of the Executive she was very valuable. Her capabilities, with her good judgment and her wise view of matters under consideration, made her so. As a Deaconess Secretary she will be greatly missed, not only by the Executive but by the deaconesses under her care. She maintained a very happy relationship with each one because of her personal interest, her rare kind of understanding and her abundance of sympathy with their difficulties.

We would desire to place on record our appreciation and gratitude for all she did. We assure Mrs. Warren we shall always look back to the happy days we worked together.

* * * *

*Miss Mathieson*

The resignation of Miss Elsie Mathieson in September came as a shock to the Executive. Even a suggestion of leave of absence could not be entertained by her and so, very regretfully, her resignation was accepted.

Miss Mathieson was a member of the Board for only a few years, but during that time she gave to the Society by her pen the great gifts of her well-stored mind. She was Convener of the Literature Committee and took a keen interest in everything that came under her care.

She had a very large part in the preparation of the booklet, *Prayers for Auxiliaries.* She contributed much in the preparation of the studies for Auxiliaries and for a year provided material for the Auxiliary Page. Readers of *The Glad Tidings* will recall her historical sketches of pioneer missionaries.

Although Miss Mathieson has withdrawn from the Board, we are glad to know that she will continue to write for the Society.

## Rev. Norman Goodall

IN October the Rev. Norman Goodall made his first visit to Toronto as Secretary of the International Missionary Council in London, a post for which he was chosen last year in succession to Dr. William Paton.

After hearing Mr. Goodall speak to the women of the Inter-Board Committee, Miss Mathieson wrote:

"Of himself I have the impression of deep spirituality and sound judgment—a man one is glad to know in such a responsible position as Secretary of the International Missionary Council. He expressed the greetings of the British Churches in the most kindly manner and spoke of their gratitude for what Canadian Churches had done for them. It seems to me, considering our resources, we have done very little.

"He took the London Missionary Society as an example of the present outlook and attitude of mission bodies in Great Britain, because, he said, he had had rather close connections with it in the past. (He was for eight years their Foreign Secretary.) Four years ago the London Missionary Society began to plan for its triple jubilee. At that time they had no means of knowing that it would be celebrated in the year the war ended. As the committee sought to 'discover what God's will and plan for such a time' might be, they saw that there were three objectives that might be laid before the Councils on the fields: '*1.* Retrench—Decide that the contributions must be reduced by a certain sum and ask the Councils to make the decision as to what work should be given up. *2.* Hold our present position. *3.* Advance.'

"For a long time they were uncertain, but when they had to go underground for their meeting, they knew what they ought to suggest. They had often dived under tables before, but this time they were forced underground entirely. In that shelter they decided on the third. They would *advance.* That must be the accent they would strike in the plans for the celebration.

"Responses from the fields were various. Some, on reading the communication asking them to set down the avenues along which they saw they ought to advance, and the amounts needed for such advance, touched their foreheads in a manner significant of what they thought the blitz had done to the committee. But as they had time to think it over, they fell in quite eagerly. One missionary in Bengal, a doctor, wrote that her immediate need was rice and where to get it!

"He told us that all the planning had been preceded and accompanied by much prayer and the seeking of divine guidance."

# The Ever-Present Lord

REV. JOSEPH WASSON

*Go ye therefore, and teach all nations . . . and, lo, I am with you alway, even unto the end of the world. Matthew 28: 19-20.*

DAVID LIVINGSTONE, on one of his journeys, arrived at the confluence of the Loangwa and Zambesi rivers. Here he found his way barred and his party surrounded by a group of armed natives. He was at first cast down, for he believed he was on the eve of a great discovery. Then he called to mind the great promise of the Gospel: "Lo, I am with you alway," and calm and consolation came to him. He wrote in his diary, " 'Lo, I am with you alway.' It is the word of a Gentleman of the most sacred and strictest honour, and there's an end on't." So, relying on that word, David Livingstone made his plans for the next day's journey. And, on the morrow, he and his party passed clean through the group of hostile natives and crossed the river.

There is a tendency amongst us to think that the presence of our Lord, in the days of His flesh, was a far more real thing than it ever can be to-day. There is also a tendency to look to the future for a closer fellowship, so that, as one has put it: "The heavens touch the earth on the horizon in front and behind, and they are highest and remotest above us, just where we stand." But no past day had more of Christ in it than to-day has: "I am with you alway." In fact, He left the earth in order that He might be more really present.

This is the knowledge that inspires obedience to the great command of Christ, "Go ye!" There has been placed upon us the duty of proclaiming the Gospel to the ends of the earth, a task which calls for the very utmost of consecration and endeavour. But that which makes the Gospel a power unto salvation, in these and other lands, is not the depth of our consecration, nor the enthusiasm of our endeavour; it is the presence of Christ by His Spirit speaking through human words and works to the hearts and consciences of men. It is His pleasure to use His servants in this way, reaching men through men.

In these circumstances, we must expect to find that those who are eager in obeying the commands of Christ shall have the deepest consciousness of His presence. Here we can see why the non-missionary church dies; failing to feel the inward constraint of His great command, it fails to obtain the fulfilment of His great promise. Here, too, we can see why, as individual Christians, we so often miss the presence of Christ. If you wish to have Him near you, the way to assure this lies in doing His will, and obeying His commands. "If a man love me, he will keep my words, and my Father will love him. We will come to him and make our abode with him.''

Where the many toil and suffer,
    There am I among Mine own;
Where the tired workman sleepeth,
    There am I with him alone.

Never more thou needest seek Me,
    I am with thee everywhere:
Raise the stone, and thou shalt find Me;
    Cleave the wood, and I am there.

## Home Helpers

By Mrs. K. B. Schroeder

REPORTS showing 8,157 members, 226 who became active members, 1,871 subscribers to *Glad Tidings,* and $13,123.45 contributed bear testimony to the high aims, the vigour and loyalty of Home Helper Secretaries, visiting committees and members.

Many and varied are their activities and methods. Alberta visits regularly four times a year. British Columbia tells of good used clothing remade and sent to Mistawasis Indian School, of quilting for the Mission Band, and of organizing a new Band at Penticton. Manitoba stresses the use of Home Helper literature. Ontario, with enthusiasm and hopefulness, tells of increased interest and a wider use of missionary information as contained in *The Glad Tidings.* Quebec has *The Glad Tidings* Secretary a member of the Home Helper Committee. They arrange to have a copy sent each month to Home Helpers who do not subscribe. Some of these are gift copies and some, used copies of active members with the name removed. Saskatchewan, by writing to each Auxiliary about Home Helpers and arranging special meetings for them, has worth-while increases to report in all columns.

The vital factor in the work in each province is continuous friendly visiting accompanied by fervent prayer for definite objectives as set forth on our prayer card, ''Teach us to Pray''.

Who may be a Home Helper? Any one who cannot attend the meetings of any branch regularly but ''is in sympathy with the aim and purpose of the Society and contributes''. There may be members who because of age or ill-health cannot attend, but whose interest is as keen as ever. Then there are young mothers who cannot attend meetings, women in business or professional positions whose hours of work prevent attendance at regular meetings, those who because of other duties are unable to come regularly, but are interested in the missionary enterprise and give generously of their means; and those who cannot attend regularly because of distance. In some rural districts there are Home Helper groups, whose members are indeed active, even if they cannot meet regularly. Many children who live too far away from the Mission Band meeting-place are interested Home Helpers; they use parts of the study book and take the handwork of the Children's Department. We are glad to note increasing interest reported in Mission Bands through their Home Helper members, and an effort is being made to provide more material especially interesting and helpful to them. According to the reports, there were 95 Home Helpers connected with Mission Bands in 1944. One Secretary explained that in one case where meetings were held in the school children coming to school by van were unable to stay for the meeting. This would seem to be a good opportunity to have a Home Helper group.

Presbyterial Secretaries should keep in touch with any Home Helper groups in their area; and Auxiliaries and Mission Bands in touch with their Home Helper members, not forgetting that some at a distance might occasionally be glad to get to a meeting, if told of it. Such members may be among the best informed, the most interested and the most helpful; many who are now Home Helpers had much to do with the building up of our Women's Missionary Society in past years.

''Let us go forward resolved to make this year one in which we will give our best to further the work of the Master.''

---

## Provincial Advisory Committees, 1945-46

**Alberta:** Mrs. R. H. MacMicking (Acting Convener), Mrs. R. McRae, Mrs. K. Murray and Mrs. C. Oscroft, of Edmonton; Mrs. C. E. Jamieson, Calgary.

**British Columbia:** Miss Sybil White (Convener); Mrs. Robert Pollock, Mrs. W. D. McLean, Mrs. C. P. Young, Mrs. E. G. Mader, all of Vancouver.

**Manitoba:** Mrs. H. H. Dunwoody, St. James (Convener); Mrs. J. P. Duffin, Mrs. J. S. Hutchison, Mrs. A. M. Long, Mrs. G. A. Warrington, all of Winnipeg.

**Ontario:** Mrs. H. C. McKellar, Hamilton (Convener); Mrs. W. J. Marks, Mrs. P. Ranson, Toronto; Mrs. D. M. Hagen, Sault Ste. Marie; Mrs. T. E. Kennedy, Southampton.

**Quebec:** Mrs. W. E. Baker (Convener), Mrs. A. M. Hill, Westmount; Mrs. J. W. Dougherty, Montreal; Mrs. R. J. Bell, Mrs. C. Ritchie Bell, Outremont.

**Saskatchewan:** Mrs. J. A. Sinclair (Convener), Mrs. H. R. Horne, Mrs. A. W. Edgar, Mrs. J. E. Tanner, all of Regina.

# Rev. James Nisbet

By Miss Elsie Mathieson, M.A.

IN 1866, when Canada meant just a part of what is now Ontario and Quebec, and when the Company of Gentlemen Adventurers Trading into Hudson's Bay still ruled the western plains, a little Scottish settlement that had grown up in isolation on the banks of the Red River sent forth a band of missionaries to the Cree Indians over five hundred miles away on the North Saskatchewan. Three of the party were from one family in the settlement; their old home had recently been bereft of wife and mother, and was now shadowed by the grievous illness of a daughter. The ordained missionary of the company had for four years been assistant to the minister of the parish, a parish that had held to the faith of their fathers through forty years of unheeded requests for a minister of their own. Perhaps it was the memory of those years of waiting that gave them an awareness of the spiritual longings of their Indian neighbours. To their ministers the evangelization of the Indians had for some years been a matter of deepening concern.

So once more the Kildonan minister, Rev. John Black, was to be alone in the pastoral care of widely scattered settlements; Rev. James Nisbet had accepted the task to which the Canada Presbyterian Church had appointed him; and their people out of a not too abundant supply of this world's goods promptly raised $500 in cash and made gifts of horses, oxen, carts and harness for the long journey over the prairies.

James Nisbet was born in Glasgow September 8, 1823, the son of a shipbuilder who in 1845 came to Canada and settled at Oakville, Ontario. At twenty-two James was a skilled carpenter and cabinet-maker, but so impressed was he with the need of missionaries for Canada's scattered settlements that he decided to study for the ministry. He had always been an earnest Bible student, and at fifteen had been Superintendent of a Sunday School in Glasgow. He graduated from Knox College in 1850. His first charge was Oakville, Ontario, where his ministry of twelve years made him to be long remembered for his ''absolute devotion to the pastoral duty and for the saintliness of his personal life''. In 1862 he heard the call of the West and became assistant to Rev. John Black, whom he had known and admired in Knox College days. In Kildonan, as later at Prince Albert, his knowledge of building and cabinet-making was invaluable. It was he who planned and supervised the building of the new two-roomed stone school which was to serve for forty years, and he did much of the interior woodwork with his own hands. It was in one of its rooms that Manitoba College was founded.

Now he was moving northward and westward once more. With him were Mrs. Nisbet and their little daughter Mary, Mr. and Mrs. John MacKay and their children, Mary and Christine, Mr. and Mrs. George Flett, Adam MacBeth, and Alexander Polson. Mrs. Nisbet and Mrs. MacKay were sisters, daughters of the Hon. Robert MacBeth of Kildonan, member of the Council of Assiniboia; Mr. MacBeth, the teacher, was their brother. Mr. MacKay was guide, interpreter, and provider for the journey, a rôle for which he was well fitted. His father had been a member of an expedition that had gone out in search of Sir John Franklin, and his mother was the daughter of a Hudson's Bay official. He and his three brothers had been sent to school in Kildonan. Stalwart, athletic, fearless, familiar with the Cree language and customs, and famous as a buffalo hunter, he readily won the respect and confidence of the Indians.

On a June morning the procession set out with horses, eleven Red River carts each drawn by one ox, and a light waggon with canvas top. It was a long, tiresome journey, for the oxen moved very slowly. They cooked their food over open fires and every night they pitched their tents, which they generally found quite comfortable. The horses were turned loose and left to forage for themselves. On Sundays they held regular services and did not travel, both missionaries and animals enjoying the day's rest. They had to cross many creeks and rivers, and when these were too deep to ford they made rafts of two cart wheels lashed together and covered with a canvas or hide. From Fort Carlton on the North Saskatchewan they floated forty miles down the river on rough rafts piloted by an Indian to a spot, beautiful for situation, which they chose as the site of the mission, and which Mr. Nisbet named Prince Albert in honour of the Prince Consort. A cairn on the bank marks the approximate spot where they landed. It bears the inscription,

> AT THIS SPOT, IN AUGUST 1866, 66 DAYS
> AFTER LEAVING THE LORD SELKIRK COLONY
> ON THE RED RIVER, THE FOUNDERS OF
> PRINCE ALBERT MADE THEIR CAMP, WITHIN
> WHAT IS NOW THE CITY LIMITS.

Log shacks and stables were erected as speedily as possible and surrounded by a stockade for defence, chiefly against the Indians' dogs, which proved more troublesome than their owners. Then the missionaries turned to the business of making contact with the Indians and giving them the good news they had come to tell. At first, Mr. MacKay and Mr. Flett interpreted when Mr. Nisbet preached. Little is recorded about that first winter. These pathfinders were not given to the prolific writing which made some missionaries of other churches famous. Perhaps they were too busy, or too modest, or they relied on the imagination of the people back home. It requires no special gift to picture the difficulties and trials that confronted them—the rigorous climate, the elusiveness of the groups they wished to influence, the absence of news and mail, the struggle with the language, the anxiety in times of sickness with no doctor available, the truculence of roving bands of strange Indians demanding food, the long wait when supplies ran out.

It was necessary that the mission should be as far as possible self-sustaining; and so in the spring farming operations were begun. Mr. Nisbet grew the first wheat and built the first flour mill in what is now Saskatchewan. A commodious mission house soon replaced the log shacks, and a building to serve as church and school was erected. Mr. Nisbet was anxious to get the children to attend school, for, as elsewhere, the hope of the work lay in them, though among the older people suspicion was giving way to confidence and a readiness to listen to the Gospel. Unfortunately the young had no desire to learn, and it was not till the hard winter of 1868-9, when starving families came to the mission for help, that a beginning could be made. Any one who would come to night school for a lesson in English and a Bible story was given a good supper. The following year there was a school with an enrolment of twenty-two, and a new school house was built. Mr. Nisbet would have preferred a residential school on the principle of our Cecilia Jeffrey and Birtle Indian schools, but the Church was not then prepared for such a venture.

In order to help the Indians to better their own condition and to win them to a settled life farms were started for them. So successful were these farms that their fame brought white settlers to Prince Albert. To these Mr. Nisbet was minister and friend. But as white settlers came in, the Crees withdrew, and he had farther to travel to shepherd his Indian people.

Gradually the work was having its rewards. More and more young people came to the school for training; their elders were friendly and many of them were received into the church. In the joy of the returns the labours were forgotten. But not the price they exacted; by midsummer 1874 Mrs. Nisbet's health was causing grave anxiety, and accompanied by Mr. MacKay, she and Mr. Nisbet returned to the old home in Kildonan. The long journey in a jolting canvas-covered cart exhausted her slender strength, and on September 19th, ten days after reaching her father's home, she died. Eleven days later, worn out by toil and grief, Mr. Nisbet followed her. Thus passed James Nisbet, faithful servant of Jesus Christ, first Presbyterian missionary to the Indians of Canada.

# San Francisco — A Challenge to Missions

BY SUE WEDDELL, SECRETARY OF THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

*The Foreign Missions Conference of North America has made available this article, which was published in "Women and Missions", November 1945.*

SAN Francisco spells friendship to me. I shall never forget the greeting and welcome I received as I stepped into the outer foyer of the great War Memorial Opera House, the scene of the Conference sessions. Feeling very strange and far from home, I had just arrived and had not yet received credentials, but thought that I could look on at a distance and catch some of the spirit of the occasion. As I stepped in, a delegate was coming out and I found myself clasping hands with Dr. Wu Yi Fang, whom I had not seen since Madras days; she had come as one of the Chinese delegation. Even as I was greeting her I heard a hearty "Hello!" and there were two Indian friends with whom I had had close associations. I am convinced that no one could have felt more at home at the San Francisco Conference than those of us whose roots were deep in the World Mission of the Church. There were many joyous reunions. Those who had been together at the Oxford Conference, at Madras and at Amsterdam clasped hands again with a sense of gratitude that cherished friendships could be renewed.

It was somewhat of a surprise to find this so. There had been a bit of a debate as to whether the Foreign Missions Conference needed to have representatives there—it was a long way to San Francisco, and costly in both time and money; but some of us had a deep conviction that our place was there and that any conference dealing with world order would hold challenges and opportunities for the missionary enterprise which one would not want to miss.

And it was so. One of the outstanding facts of the Conference was the presence in San Francisco of many members of the Christian fellowship from what we call "Mission Lands". I was reminded over and over again of that striking statement made at Madras, that the greatest achievement of Christian missions is not buildings, institutions, organizations, important as they are; the greatest single achievement is that it has produced in every land individuals of creative spiritual power, ready to take their places in the work of the world. There they were at work in San Francisco, making a very real contribution to the building of the world structure.

There were also many who, though not members of the Christian fellowship, had had close touch with it and had risen to places of national leadership through training in its schools. It was notable that among the Arab delegation, who were making their bow for the first time in the family of nations, there were fourteen who were graduates of American schools in the Middle East.

It is true, but almost unbelievable, that in practically every contact I made with delegates from the Far and Middle East a mutual friend was found. I handed my card to a young Korean who exclaimed, ''Foreign Missions Conference! Do you know Dr. Diffendorfer? Dr. Cartwright?'' A very difficult and embarrassing situation for a Nigerian visitor was eased by the mere mention of the name of Emory Ross. ''My friend!'' he exclaimed, his face lighting up. A Moslem delegate from Cairo greeted us warmly as we spoke of Dr. Charles Watson and Wilbert Smith. A bond was at once established. Over and over again we were strikingly conscious of the power in the world Christian movement.

T. Z. Koo, speaking of this awareness, said, ''The world Christian fellowship is the spiritual counterpart of what we are trying to build at San Francisco.'' Which is saying to us that the spirit which will make the Charter live will be found in the Christian group in every land around the globe. One had an increasing realization that missions has laid a strong foundation for peace all over the world and must continue to play a major rôle in making the Charter live. What a responsibility this places on those of us who are committed to the world-wide task of the Church!

Can anyone doubt the implications of Missions to the new world day which is being ushered in? Certainly no one who has followed the spirit and purpose of the Charter as it was finally framed. How interesting it was to watch its evolution—and to see emerging day by day emphasis on human values, social, racial, and educational issues. Halfway through the Conference one of the delegates, speaking in plenary session, said, ''Let us no longer speak of building for peace; let us talk rather of removing the causes of war: hatred, poverty, intolerance, ignorance, suffering, hunger, fear. . . .'' What has the missionary enterprise been doing over the years but just this! As we read the Charter which magnifies at every turn human values and fulfilment of life for the individual, we find our task facing us in a new and compelling way. The World Mission of the Church with its major emphasis on the individual and his relation to Jesus Christ, his training in Christian living and service, can be a potent force in the United Nations Organization. For we know that a political peace will not bind up the wounds of the world; only a spiritual fellowship can bring a peace that will endure!

# Retrospect

By the Rev. J. A. Scrimgeour, O.B.E., M.A., D.D.

*(Reprinted from "The Church Record", of the Canadian Presbyterian Mission in British Guiana, June 1945.)*

LORD Tweedsmuir once said at an anniversary in Toronto that it was well to look back on such occasions and gather courage from difficulties overcome. If this be so the Church in British Guiana should gather rich courage in this 60th year for it has had more than its due share of difficulties, and these go back to its very beginning in 1885. The work was begun in answer to a request to Canada from the Presbyterian Missionary Society of the Scots Church in British Guiana. Some work had already been done among the East Indian people by Rev. Wm. Turner, himself the son of a missionary in Somoa, at Better Hope Estate, under the support of the owner, Mr. H. Crum Ewing of Glasgow. Rev. Thos. Slater of St. Andrew's Scots Church, Georgetown, had appealed to Scotland for two missionaries, but the Board there had been compelled reluctantly to refuse. Mr. Slater then turned to Canada. The General Assembly agreed to send a man, to be supported in part by Canada and in part by the Missionary Society in British Guiana. Rev. John Gibson, of a leading family of Ontario, was the first appointee but after only three years of work he died at St. Luke's Manse at Uitvlugt, giving his life to nurse a minister of the Scots Church there. In those three years his influence was fruitful and I have met several who were baptized by him, among them one of the catechists in the employ of the Mission when I was first appointed in 1912. No successor was available from Canada and the work was largely dormant until 1896, except at Better Hope itself, for the Rev. Mr. Slater, resigned from St. Andrew's, "from health and age," he said, took over the church at Better Hope and late in life took up Hindi and preached acceptably in the new tongue. On his retirement to Barbados the relationship with Canada was renewed when the Foreign Mission Board of the Maritime Synod, which had the oversight of the Trinidad Mission, appointed Rev. J. B. Cropper to Better Hope, Mr. Crum Ewing again giving generous aid, which was continued for many years. 1896 was thus the second birth of the Mission. Rev. Dr. Cropper, while a Government official in St. Lucia, had become deeply interested in the East Indian mission work which had been started and was maintained from Trinidad, catechists and teachers being sent from the older mission there, while guidance was given through visits at regular intervals by Drs. Morton and Grant. It was at the call of Dr. Morton that Mr. Cropper decided to study for the ministry, and after a three years' crowded course at Dalhousie and Pine Hill he was appointed to British Guiana. Here, also, encouragement was given by visits from Trinidad and soon under the energetic leadership of Mr. Cropper the work grew, and other missionaries were sent, but unfortunately none were able to remain more than one period of service. I personally knew all who served until my own transfer from Trinidad in 1912 and gladly speak a word of appreciation of their influence. Rev. Geo. E. Ross, Rev. J. D. Mackay (so tragically drowned in the Essequibo), Rev. Geo. A. Sutherland, Rev. Geo. Grant (son of Rev. Dr. Grant of Trinidad), Rev. Dr. A. D. MacKenzie, now of the Radio Bible School in Saskatchewan, were all men of fine scholarship and deep spiritual power. The mission seemed born under an unlucky star, for none was able to give permanent service and with regret had to return to Canada. Rev. R. G. Fisher in 1906, being deeply interested in the East Indian work, transferred to the mission from the Methodist Church and, next to Dr. Cropper, had the longest term of service, 1906 to 1933. What a careful and steady worker he was, and what days of hospitality we spent in his home at Sarnia! His last address was given for me at a Communion service in Trinidad as he passed through from Barbados to finish his course so soon. Two missionaries are buried in Essequibo to consecrate that area of the field with sacrifice.

When I was transferred from Trinidad in 1912 the work had extended to Anna Regina in the west and to Letter Kenny in the East. Schools had been opened at many centres and churches had been built. One East Indian teacher, Mr. Thos. Janki, had obtained his first-class certificate. My first week was a red-letter occasion, for we opened three new church buildings on the Essequibo Coast, the first in that area.

Mr. Fisher was a happy man, and we certainly spent a glad and busy week. That was the year of Dr. Cropper's first chain-driven, Metz, car. Many will recall it. How prehistoric it seems to-day, yet that was about thirty-three years ago. It reminds us how life has changed and how rapidly developments crowded on us. My own travel for the first eighteen months was by train and bicycle—by bicycle for 120 to 150 miles each week; but neither Mr. Fisher nor I ever dreamed of out-doing Dr. Cropper's records. How tireless he was! The story is told of the —— feet he jumped to board an already moving ferry steamer, his bicycle in his grasp, leaving Mr. Fisher on the stelling. We enjoyed those days of busy but joyous hardships.

How vividly I recall the few boys who gathered in the lower room of the old Dutch-built house to begin the Berbice High School in New Amsterdam! What a blessing was granted us in the first headmaster, Mr. (now Dr.) C. A. Pugsley, to-day an outstanding educationalist in

New York State College for Teachers! A few years later when the generous public of the Colony gave us our High School building, Mrs. Geo. D. MacLeod was the first head of the Girls' High School, again begun under our home. Mrs. Scrimgeour says our young folk never truly learned to make a noise. I recall, too, the days spent with the boys preparing the playground in New Amsterdam, generously granted by Sir Wilfred Collet, who suggested, as a condition, that the boys should do at least part of the work. With joy I recall their willingness.

In 1923 the Parade Street property in Georgetown was bought and the long-hoped-for Training Institution for preachers was opened. I hoped that then I had found my final life work, but lack of funds in depression days compelled its close. In the meantime men came and went with little permanency beyond the three, Dr. Cropper, Mr. Fisher and myself. The work, however, grew, spreading to Crabwood Creek in the east to the Pomeroon in the west. When I compared at Christmas 1944 the memory of the early school buildings, Crabwood Creek with its palm thatched roof built at a cost of $200.00 with the fine Lutchmansingh Memorial School at Bush Lot, memory becomes the guide to faith.

The early days, of course, often were tinged with opposition. I recall the first baptism at Skeldon and the persecution of the first pundit baptized in the Corentyne Coast area about No. 67 Village. Both of these men had to be removed for a time, but both returned later to bear witness to Christ as Redeemer and Master. The days were, however, filled with joy, for it was foundation work, and it was a rich joy to see the new school buildings and the quadrupled attendance when privileged to revisit a few months ago.

The warmest memories are those of the fellowship of service with the group of preachers as we spent all day between New Amsterdam and Skeldon or between New Amsterdam and Mara. Tyres did not give us 35,000 miles in those days and at times the Ford came home on a rim or two rims,—days spent on the Mahaicony Creek or up the Demerara. Archbishop Parry often spoke of the days we shared travel on the steamers of British Guiana. Rev. Geo. D. MacLeod and I well recall the night we spent in a small open boat between Iturabisci Creek and the Wakenaam Stelling. It rained all night!

There were joys and sorrows, difficulties and encouragements. Now the Church in British Guiana with new leaders is facing more responsibility for her own life and support and with her own local men as ordained ministers in the near future. May I repeat the opening words: From the past may the Church gain faith for the richer future. More challenging than that which has been is that which may be, since God goes with us in the future.

# In a Houseboat in Kashmir

*In a letter written while she was still in Kashmir Miss McConnell of Jobat gives a fuller account of her holiday there, to which she referred in the airmail letter received some time ago (September "Glad Tidings", page 318). For her it was "a new and very pleasant experience" to make part of the trip in a houseboat.*

— Travelling in India these days is not very pleasant . . . and we were glad to get to Rawalpindi. Our bus left at 6.30 next morning for Baramulla, where we arrived at 7 p.m. to find that the houseboat was waiting for us up the river. . . . Some of these boats are painted the most hideous colours, bright blues, yellows, and vivid reds, but ours was the natural colour of the walnut, and we were happy. Around the sitting and dining rooms were bright peach-coloured curtains . . . . and we enjoyed our boatman's attempts to have things look nice, even to wild iris and some lovely lilac. Dinner was soon ready, and we enjoyed the soup, wild duck, and good vegetables, and fresh rhubarb, which was a real treat as we had not seen anything like that for a very long time.

Having to get permits for sugar, wood and kerosene, as well as unpack and make our boat a bit more "homey", we spent the next day at Baramulla, which is the chief town in the valley of Kashmir.

**Miss Isabel McConnell,**
**Superintendent of Nurses, Jobat**

Leaving Baramulla, our first stop was Sopor. The river (Jhelum) is very broad there, the air is very bracing, but the mosquitoes! ! ! We soon went on to a little mooring-place at the edge of Wular Lake, the largest fresh-water lake in India (15 miles wide). Usually in the afternoon there are high winds, and storms sweep down with great violence and very little warning. Crossing the lake at any time is risky, and our boatman said that the boat almost overturned when they were bringing it from Srinagar. About five in the morning we heard the men getting ready, and we got up. The lake was like glass; and as the sun came up, the scene was one of marvellous beauty—our hearts rose in praise to our God. We were sorry when we reached the other side, but I do not think the boatmen were, as it is always a relief to them to get safely across. Sambal was our next stop, and we had to be there about 24 hours, while the boatmen loaded up with wood, grain and other necessities. I was always looking for fish. As we never see fish on the Plains, it was a real treat to me when we had fresh fish. We went on to Shadipur, on the Sind River. The Jhelum and Sind rivers meet here (the marriage of the waters), hence the name Shadipur-Shadi, "marriage". There is a beautiful *chenar* grove at Shadipur, a beautiful place for camping as well as a good place for houseboats to moor. We moored here for four days and enjoyed some lovely walks — and revelled in the scenery. We also took one or two day trips in a small *shikara* to other places of beauty and interest, taking our lunch and tea with us. Our first outing was to Manasbal Lake, another beautiful lake surrounded by majestic hills. . . . The water was as clear as crystal, and as we crossed the lake it seemed as if there were beautiful gardens under the water. We visited some caves and an old temple, imbedded in the soil on the shore, so that only the roof was visible. Another day we went to Gandarbal, a small village on the bank of the Sind. The climate there is most bracing, and the water as cold as ice all the time. The river is very wide and the scenery magnificent. Sometimes in June people have their boats moved from Srinagar, where it is hotter. While my friend sketched, I read aloud. . . . Gandarbal is known for its good trout, but we were told it was not the season for trout. As we sailed along in our *shikara,* we kept calling out to ask the fisherfolk for trout, but the answer was always the same. . . . On the way back, after passing a group of fisherfolk, whom we did not ask, we heard a great commotion behind us. Then a man came along and told us that, just after we passed, a trout had come into his net. It was a good fish story, but we bought the trout for three rupees ($1.00) and thoroughly enjoyed it for supper.

After four days we left Shadipur for Srinagar, Kashmir's capital, where we wanted to do some shopping and visit the dentist, all part of one's holiday. We felt we had come back to civilization, as it was almost impossible to find a place to moor our boat. A few days later when we went in to do some shopping, we found it was V-E Day (See letter in September *Glad Tidings*). We were glad to see some of the celebrations in Kashmir and to be able to attend the Thanksgiving Service in the English church; it has the most gorgeous flowers around it you could see anywhere. Crowds of people could not get inside the church. Afterwards we were invited to the Club for coffee, before going back in a taxi *shikara* to our boat, which was moored some distance out. . . . We did not spend much time in our boat, as there are always places to go in Kashmir. The old Mogul Gardens are always fascinating—with the choicest of flowers and fountains playing, they hold one almost spellbound. The day we visited them the fountains were playing, ready for the visit of the Maharajah. As it was cherry time, we picked our own cherries and then paid for the box. I suppose some of you have read the story of the Mogul Emperor Jehangir, who created the beautiful garden Shalimar for his beloved wife, Nur Jahan, the "Light of the world". If you have read *Lalla Rookh*, you know about the gardens.

. . . It was the most restful holiday we had had for some time. Our boat was always a bower of flowers and looked so fresh and lovely. My friend left at the end of the month, but I stayed a few days longer, joining three of our own missionaries in a larger boat. . . . One day we took a trip to Gulmarg (Meadow of Roses), about 8,500 feet high, going part way by bus, then hiring ponies for the rest of the way. It was lovely having our lunch out in the open, but just as we finished a shower of rain and hail came up. Visitors in Gulmarg live in huts built on the wooded knolls round about. . . .

The days went all too quickly. . . . It is always much more pleasant to go away from the heat than to return to it. Coming through the Punjab, we kept our heads covered with wet towels to try to keep cool. The heat was very intense as the rains had not broken.

And now we are in the middle of the rains. This is the day the people are having their feast of rejoicing (V-J Day). The war is over, and this morning we had a very lovely Thanksgiving service in the church. The Hospital staff have taken on extra duties so that all may have extra time off. There are not many patients, as people do not have time to be sick in the rains. . . .

Seven Amkhut girls in the first-year training class at Jobat Hospital

# Prayer

O THOU Eternal God, high and lifted up, we would worship and adore Thy Holy name, as we lift our grateful hearts to Thee, for Thou hast bidden us come in the name of Jesus our Saviour. With deep sorrow and humility we bow before Thee, beseeching Thee, for His sake, to forgive our sins. Put far from us every thought displeasing unto Thee, and hear us as we dedicate ourselves anew to Thee at this Christmas service, entreating Thee to deepen within us a sense of our need of Thee. Give to us a spirit of self-sacrifice, of love, and of a steadfast faith, and may we daily walk with Jesus our Saviour, becoming more like Him and more fit to be co-workers with Him in the great work He has entrusted to our care.

We thank Thee for Thy goodness to us as a Society, blessing and prospering the work we are striving to do for Thee. Grant to us a deeper zeal and a larger vision of service for Thee in the days to come. We thank Thee for our faithful missionaries and workers, and for the officers of this Society, and for all our branches. Be with us still, our Father, or our labour will be in vain. We lift our souls to Thee in deep thanksgiving for that true Light which is shining in our world with increasing brightness. May we be used to help bring those who are still walking in darkness into the marvellous light and love of Christ's presence.

We praise Thee that, in Thine abounding love and mercy, Thou hast again brought Peace to our nation and to so many of the countries of the world. Humbly and gratefully we thank Thee for this great gift. Thou hast been our Shield and Deliverer through the dark days of war. Help each one of us now to realize our personal responsibility in these reconstruction days. Grant that Thy Holy Spirit may dwell in each heart, that the Peace which Thou hast brought may endure. Make us more worthy of those who fought so bravely through the long, bitter years of war, sacrificing all, that freedom and honour should remain. We thank Thee for those who are returning from across the sea; teach us how with wisdom to welcome them, that they may take up their work again in our midst, happily and successfully; and for the many troubled hearts that were among us who have now ''gone singing on their way'' because of prayers answered by a loving Heavenly Father, we thank and praise Thy glorious Name.

And for our beloved Church we pray, for her pastors and people, for the teachers, workers and children in our Sunday Schools. Give us all strength for every duty as we journey along life's way. With hearts courageous and trustful may we continue to work for Thee until that glad day when the kingdoms of this world shall have become the Kingdom of our Lord and of His Christ. For His sake we pray. Amen.

*From Miss Goodwill*

Her first letter from British Guiana showed that Miss Goodwill was losing no time in beginning work on the Berbice field. She and Miss Cameron (Eastern Division), arrived in Georgetown on September 22nd after an interesting trip by plane from Miami. Brief stops on several islands as well as over-night stops in the Dominican Republic and Trinidad afforded memorable glimpses of West Indian scenes and peoples. After a night at Georgetown, where they met Miss Anderson and Miss Ramsay, Miss Cameron went to Suddie with Miss Ramsay, with whom she will work in Essequibo, while Miss Goodwill went on to New Amsterdam with Faith Gobein, who was going there to train for deaconess work. Of her first days at New Amsterdam Miss Goodwill wrote: ''Sunday we had communion in the church here. There was a very good congregation. On Monday morning I attended the chapel service at the High School and was introduced. Tuesday I went out to Bohemia with Miss Douglas to the primary school there. To-day, Wednesday, we went up the coast and held women's meetings in three churches. These were most enjoyable, although two were not well attended—but then their rice harvesting season is just coming on, so that may account for it. Mr. and Mrs. Mackay and Miss Douglas have gone over to the Bible Society open-air meeting this evening, and I'm alone. . . . Every noise on the street is so clear you'd think the passers-by were right in the room with you. I can hear a Salvation Army band playing, 'What a friend we have in Jesus', a radio across the street playing, 'Don't fence me in', and a babble of sound from everywhere. Life is certainly different here, yet very much the same. . . . So far I like it very much.''

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With the liberation of vast areas from the domination of the Japanese military the Church of Christ in China is faced with difficult problems of reconstruction. They are going back to impoverished congregations, ruined and dilapidated buildings, with workers ill-clad, ill-fed, and in many cases maltreated—some paid the last full measure of devotion. Winter is coming and more must be done than to say, ''Be ye warmed and fed'' . . . They need their spiritual morale restored, a spiritual reviving, after eight years of the sordid scenes of death and devastation of war and military occupation, with nothing to sustain their spiritual life except as they met in their churches or homes—if they were fortunate enough to have one left. The Church plans to help the workers of the 16 Synods get a new start and a new vision for the larger tasks that are theirs in this new era in China. Opportunities, we are told, are limitless, but workers are needed, men and women with faith and courage, restored in body and mind. . . . Many will need medical and dental care, for themselves and their children; and they will need clothes and shoes, and books. *—Dr. A. J. Fisher.*

# The Christian Front in China

## *"Inner Light"*

By Archie R. Crouch

THE lieutenant and I rode twenty-five miles down the Burma Road from Kunming to visit an orphaned mission. It was already dark when we got to the mud village of An-ning, but Sister Hilda had heard the jeep grinding in low gear over the bumps and ruts of the cobblestone street and was waiting at the door of the old Chinese house which she and the other sisters had converted into a mission. She was worried about one of her colleagues, Sister Martha, who was ill with relapsing fever; but she went ahead with the preparations for supper while Sister An-li, blind superintendent of the school for blind Chinese girls, showed us their work. We stumbled along with candles while she moved deftly from place to place as if night meant nothing to her.

After showing us the knitting, weaving and lace work done by her girls she took us to hear them sing. As they filed into the little room used as an assembly hall in the darkness, the lieutenant placed the candle thoughtfully on the table at the front so that they would bump nothing when they got up to sing. The organist moved easily into place behind an organ in a dark corner and started to play. The girls moved to the front, and as their fingers sensed the edge of the table they formed a line facing the audience. As one of them turned, her elbow knocked the candle off the table and we were left in complete darkness. But not so with the blind girls. They had a light of their own which knows nothing of daylight and dark—they sang with that inner light shining in their voices, and I've never heard tones sweeter or songs happier than I did that night there beside the lieutenant.

Then we went to our supper of home-made frankfurters, sauerkraut, potatoes mashed in milk, home-made butter, sweet muffins, fresh milk and cheese cakes. It was all simple food—made by Sister Hilda from materials she had raised in her own garden and stables and cooked on a Chinese stove, and served in a chilly Chinese house; but it was good—good because it was simple and made at home. Sister Hilda had not been back to her home in Poland for eleven years and had heard nothing of her father and mother and brothers and sisters since the beginning of the war in Poland. Since Sister Martha had become ill she had been alone to carry on the work in the mud village, to visit the sick, to dispense medicine to the diseased, to milk the cows, to keep the house, to go to the leper colony; but she had a wonderful smile and we could see in her the same inner light we had heard in the voices of the blind girls.

The lieutenant said to me afterwards, "My, isn't it refreshing and inspiring to see people like that!"

"Yes," I answered, "one can never understand the real meaning of the Spirit of Christ being the light of the world until he sees it in these dark places in people like Sister Hilda and Sister An-li and the blind girls."

Personally, I was happier than ever about the way the mission boards at home are helping to support these orphaned missions through the dark years of war.

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## *"Orphaned Mission on the Job"*

By Archie R. Crouch

THAT Saturday was a tough day. We had slept cold and hungry at an altitude of 8,000 feet the night before, and we were cold and hungry all of Saturday morning as our convoy pulled over rough roads well above the timber line of the Kweichow mountains. The weather warmed up a bit as we bumped down the precipitous hills toward Pichieh in the afternoon, and we found our mouths watering as we thought of the reports of the hospitality of the German sisters at the Lutheran Mission. One of our trucks developed nervous indigestion, probably from the alcohol gasoline mixture we fed her, so the Colonel had things all fixed up for us at the mission when we finally arrived.

The enlisted men and non-commissioned officers were to sleep upstairs in real beds, and, since the officers had air mattresses in their equipment, the rest were to sleep downstairs on the floor. (Alas, I have no air mattress). We were shown a place to wash where there was hot water in a bucket and clean towels were laid out—such things we had forgotten how to use! After getting cleaned up we felt more like men than beasts of the road.

Then the bell rang for dinner. Sister Margaret seated the men at a long table according to their rank—she had two Colonels to her right and a Lt. Colonel to her left! The men were polite and quiet and careful of speech in a way I did not think possible. After we were all seated sister Margaret bowed her white old head and said a simple grace, "Father, we thank thee for the mercies of the road. Care for these men and give us all a good night's rest. Amen!"

"It's a real napkin," said the major, as he picked up his daintily embroidered Chinese linen. "Look at that white tablecloth!" said a Captain from Texas. "Boy! cold water out of a clean glass!" breathed a French-Russian private from New York at my side. Then the other sisters began to bring on the food and the remarks were all in the superlative. Really, there are no words with which to adequately express how a soldier feels when he comes off the road into a Christian home with cleanliness around him and good food on the table before him. I saw tears in some of the men's eyes.

Colonel M. is rough, a regular army man and due to retire soon after the war. As we sat around a charcoal fire after dinner, the room fragrant with tobacco smoke, Colonel M. made this remark, ''It certainly seems like irony that I was fighting the Germans a year ago and to-night I'm deeply moved by their hospitality.'' The answer to that is, of course, that if all Germans—even more Germans—were like the Lutheran sisters there would be no war. And from that I went on to explain to the officers that this mission and others like them, cut off from home support by the war, were being carried along by volunteer contributions from the Christians at home. No, it's not a funny world! That group of men and women, American, German and Chinese, together in one house is the kind of a world we could have if enough of us were Christians.

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## At Sylvan Lake

*Miss Hazel Macdonald, writes of the camps she directed in Alberta.*

— All the camps were larger than last year's. We had visitors from almost every place, and everyone who came seemed quite impressed. . . .

We had some fifty girls at camp; many had been with us last year, and assured us they would be back next year. It was a real privilege having Miss Webster with us and her happy enthusiasm was appreciated by both girls and leaders. Our Camp Mother was Mrs. Olson of Calgary, and the Recreation Director, Miss Isabel Macrae of Edmonton. We had Miss Zena Cavana, our deaconess from Calgary, Miss Mary Shaw, student deaconess from Rocky Mountain House, and Miss Mary Whale, who helped in our Nature Study, from Toronto. . . . Our Bible study, ''Discovering Jesus'', was very interesting. We were sorry there were not more of the older teen-agers for Miss Webster's course, but it was well worth while for the girls who were there. Mission study was taken by the various leaders, and we had some interesting times together.

Our Young People's Camp, really a Young Women's Camp, was small, though larger than last year. We appreciated very much the help given by Miss Pelton, Miss Magee and Mr. Johnson. An hour for Bible study and discussion under the leadership of Mr. Johnson was all too short; then a visit with Miss Magee to India, followed by a concise résumé of our own part in the church work of the world, made a most interesting and stimulating morning. Mr. Lawson took Bible study with the campers in the afternoon, leaving the rest of the leaders free for their own discussion period. At dinner one day we had four missionaries—Mr. Johnson from Manchuria, Mr. Bray from Africa, Miss Hermanson from Formosa, and Miss Magee from India. Another time Miss Pelton had a group dramatize the Bible story of the Philippian jailer and Paul and Silas. Then Miss Magee had some girls dressed in her Indian costumes, while she told us about some of the friends they represented. . . . All the campers felt that "it had been good to be here."

For the Boys' Camp 25 enrolled and we were glad to see half of last year's campers back, and even some of the first year's. The interest groups were varied. Bible study, the same as for the girls, was taken by the three ministers, Mr. Sinclair, Mr. Firth, and Mr. Stewart. Mr. Bray was good enough to come to us at the last minute for our mission study. He certainly stimulated the boys' interest in missionary work.

It was a real disappointment that too few registered to warrant having the Adult Camp.

Very few would think of our camp without thinking of the good food served in the dining-hall. Miss Ena Paul was again our camp cook.

When we first went to the camp the dining-hall and kitchen were not finished, and the well-driller had just set up his equipment. When we left, what a difference! We have a most convenient, bright, cheerful dining-hall and kitchen, especially now that it is all painted. Cottage and cabins were painted, too. . . . It was such a relief this year to have the pump, with good water, right at the kitchen door.

## Camp Matambin 1945

FROM July 9th to 21st the fourth summer camp for French Protestant children, organized co-operatively by a group of ministers of the French Presbyterian and United Churches, was held at Lake Matambin, some 80 miles north-east of Montreal. By general consensus it was the best of the four camps. For the first time in our short history all the leaders were French Protestants, members of our own churches; the ministers were Rev. J. A. Smith of St. Luc French Presbyterian Church, Montreal, Rev. J. Beaudon, of Valcartier United Church, and Rev. C. C. de Mestral, Béthanie United, Montreal, each being ably assisted by his wife.

Camp Matambin has expanded this year, thanks to the generosity of our friends: to the large central hall, "The Manoir", which was used as kitchen, dining-room and assembly hall in case of rain, were added five cabins, or "manses", each able to accommodate up to 10 campers.

One of these cabins was the gift of the Presbyterian Women's Missionary Society and we are glad to take this opportunity to express our great thankfulness for this fine expression of faithful support.

This year 47 children from our Montreal churches and one country church came to Matambin, the largest number yet. Each day began with setting-up exercises, followed by washing and breakfast. After the meal each camper washed his own dishes, cleaned up his bedding, and helped the other members of his "manse" to decorate it for the inspection at 10.00 a.m. The children proved most ingenious and artistic in the choice of decorations; often the execution was a little work of art. There was morning worship, in French, after all campers had assembled at the mast for the salute to the flag, following the inspection. Then came two hours of handicrafts in two periods; each camper attended two different groups, and all the groups were changed the second week.

In the afternoon there was a short period of story-telling, usually by our Great-Chief, Rev. J. Beaudon; then came rest. Either a long hike or a swim—sometimes both—preceded supper, which was always well enjoyed! Organized games followed the evening meal, then came the lowering of the flag, and evening vespers; by 9 o'clock all campers were in their cabins, usually fast asleep.

Each camper paid $8.00 for food and $3.00 for transportation by bus, surely a most reasonable price for 12 days! As a matter of fact, the price was too low to cover all expenses, and the camp ended with a deficit of approximately $50.00.

Next year, if the support of our friends keeps up, we hope to be able to build a kitchen, adjoining our main hall, to give us more space for meetings or games in rainy weather or at night. All buildings require a coat of oil, and plans are being made to undertake a financial campaign —on an interdenominational basis—to raise $2,000, which should place our camp on a solid basis, and enable us, at last, to buy the land which was first most generously loaned, then rented at a nominal price, by our friend and leader, the Rev. J. A. Smith. The entire camp property comprises about 24 acres, and is on the lake. —*C. C. de Mestral.*

## Christopher Lake Camps

YOUNG people and boys and girls of the Presbyterian Church in northern Saskatchewan are very much interested in the opening of the new Presbyterian camp on Christopher Lake this summer. The camp site provides spacious wooded grounds of more than one hundred acres and a safe sandy beach, with many facilities for healthy camping in the out-of-doors. The camp is for the use of Presbyterian congregations in the Presbyteries of Prince Albert and Saskatoon.

Two camps were held for boys and girls, who came from many communities—Prince Albert, Saskatoon, Melfort, Tisdale, Weirdale, Meath Park, Shipman, Somme, Carragana, Sylvania, Valparaiso, Rosetown, Elrose, Wilkie, Coleville, and North Battleford.

Fifty-one boys attended the first camp, which was directed by Rev. J. S. Clarke, B.A., of Prince Albert. Leaders were Rev. J. M. Young, B.A., Saskatoon; Rev. W. R. Bell, M.A., Melfort; Rev. A. W. Currie, M.A., Rosetown; James Jack, B.A., Sylvania; Bert Van Mosel, B.A., Carragana; Alex Aicken, B.A., Meath Park, and John Posno of Shipman. Walter C. Cook, B.Comm., Rosetown, was director of athletics. The programme included Bible and mission study, projects, worship, campfires, swimming, athletics, and hiking.

Miss Margaret Webster, B.A., Girls' Work Secretary, directed the camp of 63 girls, assisted by the following leaders: Miss Orra Hunt, deaconess of the Prince Albert Presbytery; Miss Evelyn Walker, Weirdale; Miss Rita Clunie, Prince Albert; Miss Margaret MacKay, B.A., Tisdale; Miss Grace Mackay and Miss Betty MacNay, Mrs. David Gowdy, Saskatoon; and Miss Mary Whale, B.A., Toronto.

Bible study, handicrafts, sports, swimming and interest groups including music, dramatics, books, etiquette, nature lore and leadership training were included in the daily programme. Special events included an international day, when the campers dressed in the costumes of the various countries, visitors' day, and a picnic to the University of Saskatchewan Art School at Murray Point on Emma Lake.

The camp executive was chosen by the campers: Miss Sheila Reesor, Saskatoon, as chief camper, Margaret Mackay and Clarice Sawotsky, Saskatoon, Loretta Wong and Gerry McLeod, Prince Albert, Jacquie Owens, Winnipeg, and Belva Bagg, Carragana, as little chieftains.

Mrs. L. H. Stanley of Prince Albert acted as business manager, Miss Jean Hislop, R.N., of Meath Park as nurse, Mrs. E. C. Currie of Rosetown as camp mother; while Mrs. S. Hunt, Mrs. P. Spencer and Miss M. McConnell of Prince Albert supervised the preparation of meals.

—*J. S. Clarke.*

# LITERATURE PAGE

**Miss Louise A. Reith**

## CHRISTIAN WORLD FACTS 1945-46

THE close of another year brings another welcome edition of Christian World Facts. As usual this little booklet is packed full of interesting news of the Church around the world. Every Auxiliary will find in it a wealth of interesting incidents and stories which will add much to many meetings.

On page 47 a hymn with music entitled ''Unafraid'' is printed. We learn from the account of its origin on the opposite page that the hymn was born in Occupied China during the war. The missionary who tells us about it says in the course of her story, ''Your missionaries love to think of it as an answer from China to the message of the angels as they said on this first Christmas Eve, 'Fear Not'.''

We find between the covers of Christian World Facts accounts of the response of many countries to the ''glad tidings of great joy'' proclaimed by the angels on the first Christmas. We hear from India through such articles as ''Christians Cooperate in India'' and ''The Church and the Indian Scene To-day'', the latter by Augustine Ralla Ram, who addressed the Council meeting in September. We hear from the Philippines in ''The Church in the Philippines''. We hear from Latin America as Dr. Stanley Rycroft tells us of ''The Gospel on the Air in Latin America'' and Dr. Leber brings us the assurance that ''These are great days for Protestants in Latin America!'' Such sections as ''Caring Spells Sharing'', ''World News'', and ''Pen Pictures of Mission Work'' take us around the world, and we are assured of ''A Widening and Deepening World Fellowship'' by Dr. J. W. Decker, Secretary of the International Missionary Council.

Christian World Facts is particularly helpful to us this year as we ''Think of Africa'' for it contains numerous articles, poems and pen pictures such as, ''Voices Calling for Africa'', ''Women of Africa'', ''A New Congo Comradeship'' and ''Making Africa a World Partner'', which bring us helpful and interesting news of Africa to supplement our study material.

See that your Auxiliary has a copy of Christian World Facts 1945-46 in its library and that the information it contains is made known to as many people as possible.

Christian World Facts 1945-46 ...................... 25c.

# YOUNG WOMEN

**Mrs. C. N. Johnston,** *Secretary*

DO you not think it is a wise procedure once or even twice a year to refer to past records and remind ourselves of the aims and purposes for which our Auxiliary was organized, in order that we may be sure that we are not overlooking something of importance to the success of the Society? Without a doubt we want to be the best kind of ambassadors in our group and in our Church, but perhaps we are unconsciously getting into a rut.

There are many ways we as a really wide-awake Auxiliary can contribute to the life of our own church — assisting the C.G.I.T. in their mission study, helping with the Mission Band, extending a warm and sincere welcome to all newcomers, especially young women and girls—there are many these days; churches are receiving the names of strangers coming to Canada to live.

We must be effective in terms of stewardship, not just giving what we can very easily spare. Our example may be effective in influencing some one to enlist in one of the many departments of our Society's work. So many workers are needed—deaconesses, nurses, doctors, and those who are interested in work among the children.

Your Auxiliary is not living up to the purpose for which it exists, nor are you as an individual member being true to its aims, if you are not effective in these ways. As your reports are being submitted this month, consider them carefully and make a note of where there could be some improvements. Do not let your Auxiliary slip into the way of doing the same thing over and over again; be alert and alive.

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An American navy correspondent in Japan writes of visiting Kagawa in his church kindergarten in a Tokyo suburb, where he and his family live since he gave his house to neighbours who were bombed out. Through suffering, privation and death, he said, Japanese Christians were forced to go underground during the war. They have been prepared slowly, deepened spiritually, and are now ready for work of evangelism as never before. The progress of Christianity in Japan, as of democracy, must spring from the people themselves. They have the spiritual power and the leadership. The missionaries they need are those who will work *with* them. We need Bibles and religious works already translated into Japanese. All our printing and publishing facilities have been destroyed through the bombings. Kagawa's presence as an adviser in the cabinet, the correspondent said, is an assurance of its liberal tendencies.

# GIRLS AND LEADERS

**Mrs. Harold Keefer,** ***Secretary***

## *A CHRISTMAS SERVICE OF WORSHIP*

*Call to Worship:* Unto us a child is born, unto us a son is given: his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

*Hymn 168:* "While shepherds watched their flocks by night."

*Scripture Reading:* St. Luke 2: 8-14.

*An Act of Adoration:*

*Leader:* O worship the Lord in the beauty of holiness:
Fear before Him, all the earth.
Let the heavens rejoice, and let the earth be glad.

*Group sings:*

Joy to the world! the Lord is come:
Let earth receive her King,
Let every heart prepare Him room,
And heaven and nature sing.

*Leader:* Let us come before His presence with thanksgiving,
And make a joyful noise unto Him with psalms.

*Group sings:*

Joy to the earth! the Saviour reigns:
Let men their songs employ;
While fields and floods, rocks, hills, and plains,
Repeat the sounding joy.

*Leader:* Declare His glory among the heathen,
His wonders among all people.

*Group sings:*

He rules the world with truth and grace,
And makes the nations prove
The glories of His righteousness,
And wonders of His love.

*Leader:* For the Lord is great, and greatly to be praised:
Honour and majesty are before him:
Strength and beauty are in his sanctuary.
And thou Bethlehem in the land of Juda

Art not the least among the princes of Juda;
For out of thee shall come a Governor
That shall rule my people Israel.
Awake, awake! put on thy strength, O Zion!
Arise, shine; for thy light is come,
And the glory of the Lord is risen upon Thee —
And nations shall come to thy light,
And kings to the brightness of thy rising.

*Prayer:* Our Father, we come to Thee with gratitude in our hearts for the gift of Thy Son to the world. We praise Thee for the joy which came to the world on that first Christmas, and which may be experienced anew each year. Grant that we may celebrate His birthday in a spirit of worship, and in our giving reflect His love. May we at this holiday season not only offer to Thee songs of praise, but may we offer our lives as well. Grant that Christ may be born again in our hearts, and that we may follow His teachings more fully in the days that are ahead. Come, Thou Prince of Peace, and dwell with us for evermore. Send Thy blessings upon our troubled world. May peace and goodwill come to all nations. In the name of Him who is the giver of true peace we pray. Amen.

*Hymn 172:* "Holy night! peaceful night!"

*Benediction:* The God of Peace Himself give you peace at all times, in all ways. The Lord be with you all. Amen.

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The angels sang, the star hung low,
When Christ was born long years ago,
A tiny Babe, Thy Love to show—
At Christmas.

. . . . .

With eyes of faith we catch the gleam,
The Star of Bethlehem's golden beam
Shining radiant and serene
At Christmas.

Anew we hear the angels sing,
With thankful hearts our tribute bring
Of praise to Thee, our Saviour King,
At Christmas.

We pray, "May wars forever cease,
May love 'twixt man and man increase;
God, bring our war-torn world to peace
At Christmas."

—Margaret Connah, in
*Presbyterian Outlook,* Queensland.

# CHILDREN'S DEPARTMENT

**Mrs. W. N. Ferguson,** *Secretary*

*Dear Leader,*

SEASON'S greetings to you and your group from Miss Macarthur and myself! We trust that this first peaceful Christmas we've had for six years may be one of great joy and blessing to you. This year we can echo the Angel's song with grateful hearts, ''Glory to God in the Highest and on Earth Peace, Goodwill toward men.''

There are one or two things that we, your secretaries, would like to urge you to do promptly at the year's end. First, we should like to have a full record of all new or reorganized Mission Bands or Explorer Groups. If you have a group that was formed in 1945 and you have not yet reported it, please send the information to your Presbyterial Children's Secretary and she will then forward it through the proper channels.

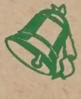
Secondly, when you receive your annual report forms, please fill them out and return them as early in January as possible. We must have all this information early, if we are to have a complete report of our Children's Department in the printed Annual Report. We feel sure you would be disappointed if your Band or group was left out. It is nice to see the name, leader, membership and givings of your own group marching across the page in company with those of other groups from British Columbia to Quebec. Please help by your co-operation to show that 1945 was a year of increases in attendance, interest, and knowledge in the Children's Department.

Thirdly, we would remind you to send along a written account of your year's activities to your Presbyterial Secretary with your completed report form. She would appreciate hearing of all you have been doing.

With warmest Christian greetings for a Joyous Christmas and an exceedingly Happy New Year, we are

Your Children's Secretaries,

*Margaret W. Ferguson,*
*Lily M. Macarthur.*



# PROVINCIAL NEWS

## ALBERTA

MRS. A. A. MACGREGOR, 9824 103RD ST., EDMONTON, PRESS SECRETARY

CALGARY Presbyterial—Miss Flora Dickson of the Sudan Mission told the Elizabeth Rae Group of Grace Church, Calgary, of the people among whom she worked. Mrs. C. F. Hatfield, who was ten years in Japan, spoke to Grace Church senior groups of the country's educational system and the customs of the people, and Mrs. Wolfe Hansen, before returning to her missionary work in the West Indies, spoke to the Auxiliary. In October Miss May Nutt, who attended the leadership training camp at Sylvan Lake, gave the Goforth Young Women of Knox Church a very interesting account of camp life; Miss Hazel Armstrong took the Bible study on Jeremiah; and Miss Molly Harback led in a discussion on the Church in Russia, based on the ''All Asia'' study.

**Edmonton Presbyterial**—At the semi-annual Presbyterial rally, held in First Church, Edmonton, on October 2nd, Mrs. C. Oscroft presided, assisted in the evening by Miss C. Muldoon, Young Women's Secretary. Mrs. J. H. Warren led in the devotions in the afternoon, and in the evening, Miss G. Williams and Miss H. McNeill. Mrs. H. O. T. Burkwall welcomed the members and Mrs. J. MacBeath Miller spoke briefly on the Peace Thanksgiving Fund. The special speaker was Mrs. M. Murphy, wife of Flt./Lt. M. Murphy. She emphasized the importance of committing one's life to God, so that His plans for each individual can be carried out. About 100 were at the banquet. Afterwards the C.G.I.T. led in a singsong, and the Rev. J. MacBeath Miller and Mr. Malcolm McLean, student minister at Westmount, spoke briefly. Three C.G.I.T. members, from First, St. Andrew's, and Strathcona Churches told of experiences at the Sylvan Lake girls' camp, and Miss Isabel McCrae gave a very interesting report of the Leaders' Camp. Mrs. Robert Paterson, a missionary from China, gave a most interesting account of how she and her husband and three little children escaped from China; they flew to India and then came to Canada by boat. Mrs. E. Gibbs, a former Presbyterial president, now living in Vancouver, was present at the rally.

At the Strathcona Thank-offering meeting Captain J. Bahnmann of the South Edmonton Salvation Army Corps gave a most impressive and inspiring talk on ''Thanksgiving''. We had so many blessings, she said, to be thankful for—for peace after war, for life, for friends and homes, for sorrows, too, as these draw us nearer to God; for responsibility, for ourselves and things entrusted to us and for others.

**Red Deer Presbyterial**—The Presbyterial Executive met at Red Deer on September 5th, joining with the Presbytery for the devotional service conducted by Mr. Bray of Willowdale. All Auxiliaries were well represented, and reports showed interest and much activity in the branches. Five girls' groups were reported, all under good leaders; the study book, *Wigwam Trails,* was being widely used. A representative group of girls attended Miss Webster's class in leadership training at Sylvan Lake. Splendid leadership in children's work is being given by teachers of country schools, by deaconesses, and by Mr. Bray. Miss Stewart, nurse deaconess at Rocky Mountain House, takes a keen interest in the group there. After lunch, at which the women were joined by members of Presbytery, they heard reports of the General Assembly given by the Rev. D. Firth, Red Deer, and Mr. Hamilton Robinson, Carstairs. Rocky Mountain House members led in the afternoon devotions. Mrs. H. Robinson held every one's attention as she told of meetings she attended in Toronto during Assembly week. Stressing the need for Bible teaching among the young, she left members with some serious thinking to do on this subject. The treasurer reported an increase in the amount sent to the General Fund.

Carstairs Auxiliary's special meeting for the Home Helpers has come to be one of the most important events of the year. This year they met at Mrs. Prizeman's home, and enjoyed hearing Mrs. H. Robinson tell of her stay at the Missionary and Deaconess Training School in Toronto, and the General Assembly meetings she attended.

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## BRITISH COLUMBIA

Mrs. W. Barlow, 149 W. 5th St.,
North Vancouver, Press Secretary

VICTORIA Presbyterial—A most delightful evening was shared by a goodly number of local Presbyterians, when under the auspices of the Presbyterial they gathered on September 21st to say ''au revoir'' and godspeed to Miss Margaret Boyd on the eve of her departure for Toronto to attend the Missionary and Deaconess Training School. Greetings were read from absent friends and from women of Port Alberni and Nanaimo churches. In the absence of the minister, Rev. J. L. W. McLean, Captain Boyd, on behalf of the session of St. Andrew's Church, presented a substantial cheque to Miss Boyd, as did Mrs. W. Sanders, who presided, for the Presbyterial. Rev. W. Ross, Moderator of Presbytery and Rev. T. H. McAllister of Gorge Church, which Miss Boyd attended as a child, spoke, and Mrs. M. C. Fuller and Mrs. Peasland, on behalf of St. Andrew's and Gorge-Erskine Auxiliaries. ''Interviewed'' by Mrs. H. Warren, Miss Boyd told of the Young Women's 25th Anniversary Conference in Toronto last May. A social hour followed the meeting.

The Chinese Young Women's Auxiliary, Victoria, celebrated their sixth anniversary at a meeting on September 26th, at which a number of the senior women were present. Mrs. Lee Sam presided. Miss Grace Lee and the Rev. Mr. Leung conducted the devotions, and Mrs. H. Warren, Presbyterial Young Women's Secretary, after referring to the anniversary, gave a summary of Miss Boyd's report of the Young Women's Conference. After the meeting refreshments were served.

**Westminster Presbyterial** — The Fraser Valley regional meeting was held in Murrayville, with 40 ladies present, from Chilliwack, Bradner, Mount Lehman, White Rock, and Murrayville, besides a few visitors from Vancouver. The minister, Rev. R. S. Leslie, welcomed the women. Morning devotions were conducted by Murrayville members and the afternoon, by Chilliwack Auxiliary members. Highlights of Auxiliary meetings during the year were given by the presidents, and there was some helpful discussion. Miss Sybil D. White, Provincial President, presented a full and interesting report of the Council meeting in Toronto. Mrs. C. P. Young, who expects to return as a missionary to India, spoke briefly. The closing message was given by Miss Underhill of Bradner.

The Presbyterial Rally was held in Kerrisdale Church on October 19th, with the president, Mrs. Murdoch, in the chair. There was a good representation from the various Auxiliaries to hear Miss White's inspiring report of the Council meeting. Members came away feeling that they, too, had been at that meeting.

### MANITOBA

MRS. W. S. NAIRN, 523 S. VICKERS ST., FORT WILLIAM, ONT., PRESS SECRETARY

BRANDON Presbyterial — The first two weeks of October Mrs. Dunwoody, Provincial President, and Miss Helen Scott visited all Auxiliaries in the Presbyterial, travelling 800 miles. At a Presbyterial Executive meeting in First Church, Brandon, Mrs. Dunwoody gave a report, stressing the importance of the Church's missionary work and the need of workers. She told, too, of her visit to the Birtle Indian School and their fine girls' choir, and of visits to the reserves at Rolling River, Elphinstone and Rossburn. Miss Scott spoke of the work among young women, girls and Mission Bands; all departments felt the lack of leaders, she said. Mrs. J. A. Gray expressed the executive's thanks for the excellent work they had done.

Mrs. J. McLeod presided at a very interesting Thank-offering meeting in First Church. Miss Scott led in the devotions, and Mrs. Dunwoody gave an interesting review of the work of the different Auxiliaries. Special guests were St. Andrew's Auxiliary members, and Mrs. A. Shewan of Whitby, Ontario, a former member. Mrs. Dunwoody also spoke at the St. Andrew's Thank-offering meeting.

**Superior Presbyterial**—At the Thank-offering meeting of First Church Auxiliary, Port Arthur, the Rev. F. J. Douglas of Wayside and Bay Street United Churches gave an address on ''Fellowship'', taking his text from ''The Lord's Prayer''. The meeting was held on the 19th anniversary of the Rev. J. A. McMahon's first service in First Church, and he opened and closed the meeting with prayer. There was a very large attendance at the meeting of St. Andrew's, Fort William. Mrs. A. Migneron led in the devotions, the secretaries gave excellent reports, and the Rev. A. Johnston told of the Inter-church centenary missionary conferences. Miss Ellen Douglas, on furlough from India, who was one of the conference team at the lakehead, spoke informally at the tea hour; she related incidents of her work in the Bhil field, and told how much she and others depended on the people at home for their prayers, moral support and financial aid.

At a Presbyterial meeting in St. Andrew's, Mrs. J. P. Duffin of Winnipeg, Provincial Supply Secretary, spoke of that work, explaining recent changes, and also gave a very interesting account of the Manitoba camp, at which she was camp mother. She testified to the splendid influence camp life had on the lives of the girls attending.

**Winnipeg Presbyterial** — The Thank-offering meeting of First Church Auxiliary, Winnipeg, which was also the 20th anniversary meeting, was well attended by members, active and Home Helpers, former members and friends. The Rev. M. Maclean conducted the devotions. The president welcomed former officers of the Society. Mrs. Henry, for the Ladies' Aid, which was also organized 20 years ago, spoke of the bond between the two groups. Mrs. A. M. Long, for four years Auxiliary president, reviewed some of the highlights. As they paused to consider the past, with its successes and failures, she said, they should do so prayerfully, that they might build a firmer foundation for the future. Mrs. J. R. Davidson outlined the history of the Auxiliary, formed at the home of Mrs. Fred Young, with Mrs. Herbert Sellers as president, and emphasized the devotion and enthusiasm shown in the days of stress and strain. Mrs. A. Kernaghan spoke of the work of the Supply Department, in which she has held office for the 20 years.

St. Paul's Auxiliary, Hartney, had their Thank-offering meeting in the church, with Mrs. Dunwoody and Miss Scott as special visitors. Miss Scott gave a splendid address on the problems of the young people and how they must be met, and Mrs. Dunwoody, a timely address on thankfulness, referring also to the work of overseas missions, the training of children in Sunday School, and the Society's work, speaking especially of Home Helpers.

To Stonewall Knox Auxiliary, at their Thank-offering meeting held at the home of Mrs. A. N. MacDonald, Mrs. W. S. Smith, Presbyterial President, brought a full report of the Council meeting.

## ONTARIO

Mrs. J. R. Hill, 250 Cooper Street,
Ottawa, Press Secretary

THE Ontario Board of Management met in Calvin Church, Toronto, on October 11th and 12th. Mrs. H. C. McKellar presided, and 28 officers and 24 Presbyterial representatives were present. Each session was opened by a service of worship conducted by a Board member. The Treasurer reported receipts of $52,958.23, an increase of $1,566.27, and the Finance Secretary presented the 1946 allocation—$122,500, including $1,500 for an expense fund.

On Thursday the Board enjoyed a social evening with returned missionaries, Council Executive members, deaconesses, and friends. Three groups discussed Synodical Division, the findings being presented later by Mrs. W. Fitzsimons for the four Eastern Presbyterials, Mrs. W. J. Marks for Toronto and Kingston, and by Mrs. A. Hamilton for London and Hamilton. Mrs. W. A. McLennan answered many questions on the subject.

**Chatham Presbyterial**—At Valetta Auxiliary's Thank-offering meeting Mrs. Kelso of Port Elgin spoke on ''Thanksgiving and Thank-offering''. Miss Elsie Scott read an instructive paper on China, entitled ''A Gateway to Freedom'', at the meeting of the Alexander Bartlett Auxiliary, Windsor. ''Happiness'' was the theme of the Thamesville meeting, nine members giving quotations on the subject. Mrs. C. A. Watts and Mrs. Lawrence spoke on the theme ''Foundations''.

**Glengarry**—The sectional meeting of District No. 6 was held at Dalhousie Station, Mrs. J. C. Campbell presiding. Following a devotional service, Mrs. J. H. Dewar welcomed the members. Mrs. E. E. Preston brought Presbyterial greetings, and Mrs. Hardy, Girls' Work Secretary, urged that more encouragement be given to the young girls. Rev. M. W. McDonald spoke on "Encouragement"—the call to women, the personal call, and the call to teamwork. An anonymous gift of $25.00 to Dalhousie Auxiliary in memory of John Cattanach was forwarded to Mrs. Strachan for the Peace Thanksgiving Fund.

**Huron**—Six decades of faithful work by the Presbyterial was celebrated in Goderich. Delegates were present from the nine centres. Mrs. W. J. Thompson, president, stressed the need of a closer walk with God, if they are to do the work that lies ahead. Miss B. Campbell read the story of the years: from the Presbyterial, organized in Seaforth by Mrs. Thomas Fair of Clinton, many missionaries had gone out, and $177,889 had been sent to the Provincial Treasurer. Tribute was paid to members who had given long years of service on the Executive—Mrs. J. C. Greig, 18 years; Miss L. Jeckell, 20 years; Mrs. H. C. Dunlop, 24 years. In recognition of Mrs. Swan Smith's 18 years as Treasurer, Miss Jeckell and Mrs. Walker presented her with an Honorary certificate. The guest speaker was Mrs. J. G. Inkster, Toronto. A pageant, "Bridging the Years", arranged by Miss Lily Macarthur, was presented by the Mission Band and C.G.I.T. of Knox Church; it reflected great credit on Mrs. R. Stewart, Mrs. G. Stokes, Mrs. E. McVittie and Miss Betty McKenzie.

**Lanark and Renfrew** — The Thankoffering meeting of Carleton Place Auxiliary was well attended. Mrs. H. Lowry and Mrs. M. Dodds led in the devotions, and the special speaker was Mrs. J. R. Hill of Ottawa. After receiving the generous offering, all joined in singing the Doxology, and Mrs. Poole led in the dedicatory prayer. The Rev. James Foote pronounced the benediction.

The Presbyterial's annual Mission Band rally was held in Carleton Place. Both sessions were well attended, and Mrs. Lindsay, who presided, expressed her pleasure at the reports presented. A vote of thanks was extended to Mrs. Meredith, Renfrew, for the beautiful banner she had made. In the interesting programme members from Perth, Almonte, Carleton Place and Lochwinnoch took part. Mrs. John Stewart presented the rural award to McDonald's Corners, and the town award to Pembroke.

**North Bay**—Miss Jessie Redmond, Manitoba delegate to the Young Women's Conference in Toronto, gave a most interesting and inspiring report to the Young Women's Auxiliary in Sudbury. A number of the senior Auxiliary members were present.

**Ottawa** held its annual Mission Band rally in St. Giles Church. Mrs. W. D. Ogilvie, Presbyterial Mission Band Secretary, presided, and over a hundred children were present. Golden Band of Erskine Church presented a colourful pageant, "Let's Be Friends", two members of Sunshine Band, Manotick, sang a duet, the Rev. R. Good spoke briefly, and Mrs. J. R. Hill told the story. Mrs. W. J. Fuller, Aylmer, and Miss Claire Taylor, Hull, led in devotions. Many certificates and seals were presented by the Bands and by interested friends.

**Orangeville** — The northern section rally was held in Dundalk, with Mrs. A. V. Brown in charge. Assisting were Mrs. R. W. Lindsay, Mrs. Hector Jack, and Mission Band members. Mrs. R.

D. Fraser brought Presbyterial greetings.

A feature of a Home Helpers meeting in Hillsburgh was a "Quiz" on the Indians in Canada, prepared by Mrs. W. D. Turner.

**Stratford** — The southern sectional meeting was held in St. Mary's; the theme was "Peace". Mrs. H. S. Jackson presided and Miss Jessie McGrigor welcomed the guests. A discussion on literature, directed by Mrs. Walter Murray, was most helpful. Mrs. J. F. Adamson was the special speaker. The northern section met at Monkton, with "Thanksgiving for Peace" as their theme. Mrs. C. E. McCarroll, Molesworth, in a searching address, urged "that we awake to the need of the hour, and work and pray for the welfare of our young people". Mrs. M. E. R. Boudreau presided. Attendance, 96.

**Toronto**—Mrs. R. Moynan presided at the Presbyterial autumn rally, and conducted an open forum on the work of the various departments. Among noted speakers were: Rev. A. Moore, missionary from China; Rev. Dr. W. A. Cameron, who stressed the need of more workers; Mrs. A. R. McMurrich; Rev. C. L. Wood, who spoke on the Bhil field; and H/Capt. Crawford Smith and H/Capt. David Rowland, who described the work of the Chaplain. Mrs. J. Elder spoke for British Guiana, Mrs. H. A. MacMillan for Formosa, Mrs. L. W. Gehman for China, and Miss Bessie MacMurchy for India; Mrs. Elder and Miss MacMurchy wore *saris,* and Mrs. Gehman a Chinese costume. Taking part in the devotions were Mrs. J. Boa, Mrs. F. Rhodes, and Mrs. A. S. Curr. Rev. Robert Barr offered the closing prayer.

## QUEBEC

MISS MARY F. GREIG, 2168 PARIS ST.,
MONTREAL 22, PRESS SECRETARY

AT the semi-annual meeting of the Provincial Board, held recently in Knox-Crescent Church Hall, the treasurer reported an increase of $100 in the amount sent to the General Treasurer. Reports given by the district vice-presidents were encouraging. Miss Burdick and Mrs. Louie, in speaking of the Chinese work, told of plans to build a new church. Miss Lily Macarthur spoke briefly of her work as Children's Work Secretary, Miss Muriel Judd told of her work at Val d'Or, Miss G. Watson told of the growth of the work at Tyndale House, and Mrs. O. R. Campbell gave a report of the French work. Mrs. R. W. Dickie, in speaking of the Peace Thanksgiving Fund, said that the contributions from the Auxiliaries were very satisfactory. Reports of the Council meeting in Toronto were given by Mrs. W. E. Baker, Mrs. R. M. McCleery, Mrs. C. Ritchie Bell, and Mrs. P. Boy. Mrs. Baker reported that the estimate for the coming year is $154,000, of which $15,525 is Quebec's share.

**Montreal Presbyterial** — The sixtieth anniversary of Athelstan Auxiliary was observed at a meeting in the church on August 16th. Mrs. Wm. Jamieson presided. Mrs. A. MacMillan, a former president, led in a prayer of thanksgiving for the peace which had come after hostilities. Miss Ina Rowat of St. Lambert read a historical sketch of the Auxiliary that had been written by her mother, the late Mrs. Andrew Rowat, who read it at the twenty-fifth anniversary in 1910; Mrs. Rowat organized the Auxiliary in 1885. The guest speaker was Mrs. Stanley Ruddock of Huntingdon; for many this was the first opportunity of meeting Mrs. Ruddock and hearing her speak, and her talk was a revelation. In a candle-lighting ceremony candles were lighted in memory of members past and present, in gratitude for all missionaries; in hope, for young women, and boys and girls who are helping in the work of our Society; in honour of members of the armed services and in memory of those who have laid down their lives in sacrifice; and, finally, with thanksgiving and praise for God's guidance through the sixty years of the Auxiliary's history. It is interesting to note that two who were members thirty-five years ago are still in office, active workers for the Auxiliary, Mrs. James Brims and Mrs. L. D. Watson.

At the annual Thank-offering meeting of St. Matthew's Young Women's Auxiliary, Montreal, Mrs. R. D. Smith gave an address on ''Consecration''. This was followed by the telling of Van Dyke's story, ''A Lump of Clay''.

## SASKATCHEWAN

MRS. J. A. WATSON, BOX 1056,
WEYBURN, PRESS SECRETARY

MOOSE Jaw Presbyterial — At the Harvest Thank-offering meeting of Knox Auxiliary, Weyburn, Rev. Mr. Fox of Northside Church, Regina, was the speaker, and he presented the problems of India in a refreshingly modern manner. As Mr. Fox was the child of missionary parents and grew up in India, his message seemed particularly vivid and personal. Rev. H. L. Wilson, minister of Knox Church, conducted the devotions. A social hour after the meeting helped to make the evening a memorable one.

**Prince Albert Presbyterial**—The Melfort Young Women's group were privileged to have Miss G. Kelly of Saskatoon address them at their September meeting on the Young Women's Conference held in Toronto. Miss Kelly reviewed the whole conference and vividly placed before the young women the call to Christian service.

At their June meeting the Tisdale Auxiliary honoured Mrs. T. J. White, who was moving to Saskatoon. Always an ardent worker in the Women's Missionary Society, Mrs. White has served in all offices. As Mission Band leader her place will be hard to fill.

**Saskatoon Presbyterial** — At the Thank-offering meeting of St. Andrew's Auxiliary, Saskatoon, the Rev. E. S. Mackay discussed certain basic facts pertaining to the missionary nature of the Christian Church. The Church ceases, he said, when it ceases to be missionary in its outlook or endeavour. The Women's Missionary Society should so aim to work as a group that every woman in the church would be interested. The first mission field is within the congregation, the second, within the community, and the third, to the uttermost parts of the earth. Conditions existing in the world to-day, the speaker said, demand aggressive missionary action. There will never be lasting peace until men and women become new in the knowledge of the truth of Christ. Mrs. M. Grant expressed the members' appreciation of Mr. Mackay's helpful address. Mrs. A. G. Sinclair was in charge of the devotional period.

Rosetown Auxiliary had Mrs. Currie Sr. as their special speaker at the Thank-offering meeting and a good many were present to hear her inspiring message. Mrs. Currie stressed the great need for missionaries to carry on the missionary work of the Church.

# Treasurer's Statement

*October 31st, 1945*

### RECEIPTS:

| | |
|---|---|
| A Friend, "Christian Literature" | $ 10.00 |
| Chinese Summer School, Toronto | 2.00 |
| Pension rates received | 30.00 |
| Mr. James Collins, "Christian Literature for India" | 100.00 |
| Mrs. Frank McNairn, "Christian Literature for India" | 10.00 |
| Innerkip Mission Band, "Boy in India" | 10.00 |
| Life Membership pins sold | 13.56 |
| PROVINCIAL GIVINGS: | |
| Alberta | 66.00 |
| Alberta, Supplies | 314.28 |
| British Columbia | 400.00 |
| British Columbia, Supplies | 177.00 |
| Manitoba | 327.23 |
| Quebec | 950.00 |
| Ontario | 12,200.00 |
| Ontario, Supplies | 1,000.00 |
| | $15,610.07 |

### DISBURSEMENTS:

| | |
|---|---|
| Hospitals: | |
| Rocky Mountain House | $ 225.00 |
| Weirdale | 10.00 |
| Chinese in Canada | 823.75 |
| Indian Schools: | |
| Birtle | 158.32 |
| Birtle, Government Grant | 1,196.32 |
| Cecilia Jeffrey | 212.49 |
| Cecilia Jeffrey, Government Grant | 2,682.99 |
| Mistawasis | 45.00 |
| Saskatoon Residence | 75.00 |
| Supplies | 116.04 |
| India: | |
| Bhil Field | 259.15 |
| Jhansi Field | 231.68 |
| British Guiana | 207.13 |
| Publications | 580.31 |
| Deaconesses | 1,556.57 |
| China | 704.42 |
| Organization | 510.00 |
| French Work | 80.83 |
| Children's Centres | 380.73 |
| Exchange | 6.43 |
| Christian Literature | 50.00 |
| Church Extension | 700.00 |
| Missionaries' Expenses | 21.64 |
| St. Margaret's Girls' Centre | 150.00 |
| Council Expenses | 349.70 |
| Centennial Committee | 100.00 |
| Deputation | 26.60 |
| Rehabilitation Committee | 125.00 |
| Rent returned to Shoal Lake Camp Committee | 100.00 |
| Administration | 544.23 |
| | $12,229.33 |

## RESERVE FUNDS:

### RECEIPTS:

| | |
|---|---|
| Legacy Fund— | |
| Payment on Toronto House | $ 25.00 |
| Estate of Agnes R. Mather | 250.00 |
| Pension Fund— | |
| Rates received from workers | 80.00 |
| Peace Thanksgiving Fund— | |
| Ontario | 1,258.57 |
| Saskatchewan | 9.60 |
| Alberta | 75.00 |
| Quebec | 315.00 |
| British Columbia | 65.34 |
| Interest | 45.00 |
| | $2,123.51 |

DISBURSEMENTS:

| | |
|---|---|
| Special Fund— | |
| Purchasing Cabins for Shoal Lake Camp | $2,500.00 |
| St. Margaret's Girls' Centre, Toronto | 11,134.50 |
| | $13,634.50 |

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

## MISSIONARY STAFF

### *NATIONAL MISSIONS*

***Indian Schools.*** Mr. Douglas Pitts, B.A., Principal; Mrs. Pitts, Matron, Cecilia Jeffrey School, Kenora, Ont. Mr. N. M. Rusaw, Principal; Mrs. Rusaw, Matron, Birtle, Man. Rev. W. W. Moore, B.A., Teacher, Mistawasis Reserve, Mont Nebo, Sask.

***Deaconess Department. British Columbia***—Miss Isabel Scott, St. Andrew's Church, Douglas St., Victoria. ***Alberta***—Miss Kathleen Stewart (part time), Rocky Mountain House; Miss Zena Cavana, c/o Rev. M. S. Blackburn, 1608 Centre St. N., Calgary. ***Saskatchewan***—Miss Orra Hunt, 1324-1st Ave. W., Prince Albert; Miss Ruby Walker, 8 Newell Apts., Regina. ***Manitoba***—Miss Helen N. Scott, B.A., (Regional Worker), 140 Woodhaven Blvd., St. James. ***Ontario***—Miss M. Allan, Chedoke P.O. Upper James, Hamilton; Mrs. S. M. Gillespie (Hospital Visitor), 54 Ellerbeck Ave., Toronto 6; Miss Marjorie MacKay, 336 Forman Ave., Toronto 12; Mrs. M. Fesenko (Ukrainian Work), 506 Ossington Ave., Toronto 4; Mrs. C. Steinmetz (Hungarian Work), 136 Bedford Road, Toronto 5; Miss Athalie Read, Cochrane. ***Quebec***—Miss Helen Ross, 50 Ploermel Ave., Quebec; Miss Muriel Judd, Box 452, Val d'Or.

***Children's Work.*** Miss Evangeline Vincent, M.A., and Miss Doris Stamford, 1123 Burnaby St., Vancouver (Children's Centre). Miss Isabel Taylor, A.T.C.M., 53 St. Andrew's Gardens, Toronto 5 (After Jan. 1st, Tyndale House, Montreal.)

***Chinese in Canada. British Columbia***—Miss Gertrude Scott, 1008 Carberry Gardens, Miss Grace Lee, 1971 Newton St., Victoria; Miss Ruth Yeandle, 2039 Creelman Ave., Vancouver; Miss Susan Yeung, 114 10th Ave., W.; Miss I. Bennett, 2103 46th Ave. E., Vancouver. ***Ontario***—Miss Fay McTavish, 624 Spadina Ave., Toronto 4; Miss Ruth Ma, A.T.C.M., 511 University Ave., Toronto 2. ***Quebec***—Miss Alma Burdick, 3429 Ste. Famille St.; Mrs. G. P. Louie, 4822 Henri Julien Ave., Montreal.

***Hospital, Rocky Mountain House, Alberta.*** Miss Hildur K. Hermanson, Superintendent.

***Presbyterian Residence, Saskatoon, Sask.*** Mrs. J. H. Cameron, Superintendent, 916 Spadina Crescent.

***St. Margaret's Girls' Centre, Toronto.*** Miss Violet Munns, B.A. Superintendent.

### *OVERSEAS MISSIONS*

***British Guiana***—Miss Dorothy Douglas, Miss Edna Goodwill, Box 40, New Amsterdam, Berbice; Miss M. E. Anderson, 78 Church St., Georgetown; Miss Margaret Ramsay, Sarnia Manse, Suddie, Essequibo.

***India. Bhil Field***—Canadian Presbyterian Mission, Amkhut, via Dohad, Central India: Miss Marion Williamson, Miss Mary Sherrick, B.A., Miss Beatrice Scott, B.A., Miss Ellen Douglas (on furlough), 550 Campbell Ave. N.W., B.C. Jobat, via Dohad, Central India: Miss Isabel McConnell, Miss Margaret F. Kennedy. Miss Bessie MacMurchy (on furlough), Collingwood, Ont.

***Jhansi Field***—Canadian Presbyterian Mission, Jhansi, United Provinces, India: Miss Irene Stringer, Miss Lily Simpson, Dr. Elizabeth Thurrott. Miss E. M. Magee, B.A., (on furlough), 53 St. Andrew's Gardens, Toronto 5. ***Under Appointment***—Mrs. C. P. Young.

***China***—Mrs. L. W. Gehman, c/o Rev. R. G. Coonradt, 98 Mee Ler Sze-Hsi Pa, Kunming, Yunnan, China.

### *MISSIONARIES UNDER BOARD OF MISSIONS*

***British Guiana***—Rev. and Mrs. James I. Dickson, 78 Church St., Georgetown; Rev. and Mrs. G. W. Mackay, Box 40, New Amsterdam, Berbice; *Rev. and Mrs. John Elder, 78 Church St., Georgetown, (present address, 307 Palmerston Ave., Toronto 4.) *Rev. Edward Bragg, Suddie, Essequibo. Miss Sara Cameron, Eastern Division), Sarnia Manse, Suddie, Essequibo. *(On furlough, returning to field in spring of 1946.)

***India. Bhil Field***—Rev. and Mrs. A. E. Toombs, Barwani, via Mhow, Central India; Rev. and Mrs. F. C. Knox, Mendha, via Bhabra, Central India; Dr. W. R. Quinn, Jobat, via Dohad, Central India (Mrs. Quinn, 912 Colborne St., London, Ontario); Rev. and Mrs. C. L. Wood (on furlough), 864A Hellmuth Ave., London, Ont.

***Jhansi Field***—Rev. and Mrs. Joseph Muchan, Mr. and Mrs. Angus MacKay, Jhansi, United Provinces, India; Mr. and Mrs. John Cheshire, 307 Palmerston Ave., Toronto 4.

***China***—Rev. Z. K. Zia, Christian Literature Society of China, Chengtu, China.

### *OTHER MISSIONARIES EVACUATED FROM FAR EAST*

From ***Formosa***—Dr. and Mrs. G. Gushue-Taylor, Qualicum Beach, Vancouver Island, British Columbia; Rev. and Mrs. H. A. MacMillan, 126 Eastbourne Ave., Toronto 12.

From ***Manchuria***—H/Capt. Allan Reoch (on Chaplaincy Service), Mrs. Reoch, 41 Whitebirch Rd., Toronto 13; Rev. and Mrs. W. G. Davis, Mission Colony, Glendale, California, U.S.A.

From ***Japan***—Dr. and Mrs. L. L. Young, Beamsville, Ont.; Miss Ethel MacDonald, Box 408, Sydney Mines, Nova Scotia.

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***Superintendent of Chinese Missions in Canada.*** Rev. David A. Smith, 175-10th Ave. W., Vancouver, B.C.

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## New Organizations

### Ontario

**Brockville Presbyterial**—Canadian Girls in Training groups at Cardinal and Kemptville.

**Hamilton Presbyterial**—Canadian Girls in Training groups, Chalmers Church, Hamilton (Leader, Miss Marjorie Court, 485 Wentworth Ave., S.), and St. John Church, Hamilton.

**North Bay Presbyterial**—Canadian Girls in Training group, Parry Sound.

**Toronto Presbyterial**—Canadian Girls in Training groups at Dixie, Port Credit, and St. John's and Ukrainian Churches, Toronto. Leader, Ukrainian Church group, Mrs. M. Fesenko, 506 Ossington Ave.

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